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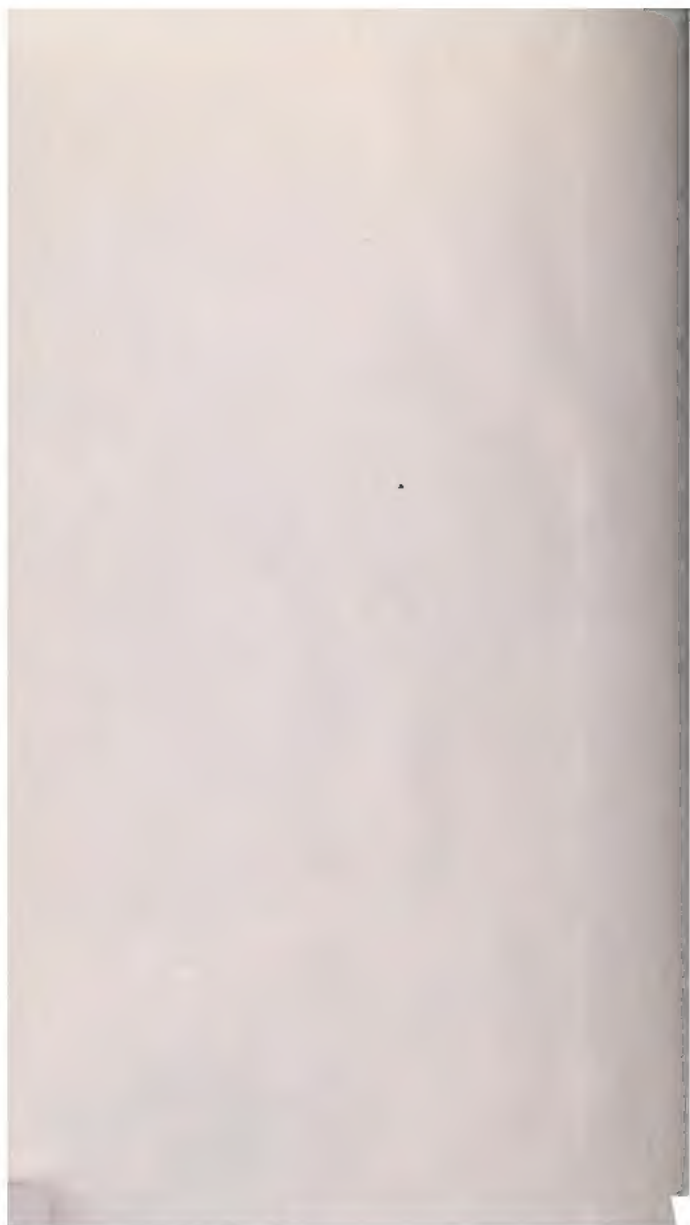
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THE NEW TESTAMENT

WYCLIFFE AND PURVEY

London

HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE

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Bible. N. T. Eng.

THE NEW TESTAMENT IN ENGLISH

ACCORDING TO THE VERSION BY

JOHN WYCLIFFE

ABOUT A.D. 1380

AND REVISED BY

JOHN PURVEY

ABOUT A.D. 1388

FORMERLY EDITED BY

THE REV. JOSIAH FORSHALL, F.R.S., ETC.

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Keeper of the MSS. in the British Museum

And now reprinted

Oxford

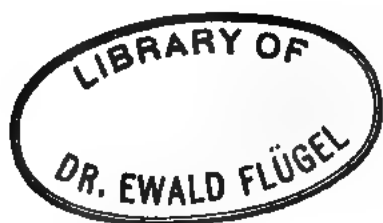
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INTRODUCTION.

THE version of the New Testament printed in this volume is a reprint of the *later* of the two Wycliffite versions of the same, as exhibited in 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers:' edited by the Rev. Josiah Forshall, F.R.S., &c., and Sir Frederic Madden, K.H., F.R.S., &c., Oxford, at the University Press, 1850.¹ This splendid edition, in four volumes quarto, the result of twenty-two years of labour by two accomplished editors, is the chief source of our knowledge respecting these versions of the Scriptures, and is preceded by a Preface from which most of the information here given is extracted. Owing to the large size of this work, and its consequent high price, it has seemed desirable to reprint a portion of it in such a form as to bring it within the reach of a larger class of students than that to which an acquaintance with it has been hitherto confined. One attempt has already been made in this direction, in 'The Gothic and Anglo-Saxon Gospels in parallel columns with the Versions of Wycliffe and Tyndale;' edited by the Rev. Joseph Bosworth and G. Waring, in 1865. This volume contains only the four gospels, but as it exhibits the *earlier* version of them, whereas the present volume contains the *later* one, it is extremely serviceable for the purposes of comparison¹.

¹ Other editions of the *later* version of the New Testaments were published *previously* to 1850, viz. these following:—I. An edition in folio, 1731, by the Rev. John Lewis, of Margate; with a short glossary. II. A

It will be most convenient to explain here at once what is meant by the earlier and later versions respectively. It is found that the number of existing MSS. of the Middle-English version of the Bible made by John Wycliffe and his followers is very large; the editors of the great Oxford edition examined no less than 170. Roughly speaking, these MSS., varying as they do in some of their details, can be separated into two distinct sets; one in which the version is given in a close, literal, and sometimes rather unpolished form, and another in which the version, if a little less literal, is more smooth and flowing, and expressed in more idiomatic and less laboured English. It was for some time a matter of dispute which of these versions was the older of the two; but the editors have made it abundantly clear, that the correct view is that which most commends itself to common sense, viz. that the rougher and closer version is the *earlier*, and the less literal but smoother version is the *later*. It is also ascertained that the earlier version may be safely attributed to John Wycliffe, and the later one mainly to his friend John Purvey; though both of these zealous workers often received from others very material assistance. In the Old Testament, for example, a very large portion of the earlier version was made by Nicholas de Hereford, whose name is expressly mentioned in a MS.¹ which breaks off abruptly in the 20th verse of the 3rd chapter of the apocryphal book of Baruch. Moreover, the date of the earlier version appears to be about 1382 or 1383², and that of the later version about 1388. Wycliffe died on the 31st of December, 1384.

It is hardly necessary to enter here into the history of the Wycliffite versions of the Bible; as an account of these is sufficiently accessible elsewhere, and can be found in any good

reprint of Lewis's edition in quarto, 1810; edited by the Rev. Henry Baber; with a memoir of Wycliffe's life and writings, and some account of the early English versions of the Bible. III. An edition in Bagster's English Hexapla, 4to London, 1841; not reprinted from Lewis, but from an independent (but closely related) MS.

¹ MS. Douce 369, Bodleian Library.

² Of the New Testament (first made) about 1380.

encyclopædia. A clear and concise chapter on 'The Wycliffite Versions' may be found, for example, in 'The History of the English Bible,' by the Rev. W. F. Moulton, London, 1878. The object of this Introduction is rather to explain the precise nature of the contents of the present volume, and to afford some slight help to the reader who has no previous acquaintance with the language of the Middle-English period.

In reprinting a portion of the Oxford edition of 1850, two questions presented themselves for consideration: first, as to how much should be reprinted; and, secondly, which version should be followed?

The Oxford edition is, as has been said, in 4 vols., quarto. Vol. i contains a Preface, pp. i-xxxviii, discussing the Anglo-Saxon versions of Scripture, Middle-English verse-translations, various versions of the Psalter, the first version of the whole Bible (due mainly to Wycliffe), Wycliffe's Commentary on the Apocalypse and on the Gospels, other works by Wycliffe having respect to the Scriptures, with an abundance of useful and valuable information of a similar kind. The List of Manuscripts examined and described follows next, pp. xxxix-lxiv. After this comes a General Prologue to the whole Bible, of considerable length, in fifteen chapters, written by John Purvey; pp. 1-60. Next, a translation, in earlier and later versions, of the Prefatory Epistles of St. Jerome, in nine chapters; pp. 61-78. Next, a translation, in the two versions, of Genesis to Ruth, pp. 79-637; each of these books of the Bible (with the exception of Genesis) being preceded by a brief Prologue, indicative of the contents of the book to which it is prefixed. By way of example the Prologue to Ruth (a very short one) is here given.

'Prologue to the book of Ruth. This book Ruth shewith the feithfulnesse and stidefast loue of this wumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and ones, turnynge azen fro the lond of Moab in to Bethleem of Jada; wherfor God dide merci to Ruth, and sche was weddid to Booz, a wurthi man of Bethleem, and is rekened in the genologie of Dauid and of Crist.'

Vol. ii contains (in two versions) the four books of Kings (i.e.

the two books of Samuel and the two books of Kings, as now named), with a prologue to each; two books of Paralipomenon (now called Chronicles), with three prologues to the first book, and one to the second; 1 Esdras (Ezra), with three prologues; 2 Esdras (Nehemiah), with a prologue; 3 Esdras (called 1 Esdras in our Apocrypha), without a prologue; Tobit, with prologue; Judith, with three prologues; Esther, with two prologues; Job, with three prologues; Psalms, with three prologues.

Vol. iii contains (in two versions) Proverbs and Ecclesiastes, each with a prologue; the Song of Solomon, without a prologue; Wisdom, Ecclesiasticus, each with a prologue; Isaiah, with two prologues; Jeremiah, with three; Lamentations, with none; Baruch, Ezekiel, Daniel, each with a prologue; the twelve minor prophets, without any prologues; 1 and 2 Maccabees, with a prologue to the first book. The order of the books agrees with the usual arrangement of the Vulgate version.

Vol. iv contains the earlier and later versions of the books of the New Testament. There are two prologues to each gospel, and one at least to most of the other books. To the Epistle to the Romans there are three, the first being rather long; to the Epistle of St. James, there are two, as well as to the Apocalypse (Revelation). After the Epistle to the Colossians is inserted the spurious Epistle to the Laodiceans, omitted in the present volume, as being uncanonical and of little interest; it is also very brief. Another peculiarity is that the book of Acts, called 'The Deeds of Apostles,' is inserted after the Epistle to the Hebrews. In this reprint, for the purpose of more ready reference, it occupies its usual place.

Such being the contents of the work under consideration, it was easily concluded that the most convenient part to issue for more general use was the New Testament; omitting only the Epistle to the Laodiceans above mentioned and the various prologues descriptive of the general contents of each book. It only remained to decide whether the later or the earlier version should be adopted.

The earlier version has the interest of being, in all probability,

Wycliffe's own work ; and, from a purely linguistic point of view, is to be preferred on account of its retention of a larger number of archaic words. On account of its very literal character as a translation, it also points more clearly to the nature of the Latin text which it follows. These were considerations in its favour. But a close comparison of the two texts shews that the later version is, upon the whole, the better suited for practical and general use. It is, in fact, a second edition, a revised and corrected copy by an able and competent translator ; and much credit is due to John Purvey for his skilful method of executing the revision. He evidently considered the wants of the general public, and aimed at modifying the expressions used in such a way as to give the text a simpler and more flowing form, exhibiting pure English idioms rather than such awkward constructions as arose from the too close following of the Latin text. It follows that his version is easier to understand, and comes nearer to that authorised version with which we are all familiar.

The four Gospels, in the earlier version, may be found (as has been said) in Dr. Bosworth's edition of the Gothic and Anglo-Saxon Versions, &c. The first six chapters of St. Mark, also in the earlier version, may be found in 'Specimens of English, from 1298 to 1393,' edited by Morris and Skeat in the Clarendon Press Series. In order to shew the nature of the two versions the better, a few selections are given below, together with the Latin text of the Vulgate. It should, however, be borne in mind that we cannot say precisely what was the exact wording of the Latin text which the translators followed. In fact, Purvey tells us plainly, in his General Prologue (vol. i, p. 57) that he 'had much travail, with divers fellows and helpers, to gather many old [Latin] bibles, and other doctors, and common glosses, and [so] to make one Latin bible in some measure correct.' At the same time, their text was doubtless, in the main, much the same as that which is still in common use ; and I give, for the reader's information, the exact title-page of the edition which I here follow. '*Biblia Sacra vulgatæ editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. Auctoritate edita. Parisiis;*

apud A. Jouby, bibliopolam-editorem, 7, Via Majorum Augustinianorum. MDCCCLXII.'¹

Mark i. 7 (Vulgate). Venit fortior me post me : cujus non sum dignus procumbens solvere corrigiam calceamentorum ejus.

Earlier Version (Wycliffe). A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo, or *unbynde*, the thwong of his schoon.

Later Version (Purvey). A stronger than Y schal come aftir me, and Y am not worthi to knele down, and vnlace his schoone.

Mark i. 18. Et protinus relictis retibus, secuti sunt eum.

Wycliffe. And anon, the nettis forsaken, thei sueden hym.

Purvey. And anon thei leften the nettis, and sueden hym.

Mark i. 30. Decumbebat autem socrus Simonis febricitans.

Wycliffe. Sothely and the modir of Symontis wif sik in feueris restide, or lay.

Purvey. And the modir of Symountis wijf lay sijk in fyueris.

Mark i. 32. Vespere autem facto.

Wycliffe. Forsothe the evenynge maad.

Purvey. But whanne the euentid was come.

Mark i. 35. Et diluculo valde surgens, egressus abiit in desertum locum.

Wycliffe. And in the morewynghe ful erly he rysynge, gon out, wente in-to desert place.

Purvey. And he roos ful eerli, and ȝede out, and wente in-to a desert place.

Mark ii. 2. Et auditum est quod in domo esset, et conveniunt multi, ita ut non caperet neque ad januam.

¹ I have found this book of the highest service. It should be remembered that the Vulgate version of the Bible is one of the most important books in the world.

Wycliffe. And it is herd, that he was in an hous; and many camen togidre, so that it tok nat, nether at the gate.

Purvey. And it was herd, that he was in an hous, and many camen to-gidre, so that thei myten not be in the hous, ne at the gate.

These examples will probably suffice; the student may easily continue the comparison himself. We may especially note the difference in the treatment by the two translators of the Latin relative absolute in Mark i. 18, 32. Wycliffe's literal translations are somewhat awkward, and are hardly intelligible; whereas Purvey's paraphrases, though less literal, convey just the sense required in an English idiom. Observe again a similar difference in the treatment of the Latin present participle in Mark i. 7, 35; and of the past participle in Mark i. 35. A striking example of the danger of being too literal is afforded in Mark ii. 2, where the expression 'so that it tok nat, nether at the gate' is absolutely unintelligible without a reference to the Latin original, which is precisely what the reader is supposed not to possess. We may, however, make bold to say that both versions reflect the highest honour upon their authors, especially when we take into consideration the great difficulties under which they laboured; and Purvey's work may claim to be considered as producing the more satisfactory result, it may be said, on the other hand, that it had the easier task.

It remains to state precisely the manner in which Purvey's version has been reprinted. In the Oxford edition of 1850, the editors not only gave the text from an excellent manuscript¹, but exhibited the various readings of several other MSS. as well. It so happens that the variations in the *later* version are much less numerous than in the other, and are also of small importance; on which account they have been omitted. The nature of them may be easily gathered from the following account of *all* the variations occurring throughout the first chapter of St. Matthew's gospel. Verse 17; for *alle*, three MSS. read *alle the*.

¹ Described below; see pp. xii. xiv.

Verse 18; for *bifore*, one MS. reads *bifore that*. Verse 20; for *thouȝte*, five MSS. read *bitbouȝte*; and for *in sleep to hym*, one MS. has (over an erasure) *to Joseph in sleep*, whilst two others have *to hym in sleep*. Verse 24; for *roos*, two MSS. read *roos up*. Verse 25; for *and clepide*, one MS. reads *and be clepide*. The extremely trivial nature of these variations is remarkable; and the exactness with which most copies agree together shew that the genuineness of the text may be thoroughly relied on.

The edition of 1850 contains, moreover, several marginal notes. These contain 'glosses,' i. e. explanations of or comments upon certain expressions or passages in the text. Some of them are Purvey's own, others are translated by him from the usual Latin glosses or commentaries at that time most esteemed, particularly from the celebrated commentary of Nicholas de Lyra, whose name is Englished as 'Lire.' Throughout the whole of the Gospels I observe only four such glosses; one at Luke xiv. 26, where *batith not* is explained by 'that is, lesse loveth hem than God;' another at John v. 4, where *sisterne* is explained by 'that is, a watir gaderid togidere, hauinge no fiȝss [fish];' also at Mark viii. 24, Luke viii. 30. In some places, however, the glosses are numerous and of some length; this is particularly the case, for example, with the Deeds [Acts] of Apostles. Thus, at Acts viii. 2, the words *god men* are glossed by 'men dreedful, that is, dredinge God, among whiche Gamahel was the principal, as it is seid in the legende of the fyndinge of the bodi of seint Steuene.' These glosses, as forming no part of the text, are omitted in the present volume.

With the exception, then, of the few and unimportant various readings, the marginal glosses, and the spurious Epistle to the Laodiceans, the reader has before him an exact reprint of Purvey's revised version of Wycliffe's translation of the New Testament, just as it stands in the best extant manuscript. This MS. is marked I. C. viii in the old Royal Library in the British Museum; and is thus described by the editors—'Vellum, large folio, ff. 572, 2 cols., very neatly and regularly written, probably before 1420, with initials to the books, in gold upon coloured grounds, and to the chapters blue flourished with red; and having

ornamented borders at the commencement of some of the books: prefixed to John is a small miniature, representing the evangelist and the eagle. The first leaf has been inserted subsequently, and has been written by a later scribe. The recto of this leaf has a red rose in the initial letter, and is surrounded by a border partly composed of red and white roses; in the lower part is a shield of France and England, quarterly, and on the side a portcullis surmounted by a red rose; executed in the reign of Henry VII. This MS. has been carefully corrected throughout by a nearly contemporary hand. The books of the Old and New Testament, in the later version, with the prologues to Baruch and Isaiah, and those usually prefixed to the books of the New Testament. The MS. presents in the most material points an uniform and accurate text. In many places, when other copies combine, not unfrequently without exception, in adopting an erroneous reading, here the correct rendering is given; examples of this are found in Gen. xxxi. 35 and 41, *so* for *lo*; xxxiv. 24, and for *subanne* sec. m.; xxxviii. 29, *for* for *fro* sec. m.; xliv. 30, *the* for *this*; xlix. 11, *grape* for *grace* sec. m.; Josh. ii. 19, *oure* for *3oure* sec. m.; v. 13, *aduersaries* for *aduersarie* sec. m.; ix. 18, *princis* for *puples* sec. m.; xxii. 15, *of* for *to*; Judg. vii. 3, *the* for *that*; viii. 9, and *so* for *and*; ix. 17, *to* for *for* sec. m.; xl. 33, *til* to *thou* comest for *til* to *that* be come; 1 Kings xviii. 7, *pleynge* sec. m. for *fleyng*; 11 Kings vii. 20, *for* for *therfor* sec. m.; Ezek. xiii. 21, *bond* for *land* sec. m.; Mk. xiii. 8, *begynnyngis* for *beginning*, and 1 Cor. vii. 9, *that* for *and*. In some of these cases the reading seems not to have been selected from another MS., but rather to have been the rendering of the scribe himself, after an examination of the Latin; as for example, in Judg. ix. 18, *bandmayde* for *concubyne*; 1 Kings xxi. 11, *queris* for *carroulis*; Eph. iii. 4, *mysterie* for *mysterie*. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous emendations, as Gen. xxxvii. 28, *thri3tti* for *twenty*; Judg. x. 9, *passid* Jordan for *passid*; 1 Kings xxvii. 12, *be* *wrou3te* for *we* *wrou3ten*. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. i. 6, *chargid* for *coniuirid*; Judg. iv. 15, *a* *foote* for

on *foote*; 1 Par. ii. 31, *sotbeli* for *certes*; *a* for *o*; and *a* for *sum* when singular; sometimes in the insertion or repetition of a pronoun, to render the sense more clear, as Josh. xiii. 12, *hem*; Judg. x. 7, *he*; 1v Kings vii. 17, *ber*; and sometimes, with the same view, in the supplying a relative and auxiliary, as Josh. x. 6, *that aweren* before *bisegid*; or the addition of *man* or *men* to an adjective, as Gen. xxxix. 20, *bounden men*. It has again other peculiarities, as the omission of the *s* in the genitive; Lk. xv. 17, *fadir* for *fadris*; of *3e* after the imp. plural, Ex. v. 11. Mt. xiii. 32. Rom. xvi. 9; of *to* after certain verbs, as *brynge*, *comaunde*, etc., and the almost uniform putting of *awether* for *awer*. In the New Testament, it seems as if the old version had been consulted, giving occasion to such readings as Mt. xiv. 5, *groyneden* for *grucbeden*; and Mt. xv. 27, *crucifien* for *crucifeden*; Lk. i. 15, *and for ne*; vi. 1, *bi cornes* for *bi the cornes*. But one of the most remarkable variations occurs in the discarding of the verbal glosses from the text, which as far as Numb. xx. are almost always omitted; from this place to the Psalms they are adopted, and from the Psalms to the end of the Old Testament are again rejected. Sometimes however an explanatory gloss is admitted where other copies are without it, as Gen. xxxv. 14, title *ether memorial*; 1 Kings v. 8, wise men *ether princis*; 1 Macc. v. 64, prosperite *ether preisyngis*. This MS. has formed the text of the later version throughout the present edition of the books both of the Old and New Testament.

It remains to shew exactly to what extent the editors have reproduced the manuscript. This they have done very closely, with a few necessary exceptions.

1. MSS. of this period are *not punctuated*. The punctuation, accordingly, has been added by the editors.

2. MSS. of this period have *frequent marks of contraction*. Thus such a word as 'him' is frequently denoted by 'hī,' where the stroke over the 'i' is intended to express that the letter *m* is to be supplied. In cases where it is desired to represent the MS. *very* closely, the word may conveniently be printed as 'him,' where the italic letter shews how the mark of abbreviation has *been expanded*. This plan is especially desirable when an editor

is reproducing an *unique* MS., because the reader is then warned as to the places where the contractions occur, and is not so easily misled if they are wrongly interpreted or expanded. But, when MSS. are numerous (as here), it is unnecessary to pursue this course, since the reading is fixed exactly by the collation of copies, which seldom all exhibit the same contraction in the same place. An account of such marks of contraction and of the manner of expanding them will be found at p. xv of *Specimens of English*, ed. Morris and Skeat. One curious and extremely common abbreviation is in the use of 'Ihu' or 'Ihs' for Jesu or Jesus. In this volume the words are printed as 'Jhesu' and 'Jhesus' respectively. The more strict resolution of the abbreviation is into 'Iesu' or 'Iesus;' for the *h* is no real *h*, but the Greek *eta* (H), and the MSS. commonly use only the capital *I*, not *J*. However, it is only necessary to remark here, that the editors are responsible for the manner in which all contractions have been expanded.

3. MSS. of this period are very capricious in their use of capital letters. The words 'God' and 'Christ' are usually written as 'god' and 'cris' (without *h*), and proper names, such as 'Galilee,' appear with a small letter. The editors have, in this respect, conformed the text to the modern mode, on account of its far greater convenience.

4. They have also marked off the various chapters into *verses*, as usual. The chapters are marked in the MS., as has been noted; but the division into verses was first made about A.D. 1551.

5. In some places they have printed a word in italics. This is the case with the word *wijf* in Matt. i. 6. The meaning of it is the same as in our authorised version, viz. that the word in *Matth.* is not in the original. Where Purvey's version has 'of him that was Vries *wijf*,' the Latin text has 'ex ea quae fuit Uriae.'

6. In one respect, they might perhaps have introduced an improvement by the free introduction of hyphens. Thus the word 'into,' always thus written with the syllables apart in the MSS., might conveniently have been denoted by 'in-to;' it being understood that all such hyphens rest only on editorial authority,

and were wholly unknown to the scribes of the fourteenth century. However, the reader is particularly warned that such hyphens are *not* inserted, and that numerous words which seem to be *two* words are really but *one*. This is especially the case with compound nouns. I add several examples, in order to make this point quite clear, inserting the hyphen to denote the connections. Matt. iii. 12, wynewing-cloth, corn-flore, in-to; v. 23, sun-what; ix. 15, a-wei; ix. 37, werk-men; x. 23, to-for (i. e. before); x. 26, no thing; x. 29, with-outen; x. 42, who-euer; xii. 27, domes-men; xii. 39, spouse-brekere; xii. 47, with-outeforth; xiii. 47, to-gidere; xiii. 52, hosebonde-man; xiii. 57, with-oute; xviii. 28, euen-seruauntis; xxiv. 28, where-euer; &c., &c.

REMARKS ON THE LANGUAGE.

The following remarks on the language of Purvey's revision of Wycliffe's New Testament are intended for the use of such as have no previous acquaintance with the older forms of English¹. The chief stages of the English language are three, viz. Anglo-Saxon, from the earliest times of which we have records to about A.D. 1150; Middle-English, from that time to about A.D. 1500; and modern English, later than the fifteenth century. The Anglo-Saxon is almost free from admixture with Norman-French; the Middle-English is remarkable for the numerous Norman-French words which are so mixed up with it as to form an essential part of the vocabulary; the modern English is marked by a still larger increase in its vocabulary by the help of borrowed words taken from almost every language of any note. Or again, as regards the grammar, the Anglo-Saxon is distinguished by its full and numerous inflexions, its use of various genders for inanimate objects, its full declension of the definite article, and the like; modern English is remarkable for its almost total lack of inflexions and its entire disregard of *grammatical* gender; while Middle-English holds the intermediate position,

¹ For similar and further remarks see the Introduction to *Specimens of English*, 1298-1393, ed. Morris and Skeat, in the Clarendon Press Series.

preserving many inflexions in a weakened form, and retaining genders only in a very few instances, as when, for example, the *sun* is sometimes regarded as being feminine.

Dialect.—Of Middle-English, we find three well-marked varieties or dialects: (1) Northern or Northumbrian, including what is now often called Lowland Scotch; (2) Midland, chiefly in use between the Humber and the Thames; and (3) Southern, chiefly to the south of the Thames. The Midland dialect is that which finally prevailed, and to which modern literary English is most nearly related.

As Wycliffe was born in Yorkshire (at Hipswell, near Richmond, about A.D. 1324), we occasionally find words in his version which seem to belong rather to the Northern than to the Midland dialect. We may consider Purvey's version as being almost thoroughly Midland, i.e. not varying to any great degree from the character of modern English. Purvey has sometimes altered some of Wycliffe's characteristic words, evidently with a view of being more generally intelligible. In Mark i. 10, Wycliffe has 'he, *stynge* vp of the water,' and in Mark iii. 13, 'he *stynge* in-to an hil.' In both places Purvey has substituted the common word *wente*.

Pronunciation.—The pronunciation of Middle-English differed widely from that now in use, especially in the vowel-sounds, which resembled those of modern Italian and German¹. This is a point of some difficulty, and the learner will probably be sure (at any rate at first) to use the modern sounds. But it is right that he should be warned as to this great and curious change. It sometimes makes a great difference.

Spelling. The spelling of Middle-English is *phonetic*, as the word was spelt, so it was pronounced. The question of spelling is, accordingly, intimately connected with that of the then prevalent pronunciation. In Mark iii. 9, the word *boot*, being spelt with double *o*, has the long *o* vowel-sound, now commonly written as *oa*; hence *boot* means a *boat*, not a *boot*. This double

¹ The Middle-English sounds are described in the Preface to Chaucer's *Man of Law's Tale* (Clarendon Press Series).

o is very common, as in *aloone*, Mark ii. 26; *looues* = *looves*, id. To enlarge upon this wide subject would here be out of place.

Capital letters.—The use of these in MSS. is very different from the modern use. But as the editors have adopted the modern system, this difficulty is removed. See observation 3, p. xv.

Punctuation.—The MSS. are not punctuated; but the editors have removed this difficulty. See observation 1, p. xiv.

Alphabet.—The characters þ and ȝ are common in the MSS. The former of these means *th*, and is here so printed. But the power of the latter is variable, so that it has been retained. At the *beginning* of words ȝ represents an old *g* that had been weakened to *y*, and it is to be read as *y*. Thus, in Mark i. 3, ȝe is the modern *ye*; in Mark i. 17, ȝou is our *you*. But in the *middle* and at the *end* of words ȝ commonly means a guttural sound now disused, though still represented in our spelling by the symbol *gh*. In Mark i. 3, *riȝt* is our *right*. In Mark i. 13, *nyȝtis*—*nyghtis* = *nights*.

When the character *u* stands between two vowels, it is to be read as *v*. Thus in Mark i. 8, *haue* = *have*. In Mark .. 10, *heuenes* = *hevenes* = *heavens*; and in Mark i. 11, *loued* = *loved*. The same use is sometimes found at the beginning of a syllable; thus, in Mark i. 10, we have *culuer* = *culver*, the old word for a dove, still preserved in the name of the Culver Cliffs, in the Isle of Wight. The converse use of *v* for the vowel *u* is only found at the beginning of a few words, some of them common ones; the chief of them being *us* (us), *up* (up), *up-on* (upon), *ure* (ure = our), *use* (use), *utter* (utter), and the common prefixes *un-* (un-), *under-* (under-), *ut-* (ut-, out). Thus *undo* = *undo*; Matt. v. 17. Very rarely, we even find *u* for *u*; thus, in Matt. xxv. 58, *suede* = *suede*, i. e. sued or followed. Also *f* for *ph*; as in *fantum* (phantom), Matt. xiv. 26. Note also, that initial *i*, before a vowel, is the modern *j*, as in *iye* (joy), Matt. ii. 10.

The following characteristic words may be noted; all from St. Matthew's Gospel. *Riȝt ȝe* = *right ighe* = right eye; Matt. v. 29; ȝye = *yve* = *yve* = give, iv. 9 (this being a case in which the original hard *g* is still used); ȝoun = *youn* = *goven* = given, vii.

1; *dooune* = *dooune* = dove, iii. 16. Double vowels: *aa*, in *maad* (made), vi. 16; *ee*, in *meerde* (meed), vi. 1; *y = i*, in *wijf* (wife), i. 24; *oo*, in *roos* (rose), ii. 14. But *uu* stands for *ou*, as *jouun* above. Diphthongs: *ai*, generally for modern *ay*, as in *mai* (may), *daies* (days), iii. 12, 1; *ei*, often for modern *ay*, *ey*, as in *lbei*, ii. 12; but also for *ai*, as in *wetnyng*, ii. 18; *ou*, formerly pronounced like *ou* in *soup*; *oi*, as in *vois*, ii. 18; *ey*, as in *cuntry*, ii. 12; *uy*, as in *duyk* (duke), ii. 6.

Compound words.—The parts of compound words are commonly written with a break between them, and are here so printed. They must, however, be read as one word. Examples: *corn flore* (corn-floor), iii. 12; *wynnewing cloth* (winnowing-cloth), id.; *sum what* (somewhat), v. 23. See observation 6, p. xv.

Grammar. A considerable number of the Anglo-Saxon inflexions are represented in Middle-English merely by *-en*, or more commonly by *-e*. This final *-e*, usually to be sounded as a distinct syllable, plays an important part in the grammar, and requires special attention¹. It marks, for example, the infinitive mood of a verb, as in *dred-e*, for *dred-en*, to dread, i. 20; *ber-e*, for *ber-en*, to bear; *clep-e*, for *clep-en*, to call, i. 21; *brenn-e*, for *brenn-en*, to burn, iii. 12. Weak verbs (which are to be known by the fact that the past participle ends in *-ed*, *-id*, *-d*, or *-t*), employ regularly the endings *-ide*, *-ede*, *-de*, *-te*, or *-e* (always with final *e*) in the past tense singular, and the same in the plural with the addition of *n*, which sometimes, however, falls off. Examples are: *clep-id-e*, i. 7; *lern-y-de*, ii. 7; *apper-id-e*, ii. 7; *sent-e* (short for *send-ed-e*), ii. 8; *went-e* (short for *wend-ed-e*), ii. 9; *dewel-te* (short for *dewel-ed-e*), iv. 13. And, in the plural: *sci-d-en* for *sci-ed-en*, ii. 1; *had-d-en*, (for *haw-ed-en*), ii. 9; *joy-ed-en*, ii. 10; &c. On the other hand, strong verbs (which are to be known by the fact that the past participle ends in *-en* or *-e*) never² exhibit the final *-e* in the first or third person singular of the past tense. Examples are: *cam* (came), ii. 9; *stood*, ii. 9; *bigan* (began), iv.

For a fuller account see Chaucer's Prologue, etc. (Carendon Press Series, or Chaucer's Proverbs &c. same Series).

¹ Except by a mistake of the scribe, a mistake not often made. Yet *dove* : *r slow* (he slew) occurs, Matt. ii. 16.

17; *siȝ* *siȝh* (saw), iii. 7—a word which is also spelt *sai* or *say*, and frequently *seie* or *snie* or even *siȝe* (xxii. 11), though the *e* merely means, in this case, that the diphthong or vowel is prolonged; *spak*, xxii. 1; &c. The past tense plural of these strong verbs is commonly in *-en*; as *found-en*, ii. 11; *cam-en*, ii. 1. The past participle also ends in *-en*, but (as if to institute some distinction) the scribe of the MS. here used often puts *-un* in its place; so that we get the forms *bor-un* (born), ii. 5; *arist-un*, ii. 5; *found-un*¹, ii. 8; *wauch-un*², iii. 6; *tak-un*, iv. 12; note also the contracted form *doon* (done), v. 18; for which *do* is sometimes rather oddly substituted, as in v. 28.

It may be remarked that the ending *-id* for past participles of weak verbs is a peculiarity of the MS. from which the text is printed; the more usual form is in *-ed*. Similarly, we find *-ide* for *-ede* in past tenses, as noted above; as well as *-ith* for *-etb* in the present tense, as in *sped-ith*, v. 29, *avedd-ith*, v. 32, as compared with *leu-etb* (leaveth), v. 32.

In substantives, the final *-e* is sometimes an essential part of the word; thus *end-e* (end) is properly a word of *two* syllables at this period, like the Anglo-Saxon *ende*, whence it came. So too *ster-re* (star) in li. 7, answering to the A. S. *steorra*. The final *-e* also marks a dative case, as in *sleep e*, i. 24, from the nominative *sleep*; but the final *-e* in this case is sometimes dropped. The dative case is found chiefly after the prepositions *fro* (from), *in*, *of*, *at*, *to*, *with*, *bi* (by), and the like. The usual plural-ending is *-es* or *-is*, as in *syn-es*, i. 21; *scrib-is*, ii. 4.

In adjectives, the final *-e* is used in Chaucer with the definite article or when a possessive pronoun precedes, but this rule does not appear to be here observed. It is used, however, to mark the plural number, as in *twei blynd-e men*, ix. 27; *ȝour-e ȝen ben blessid-e* (your eyes are blessed), xi. 16. A remarkable instance is in the use of *his-e* for *his*, where a plural substantive follows, as in *all-e his-e aungels* (all his angels), xxv. 31; as also *thim-e*, as in

¹ In modern English *found* ends with *d*, and might seem, by the rule, to be weak; but the *-en* has wholly dropped off.

² Now *washed*, but the verb was formerly strong. *I wash*, pt. t. *I wesch*, pp. *waish-en* or *wesch-en*.

Go thou in-to this hous to thin-e (go into thy house to thy people), Mark v. 19.

As regards pronouns, we may note the use of *awbat* for 'why,' Matt. xxvi. 10; *hym* for 'it,' xxvi. 42, v. 29; *tho* for 'those,' iii. 1; *hem*=them, ii. 7; *her*=their, vii. 15; *berne*=theirs, v. 3. Particularly noticeable is the use of *me* (a corruption of *man*) as an indefinite pronoun, with the sense of the modern English 'one' indefinitely used; thus *ne me tēndiſth not a lanterne*=nor kindleth one a lantern, i. e. nor does one light a lantern, v. 15. *The tothir* (v. 39) is a corruption of *that othir*=the other; so also *the toon* (xxiv. 41) is similarly a corruption of *that oon*=the one.

Adverbs frequently end in *-e* or *-es*; and for *-es* we find also *-us*. Hence *thenn-us*=~~thenn-es~~ thence; v. 26. *Wber* is common not only in the sense of 'where,' but also as a contraction of *a lēther*, as in Mark iv. 21; but in Mark vi. 3, the full form *whether* occurs.

Some peculiarities of syntax are exhibited in the following. *Come he*=let him come; xxvii. 42. *Come*=may come; *seke*=may seek; ii. 8, 13. *Wel be thou*; xxv. 21. *These it ben*, Mark iv. 18. *I am*=it is I; Mark vi. 50. *Thou were*=thou wast; Matt. xxvi. 69; answering exactly to the Anglo-Saxon *pū wære*.

As regards the vocabulary, we find numerous French words, as might be expected. The following is a list of the French words in chapter ii, exclusive of proper names. Astronomyenes, trublid, prynces, puple, enqueride, profete, duyke, gouverne, pryce, apperide, joyeden, ioye, entriden, tresouris, encense, myrre, tyme, cuntrey, aungel, destrie, d sseyued, coostis, vois, coumfortid, reguede, parties, citee, and some of these occur more than once. We also find Latin words, some of which had been borrowed during the Anglo-Saxon period, such as *prest* (priest), A.-S. *preast*, from the Latin *presbyter* (Gk. πρεσβύτερος); *scribis* (scribes), from the Latin *scriba*; ii. 4. Also *offryden*, from A.-S. *offrian*, to offer, borrowed from Latin *offerre*; ii. 11.

It is proper to add that the scribes who were employed in multiplying copies were not always accurate in their spelling, and sometimes introduce a final *-e* in the wrong place. The spelling of the MS. here printed is, for the most part, very good;

still we find such errors as *nowe* for *now*, iii. 15; *satte* for *sat*, xxiv. 3; *wote* for *wot*, xxiv. 36; *crewe* for *crew*, xxvi. 74. Compare note 2 on p. xix.

One difficulty which meets the beginner, and frequently misleads him more than he might be inclined to suspect, is the use of familiar words in an obsolete or unfamiliar sense. Thus *take* is used in the sense of *give*, vii. 9; *more*, for *greater*, xi. 11; *of*, for *by*, xii. 37; *chimney*, for *furnace*, xii. 50; *cofyues* (coffins), for *baskets*, xiv. 20; *addris briddis*, literally 'adders' birds,' in the sense of 'adders' brood,' xxiii. 33; *preysid*, literally 'praised,' in the sense of estimated or valued or appraised, xxvii. 9; *sad*, in the sense of *firm*, Luke vi. 48; *catel* (cattle), in the sense of chattels or goods, Luke xv. 12. The same difficulty occurs even in reading the authorised version; it is common to find that many do not realise the fact that, in our Bible, *room* means a place at table, not a chamber; *conversation* means conduct, not talk; to *allow* means to approve of, not to permit; and to *strain at*¹ a gnat means to remove a gnat by the help of a strainer, without any reference to a supposed convulsive motion of the throat. It is not difficult, however, to be upon one's guard in this matter; all that is required is a little reflection upon the general sense of each sentence. A curious instance occurs in the phrase 'the *vertues* of heuenes schulen be moued' (xxiv. 29), where *vertues* represents the Lat. *virtutes*, answering to 'powers' rather than to what we now call 'virtues.' The same remark applies to 'the *vertu* of synne is the lawe;' 1 Cor. xv. 56.

This brings us to the last source of difficulty which it seems necessary to notice here. Although Purvey did much to remove ambiguities, he has not always succeeded in rendering the translation wholly comprehensible. In some cases, the translators seem to have been unable to find any equivalent English word, and have contented themselves with retaining the original Latin word in a sort of English dress. Instances occur in *cofyues*, already noted, where the Vulgate has *cophinas*, and in *vertues* for the Latin *virtutes*. For this reason, it is highly desirable to

¹ It is well known that *at* is a mere misprint for *out*, but the mistake is still perpetuated.

compare the English with the Vulgate version, as being the only way of obtaining the exact solution of the difficulty. By way of further examples, we may note *temporal* for Lat. *temporalis*, xiii. 21; *casteles*, Lat. *castella*, Mark vi. 6; *sudarie*, Lat. *sudario*, Luke xix. 20; *decurien*, Lat. *decuria*, Luke xxiii. 30; *metretis*, Lat. *metretas*, John ii. 6; *archbitriclyn*, Lat. *archbitriclino*, John ii. 8. In other cases, the translation is altogether puzzling till the Latin solves the difficulty; we should never have met with *litil kyng* in John iv. 46, but for the Latin *regulus*, which better answers to our 'nobleman.' Again, there are whole phrases which are not English, but Latin, such as *looues of proposicioun*, Lat. *panes propositionis*, Matt. xii. 4; *make me saaf*, Lat. *saluum me fac*, xiv. 30; *be baar bewy*, Lat. *indigne tulit*, Mark x. 14; *seide that thunder was maad*, Lat. *dicebat tonitruum esse factum*, John xii. 29; *wubethir these thingis ban hem so*, Lat. *si haec ita se habent*, Deeds [Acts] vii. 1.

The reader who will take the trouble to read over the above remarks, and to refer to them as occasion may require, will soon find himself able to understand the text without much difficulty, even though he may have had no previous acquaintance with Middle-English. With the exception of such obscurities as arise from imperfect translation, the language of the Wycliffite versions is by no means difficult, and requires none but the most ordinary attention; and, on the part of those who are unaccustomed to the older forms of our language, a week's patient study.

For the explanation of unusual or obsolete words, recourse should be had to the excellent Glossarial Index which is appended, abridged from the original glossary, much valued by scholars, made by the editors of the quarto edition, the Rev. Josiah Forshall and Sir Frederic Madden. It is extremely useful on account of the fulness of the references. It has been abridged by the simple process of omitting all the references to the Old Testament, thus preserving all that is needed for the understanding of the New Testament, whilst the bulk of it has been very considerably diminished.

WALTER W. SKEAT.

CAMBRIDGE, Nov 15, 1878.

MATTHEW.

CAP. I.

1 THE book of the generacioun of Jhesu Crist, the sone of
2 David, the sone of Abraham. Abraham bigat Isaac. Isaac
3 bigat Jacob. Jacob bigat Judas and hise britheren. Judas
4 bigat Fares and Zaram, of Tamar. Fares bigat Esrom.
5 Esrom bigat Aram. Aram bigat Amynadab. Amynadab
6 bigat Naason. Naason bigat Salmon. Salmon bigat Booz,
7 of Raab. Booz bigat Obeth, of Ruth. Obeth bigat Jesse.
8 Jesse bigat David the king. David the king bigat Salamon,
9 of hir that was Vries *wijf*. Salomon bigat Roboam. Ro-
10 boam bigat Abias. Abias bigat Asa. Asa bigat Josaphath.
11 Josaphath bigat Joram. Joram bigat Osias. Osias bigat
12 Joathan. Joathan bigat Achaz. Achaz bigat Ezechie. Eze-
13 chie bigat Manasses. Manasses bigat Amon. Amon bigat
14 Josias. Josias bigat Jeconyas and his britheren, in to the
15 transmygracioun of Babiloyne. And afir the transmygra-
16 cion of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat
17 Zorobabel. Zorobabel bigat Abyut. Abyut bigat Eliachym.
18 Eliachym bigat Asor. Asor bigat Sadoc. Sadoc bigat
19 Achym. Achym bigat Elyut. Elyut bigat Eleasar. Eleasar
20 bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph,
21 the hosebonde of Marye, of whom Jhesus was borun, that is
22 redepid Christ. And so alle generaciouns fro Abraham to
23 David *ben* fourtene generacions, and fro David to the trans-

mygracioun of Babiloyne *ben* fourtene generaciouns, and fro
 the transmygracioun of Babiloyne to Crist *ben* fourtene gene-
 18 raciouns. But the generacioun of Crist was thus. Whanne
 Marie, the modir of Jhesu, was spousid to Joseph, bifore thei
 camen togidere, she was foundun hauynge of the Hooli Goost
 19 in the wombe. And Joseph, hir hosebonde, for he was
 ryzful, and wolde not puplische hir, he wolde priueli haue
 20 left hir. But while he thougte thes thingis, lo! the aungel of
 the Lord apperide in sleep to hym, and seide, Joseph, the
 sone of Dauid, nyle thou drede to take Marie, thi wijf; for
 21 that thing that is borun in hir is of the Hooli Goost. And
 she shal bere a sone, and thou shalt clepe his name Jhesus;
 22 for he schal make his puple saaf fro her synnes. For al this
 thing was don, that it schulde be fulfillid, that was seid of the
 23 Lord bi a prophete, seiynge, Lo! a virgyn shal haue in
 wombe, and she schal bere a sone, and thei schulen clepe his
 24 name Emanuel, that is to seie, God with vs. And Joseph
 roos fro sleepe, and dide as the aungel of the Lord co-
 25 maundide hym, and took *Marie*, his wijf; and he knew her
 not, til she hadde borun her firste bigete sone, and clepide
 his name Jhesus.

CAP. II.

1 THERFOR whanne Jhesus was borun in Bethleem of Juda,
 in the daies of king Eroude, lo! astromyenes camen fro the
 2 eest to Jerusalem, and seiden, Where is he, that is borun
 king of Jewis? for we han seyn his sterre in the eest, and we
 3 comen to worschipe him. But king Eroude herde, and was
 4 trublid, and al Jerusalem with hym. And he gaderide to
 gidre alle the prynces of prestis, and scribis of the puple, and
 5 enqueride of hem, where Crist shulde be borun. And thei
 seiden to hym, In Bethleem of Juda; for so it is writun bi a
 6 *profete*, And thou, Bethleem, the lond of Juda, art not the

leest among the prynces of Juda; for of thee a duyck schal
 go out, that schal gouerne my puple of Israel. Thanne
 Eroude clepide pryueli the astromyens, and lernyde bisili of
 hem the tyme of the sterre that apperide to hem. And he
 sente hem in to Bethleem, and seide, Go 3e, and axe 3e bisili
 of the child, and whanne 3ee han foundun, telle 3e it to me,
 that Y also come, and worschipe hym. And whanne thei
 hadden herd the kyng, thei wenten forth. And lo! the
 sterre, that thei sizen in the cest, wente bifore hem, til it cam,
 and stood aboue, where the child was. And thei sizen the
 sterre, and ioiyeden with a ful greet ioye. And thei entriden
 in to the hous, and founden the child with Marie, his modir;
 and thei felden doun, and worschipiden him. And whanne
 thei hadden openyd her tresouris, thei offryden to hym giftis,
 gold, encense, and myrre. And whanne thei hadden take an
 aunswere in sleep, that thei schulden not turne azen to Eroude,
 thei turneden azen bi anothir weie in to her cuntrey. And
 whanne thei weren goon, lo! the aungel of the Lord ap-
 peride to Joseph in sleep, and seide, Rise vp, and take the
 child and his modir, and fle in to Egipt, and be thou there,
 til that I seie to thee; for it is to come, that Eroude seke the
 child, to destrie hym. And Joseph roos, and took the child
 and his modir bi nyzt, and wente in to Egipt, and he was
 there to the deeth of Eroude; that it shulde be fulfillid, that
 was seid of the Lord bi the profete, seiynge, Fro Egipt Y
 haue clepid my sone. Thanne Eroude seiynge that he was
 disseyued of the astromyens, was ful wrooth; and he sente,
 and slowe alle the children, that weren in Bethleem, and in alle
 the coostis therof, fro two 3eer age and with inne, afir the
 tyme that he had enquerid of the astromyens. Thanne it
 was fulfillid, that was seid bi Jeremye, the profete, seiynge,
 A vois was herd an hij, wepyng and moche weilyng, Rachel
 wepyng hir sones, and she wolde not be coumfortid, for

19 thei ben nozt. But whanne Eroude was deed, loo! the
 aungel of the Lord apperide to Joseph in sleep in Egipt, and
 20 seide, Ryse vp, and take the child and his modir, and go in
 to the lond of Israel; for thei that souyten the lijf of the
 21 chijld ben deed. Joseph roos, and took the child and his
 22 modir, and cam in to the loond of Israel. And he herde that
 Archilaus regnede in Judee for Eroude, his fadir, and dredde
 to go thidir. And he was warned in sleep, and wente in to
 23 the parties of Galilee; and cam, and dwelte in a citee, that
 ys clepid Nazareth, that it shulde be fulfillid, that was seid bi
 profetis, For he shal be clepid a Nazarey.

CAP. III.

1 In tho daies Joon Baptist cam, and prechide in the desert
 2 of Judee, and seide, Do 3e penaunce, for the kyngdom of
 3 heuenes shal nei3e. For this is he, of whom it is seid bi
 Ysaie, the prophete, seyinge, A vois of a crier in desert,
 Make 3e redi the weies of the Lord; make 3e ri3t the pathis
 4 of hym. And this Joon hadde clothing of camels heeris, and
 a girdil of skynne aboute hise leendis; and his mete was hony-
 5 soukis, and hony of the wode. Thanne Jerusalem wente out
 6 to hym, and al Judee, and al the cuntre aboute Jordan; and
 thei weren waischun of hym in Jordan, and knowlechiden
 7 her synnes. But he si3 manye of the Farysees and of Sadu-
 ceis comynge to his baptye, and seide to hem, Generaciouns
 of eddis, who shewide to 3ou to fle fro the wraththe that is
 8 to come? Therfor do 3e worthi fruyte of penaunce, and nyle
 9 3e seie with yune 3ou, We han Abraham to fadir; for Y seie
 to 3ou, that God is my3ti to reise vp of these stoones the
 10 sones of Abraham. And now the ax is put to the roote of
 the tree; therfore euery tree that makith not good fruyt,
 11 shal be kit doun, and shal be cast in to the fier. Y waische

you in water, in to penaunce; but he that shal come after me is strongere than Y, whos schoon Y am not worthi to bere; he shal baptise you in the Hooli Goost and fier. Whos wynewing cloth *is* in his hoond, and he shal fulli clense his corn flore, and shal gadere his whete in to his berne; but the chaffe he shal brenne with fier that mai not be quenched. Thanne Jhesus cam fro Galilee in to Jordan to Joon, to be baptised of hym. And Joon forbode him, and seide, Y owe to be baptised of thee, and thou comest to me? But Jhesus answeride, and seide to hym, Suffre now, for thus it fallith to us to fulfille al rightfulnessse. Thanne Joon suffride hym. And whanne Jhesus was baptised, anon he wente up fro the watir; and lo! heuenes weren openyd to hym, and he saie the Spirit of God comynge down as a dowue, and comynge upon hym; and lo! a vois fro heuenes, seiynge, This is my louyd sone, in which Y haue plesid to me.

CAP. IV.

THANNE Jhesus was led of a spirit in to desert, to be temptid of the feend. And whanne he hadde fastid fourti daies and fourti nyztis, afterward he hungride. And the tempter cam nyz, and seide to hym, If thou art Goddis sone, seie that thes stoones be maad looues. Which answeride, and seide to hym, It is writun, Not oonli in breed luyeth man, but in ech word that cometh of Goddis mouth. Thanne the feend took hym in to the hooli citee, and settide hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thee adoun; for it is writun, That to hise aungels he comaundide of thee, and thei schulen take thee in hondis, lest perauenture thou hirte thi foot at a stoon. Eftsoone Jhesus seide to hym, It is writun, Thou shalt not tempte thi Lord God. Eftsoone the feend took hym in to a

ful his bil, and schewide to hym alle the rewmes of the world,
 9 and the ioye of hem, and seide to hym, Alle these Y schal
 10 3yue to thee, if thou falle down and worschipe me. Thanne
 Jhesus seide to hym, Goo, Sathanas; for it is writun, Thou
 schalt worschipe thi Lord God, and to hym aloone thou shalt
 11 serue. Thanne the feend lasie hym; and lo! aungels camen
 12 nyȝ, and serueden to hym. But whanne Jhesus hadde herd
 13 that Joon was takun, he wente in to Galilee. And he leste
 the citee of Nazareth, and cam, and dwelte in the citee of
 Cafarnaum, biside the see, in the coostis of Zabulon and
 14 Neptalym, that it shulde be fulfillid, that was seid by Ysaie,
 15 the profete, seiynge. The lond of Sabulon and the lond of
 16 Neptalym, the weie of the see ouer Jordan, of Galilee of
 bethen men, the puple that walkide in derknessis saye greet
 ligt, and while men satten in the cuntre of schadewe of deth,
 17 ligt aroos to hem. Fro that tyme Jhesus bigan to preche,
 and seie, Do ȝe penaunce, for the kyngdom of heuenes schal
 18 come nyȝ. And Jhesus walkide bisidis the see of Galilee, and
 saye twei britheren, Symount, that is clepid Petre, and An-
 drewe, his brother, castynge nettis in to the see; for thei
 19 weren fischers. And he seide to hem, Come ȝe afir me, and
 20 Y shal make ȝou to be maad fischeris of men. And anon
 21 thei lesten the nettis, and sueden hym. And he ȝede forth
 fro that place and saie tweyne othere britheren, James of
 Zebede, and Joon, his brother, in a schip with Zebede, her
 22 fadir, amendinge her nettis, and he clepide hem. And
 anon thei lesten the nettis and the fadir, and sueden hym.
 23 And Jhesus ȝede aboute al Galilee, techynge in the synagogis
 of hem, and prechyng the gospel of the kyngdom, and
 heelyng euey languor and eche sekenesse among the puple.
 24 And his fame wente in to al Sirie; and thei brouȝten to hym
 alle that weren at male ese and that weren take with dyuerse
languores and turmentis, and hem that hadden seendis, and

13 kinatike men, and men in palsey, and he heerde hem. And
 14 ther sueden hym myche puple of Galile, and of Decapoli,
 and of Jerusalem, and of Judee, and of bygende Jordan.

CAP. V.

1 AND Jhesus, seynge the puple, wente vp in to an hil;
 2 and whanne he was set, hise disciplis camen to hym. And
 3 he openyde his mouth, and tauhte hem, and seide, Blessed
 4 *ben pore men* in spirit, for the kyngdom of heuenes is herne.
 5 Blessed *ben mylde men*, for thei schulen welde the erthe.
 6 Blessed *ben* thei that mornen, for thei schulen be coumfortid.
 7 Blessed *ben* thei that hungren and thristen rihtwisnesse, for
 8 thei schulen be fulfillid. Blessed *ben merciful men*, for thei
 9 schulen gete merci. Blessed *ben* thei that ben of clene herte,
 10 for thei schulen se God. Blessed *ben pesible men*, for thei
 11 schulen be clepid Goddis children. Blessed *ben* thei that
 12 suffren persecusioun for rihtfulnesse, for the kingdam of
 13 heuenes is herne. 3e schulen be blessid, whanne men
 14 schulen curse 3ou, and schulen pursue 3ou, and shulen seie
 15 al yuel agens 3ou liynge, for me. Ioie 3e, and be 3e glad,
 16 for 3oure meede is plenteuouse in heuenes; for so thei han
 17 pursued also profetis that weren bifor 3ou. 3e ben salt of the
 18 erthe; that if the salt vanysche away, whereynne schal it be
 19 saltid? To no thing it is worth ouere, no but that it be
 20 cast out, and be defoulid of men. 3e ben liht of the world;
 21 a citee set on an hil may not be hid; ne me teendith not a
 22 lanterne, and puttith it vndur a busschel, but on a candilstike,
 23 that it 3yue liht to alle that ben in the hous. So schyne
 24 3oure liht befor men, that thei se 3oure goode werkis, and
 25 glorifie 3oure fadir that is in heuenes. Nil 3e deme, that Y
 26 cam to vndo the lawe, or the profetis; Y cam not to vndo
 27 the lawe, but to fulfille. Forsothe Y seie to 3ou, til heuene

and erthe passe, o lettir or o titel shal not passe fro the lawe,
19 til alle thingis be doon. Therfor he that brekith oon of
these leeste maundementis, and techith thus men, schal be
clepid the leste in the rewme of heuenes ; but he that doith,
and techith, schal be clepid greet in the kyngdom of heuenes.
20 And Y seie to 3ou, that but 3our ryghtfulnesse be more plen-
teuouse than of scribis and of Farisees, 3e schulen not entre
21 into the kyngdom of heuenes. 3e han herd that it was seid
to elde men, Thou schalt not slee ; and he that sleeth, schal
22 be gilty to doom. But Y seie to 3ou, that ech man that is
wrooth to his brothir, schal be gilty to doom ; and he that
seith to his brother, Fy ! schal be gilty to the counseil ; but he
23 that seith, Fool, schal be gilty to the fier of helle. Therfor
if thou offrist the 3ifte at the auter, and ther thou bihenkist,
24 that thi brothir hath sum what agens thee, leue there thi
3ifte bifor the auter, and go first to be recounseled to thi
brothir, and thanne thou schalt come, and schalt offre thi
25 3ifte. Be thou consentynge to thin aduersarie soone, while
thou art in the weie with hym, lest perauenture thin aduer-
sarie take thee to the domesman, and the domesman take
thee to the mynystre, and thou be sent in to prisoun.
26 Treuli Y seie to thee, thou shalt not go out fro thennus,
27 til thou 3elde the last ferthing. 3e han herd that it was seid
to elde men, Thou schalt do no lecherie. But Y seie to
3ou, that euery man that seeth a womman for to coueite
29 hir, hath now do lecherie bi hir in his herte. That if
thi ryht 3e schlaundre thee, pulle hym out, and caste fro thee ;
for it spedith to thee, that oon of thi membris perische,
30 than that al thi bodi go in to helle. And if thi ryht hond
schlaundre thee, kitte hym awaye, and caste fro thee, for
it spedith to thee that oon of thi membris perische, than
31 that al thi bodi go in to helle. And it hath be seyde, Who
euere leeueth his wijf, 3yue he to hir a libel of forsakyng.

2 But Y seie to 3ou, that euery man that leeueth his wijs,
 outtakun cause of fornycacioun, makith hir to do letcherie,
 and he that weddith the forsakun *wijs*, doith auowtrye.
 3 Eftsoone 3e han herd, that it was seid to elde men, Thou
 schalt not forswere, but thou schalt 3elde thin othis to the
 4 Lord. But Y seie to 3ou, that 3e swere not for ony thing;
 5 nethir bi heuene, for .it is the trone of God; nethir bi the
 erthe, for it is the stole of his feet; nethir bi Jerusalem, for
 6 it is the citee of a great kyng; nethir thou shalt not swere
 bi thin heed, for thou maist not make oon heere white,
 7 ne blacke; but be 3oure word, 3he, 3he; Nay, nay; and
 8 that that is more than these, is of yuel. 3e han herd that it
 9 hath be seid, I3e for i3e, and tothe for tothe. But Y seie to
 3ou, that 3e a3enstonde not an yuel *man*; but if ony smyte
 10 thee in the ri3t cheke, schewe to him also the tothir; and to
 hym that wole stryue with thee in doom, and take away thi
 11 coote, leue thou to him also thi mantil; and who euer
 constreyneth thee a thousynde pacis, go thou with hym othir
 12 tweyne. 3yue thou to hym that axith of thee, and turne not
 13 away fro hym that wole borewe of thee. 3e han herd that it
 was seid, Thou shalt loue thi nei3bore, and hate thin enemye.
 14 But Y seie to 3ou, loue 3e 3oure enemyes, do 3e wel to hem
 that hatiden 3ou, and preye 3e for hem that pursuen, and
 15 slaundren 3ou; that 3e be the sones of 3our fadir that is in
 heuenes, that makith his sunne to rise vpon goode and yuele
 16 men, and reyneth on iust men and vniuste. For if 3e louen
 hem that louen 3ou, what mede schulen 3e han? whether
 17 pupplicans doon not this? And if 3e greten 3oure britheren
 oonli, what schulen 3e do more? ne doon not hethene men
 18 this? Therefore be 3e parfit, as 3oure heuenli fadir is parfit.

CAP. VI.

1 TAKITH hede, that 3e do not 3oure ríztwísnesse bifor men,
 to be seyn of hem, ellis 3e schulen haue no meede at 3oure
 2 fadir that is in heuenes. Therfore whanne thou doist almes,
 nyle thou trumpe tofore thee, as ypocritis doon in synagogis
 and stretis, that thei be worschípid of men; sotheli Y seie to
 3 3ou, they han resseyued her meede. But whanne thou doist
 4 almes, knowe not thi left hond what thi rízt hond doith, that
 thin almes be in hidils, and thi fadir that seeth in hiddils,
 5 schal quyte thee. And whanne 3e preyen, 3e schulen not be
 as ipocritis, that louen to preye stondynge in synagogis and
 corneris of stretis, to be seyn of men; treuli Y seie to 3ou,
 6 thei han resseyued her meede. But whanne thou schalt preye,
 entre in to thi couche, and whanne the dore is schet, preye thi
 fadir in hidils, and thi fadir that seeth in hidils, schal 3elde to
 7 thee. But in preiying nyle 3ee speke myche, as hethene men
 doon, for thei gessen that thei ben herd in her myche speche.
 8 Therfor nyle 3e be maad lich to hem, for 3our fadir woot what
 9 is nede to 3ou, bífóre that 3e axen hym. And thus 3e schulen
 preye. Oure fadir that art in heuenes, halewid be thi name; thi
 10 kyngdoom come to; be thi wille don in erthe as in heuene;
 11 3yue to vs this dai oure breed ouer othir substaunce; and for3yue
 12 to vs oure dettis, as we for3yuen to oure dettouris; and lede
 13 vs not in to temptacioun, but delyuere vs fro yuel. Amen.
 14 For if 3e for3yuen to men her synnes, 3oure heuenli fadir
 15 schal for3yue to 3ou 3oure trespassis. Sotheli if 3e for3yuen
 not to men, nether 3oure fadir schal for3yue to 3ou 3oure
 16 synnes. But whanne 3e fasten, nyle 3e be maad as ypocritis
 sorewful, for thei defacen hem silf, to seme fastyng to men;
 17 treuli Y seie to 3ou, they han resseyued her meede. But
 whanne thou fastist, anoynte thin heed, and waische thi face,
 18 that thou be not seen fastyng to men, but to thi fadir that is

in hidlis, and thi fadir that seeth in priuey, shal zelde to thee.
 19 Nile 3e tresoure to 3ou tresouris in erthe, where ruste and
 mouzte destrieth, and where theues deluen out and stelen;
 20 but gadere to 3ou tresouris in heuene, where nether ruste
 ne mouzte distrieth, and where theues deluen not out, ne
 21 stelen. For where thi tresoure is, there also thin herte
 22 is. The lanterne of thi bodi is thin i3e; if thin i3e be
 23 symple, al thi bodi shal be liztful; but if thin i3e be weiward,
 al thi bodi shal be derk. If thanne the lizt that is in thee be
 24 derknessis, how grete schulen thilk derknessis be? No man
 may serue tweyn lordis, for ethir he schal hate the toon, and
 loue the tother; ethir he shal susteyne the toon, and dispise
 25 the tothir. 3e moun not serue God and richessis. Therfor
 I seie to 3ou, that 3e be not bisi to 3oure lijf, what 3e schulen
 ete; nether to 3oure bodi, with what 3e schulen be clothid.
 Whether lijf is not more than meete, and the bodie more than
 26 cloth. Biholde 3e the foulis of the eire, for thei sown not,
 nethir repen, nether gaderen in to bernis; and 3oure fadir
 of heuene fedith hem. Whether 3e ben not more worthi
 27 than thei? But who of 3ou thenkyng mai putte to his
 28 stature o cubit? And of clothing what ben 3e bisye? Bi-
 holde 3e the lilies of the feeld, how thei wexen. Thei
 29 trauelen not, nether spynnen; and Y seie to 3ou, Salomon in
 30 al his glorie was not kevered as oon of these. And if God
 clothith thus the hei of the feeld, that to day is, and to
 morewe is cast in to an ouen, hou myche more 3ou of
 31 litel feith? Therfor nyle 3e be bisi, seiynge, What schulen
 we ete? or, What schulen we drinke? or, With what thing
 32 schulen we be keuered? For heithene men seken alle these
 thingis; and 3oure fadir woot, that 3e han nede to alle these
 33 thingis. Therfor seke 3e first the kyngdom of God, and his
 rizifulnesse, and alle these thingis shulen be cast to 3ou.
 34 Therfor nyle 3e be bisy in to the morew, for the morew shal

be bsi to hym silf, for it suffisith to the dai his owen malice.

CAP. VII.

1 NILE 3e deme, that 3e be not demed; for in what doom
 2 3e demen, 3e schulen be demed, and in what mesure 3e
 3 meten, it schal be meten a3en to 3ou. But what seest thou
 a litil mote in the i3e of thi brother, and seest not a beam in
 4 thin owne i3e? Or hou seist thou to thi brothir, Brothir,
 suffre I schal do out a mote fro thin i3e, and lo! a beam is
 5 in thin owne i3e? Ipocrite, do thou out first the beam of
 thin i3e, and thanne thou schalt se to do out the mote of the
 6 i3e of thi brothir. Nile 3e 3yue nooli thing to houndis,
 nethir caste 3e 3oure margaritis bifore swyne, lest peratenture
 thei defoulen hem with her feet, and *the houndis* be turned,
 7 and al to-tere 3ou. Axe 3e, and it schal be 3ounn to 3ou;
 seke 3e, and 3e schulen fynde; knocke 3e, and it schal be
 8 openyd to 3ou. For ech that axeth, takith; and he that
 sekith, fyndeth; and it schal be openyd to hym, that knockith.
 9 What man of 3ou is, that if his sone axe hym breed, whether
 10 he wole take hym a stoon? Or if he axe fische, whether
 11 he wole take hym an edder? Therfor if 3e, whanne 3e ben
 yuele men, kunnen 3yue good 3ifus to 3oure sones, hou myche
 more 3oure fadir that is in hevenes schal 3yue good thingis to
 12 men that axen hym? Therfor alle thingis, what euere thingis
 3e wolen that men do to 3ou, do 3e to hem, for this is the lawe
 13 and the prophetis. Entre 3e bi the streyt 3ate; for the 3ate
 that ledith to perdioun is large, and the weie is broode, and
 14 there ben many that entren bi it. Hou streit is the 3ate, and
 narw3 the weye, that ledith to lijf, and ther ben fewe that
 15 fynden it. Be 3e war of fals prophetis, that comen to 3ou in
 clothngis of scheep, but withynnesforth thei ben as wolues of
 16 *raucyn*; of her fruytis 3e schulen knowe hem. Whether men

17 gaderen grapis of thornes, or figus of breris? So euery good
 tre makith good fruytis; but an yuel tre makith yuel fruytis.
 18 A good tre may not make yuel fruytis, nethir an yuel tre
 19 make good fruytis. Euery tre that makith not good fruyt,
 20 schal be kyt down, and schal be cast in to the fier. Therfor
 21 of her fruytis 3e schulen knowe hem. Not ech man that
 seith to me, Lord, Lord, schal entre in to the kyngdom of
 heuenes; but he that doith the wille of my fadir that is
 in heuenes, he schal entre in to the kyngdome of heuenes.
 22 Many schulen seie to me in that dai, Lord, Lord, whether we
 han not prophesied in thi name, and han caste out feendis
 23 in thi name, and han doon many vertues in thi name? And
 thanne Y schal knoueleche to hem, That Y knewe 3ou neuere;
 24 departe awei fro me, 3e that worchen wickidnesse. Therfor
 | ech man that herith these my wordis, and doith hem, schal be
 maad lijk to a wise man, that hath bildid his hous on a stoon.
 25 And reyn felde down, and flodis camen, and wyndis blewen, and
 | russchiden in to that hous; and it felde not down, for it was
 26 foundun on a stoon. And euery man that herith these my
 wordis, and doith hem not, is lijk to a fool, that hath bildid his
 27 hous on grauel. And reyn cam down, and floodis camen, and
 wyndis blewen, and thei hurliden 28en that hous; and it felde
 28 down, and the fallyng down therof was greet. And it was doon,
 whanne Jhesus hadde endid these wordis, the puple wondride
 29 on his techyng; for he tau3te hem, as he that hadde power,
 and not as the scribis of hem, and the Farisees.

CAP. VIII.

1 But whanne Jhesus was come down fro the hil, mych
 2 puple suede hym. And lool a leprouse man cam, and
 worschipide hym, and seide, Lord, if thou wilt, thou maist
 3 make me clene. And Jhesus helde forth the boond, and

touchide hym, and seide, Y wole, be thou maad cleene.
 4 And anon the lepre of him was clensid. And Jhesus seide
 to hym, Se sie thou to no man; but go. shewe thee to the
 prests, and offre the gift that Moyses comaundide in witness-
 5 yng to hem. And whanne he hadde entrid in to Cafarnaum,
 the centunen negede to him, and preiede him, and seide,
 6 Lord my childe lijth in the hous sijk on the palesie, and is
 7 yuel turmentid. And Jhesus seide to h.m, Y schal come,
 8 and schal heele him. And the centunen answeride, and
 seide to hym, Lord, Y am not worthi, that thou entre vndur
 my roof; but oonli sie thou bi word, and my childe shal be
 9 heelid. For whi Y am a man ordeyned vndur power, and
 haue knyztus vndir me; and Y sie to this, Go, and he
 goith; and to another, Come, and he cometh; and to my
 10 seruaunt, Do this and he doth it. And Jhesus herde these
 thingis, and wondride, and seide to men that sieden him,
 Treu! Y sie to 3ou, Y foond not so greet feith in Israel.
 11 And Y sie to 3ou, that many schulen come fro the eest and
 the west, and schulen reste with Abraham and Ysaac and
 12 Jacob in the kyngdom of heuenes; but the sones of the
 rewme schulen be cast out in to vtmer derknessis, there
 13 schal be wepyng, and grynting of teeth. And Jhesus seide
 to the centurioun. Go, and as thou hast bileuyd, be it doon
 14 to thee. And the chuld was heelid fro that hour. And
 whanne Jhesus was comun in to the hous of Symount Petre,
 he say his wyues modir liggyng, and shakun with feueris.
 15 And he touchide her boond, and the feuer lefte her; and she
 16 roos, and seruede hem. And whanne it was euen, thei
 broukten to hym manye that hadden deuelis, and he castide
 out spintis bi word, and heelide alle that weren yuel at ese;
 17 that it were fulfillid, that was seid by Ysaie, the profete.
 seiynge, He took oure infirmyters. and bar oure siknessis.
 18 And Jhesus say myche puple aboute him, and bade *hise*

9 *disciplis* go ouer the watir. And a scribe neigede, and seide
 to hym, Maistir, Y shal sue thee, whidir euer thou schalt go.
 10 And Jhesus seide to hym, Foxis han dennes, and briddis of
 beuene *han* nestis, but mannus sone hath not where he schal
 11 reste his heed. Anothir of his disciplis seide to him, Lord,
 12 suffre me to go first, and birie my fader. But Jhesus seide
 to hym, Sue thou me, and lete deed men birie her deede
 13 men. And whanne he was goon vp in to a litil schip, his
 14 disciplis sueden hym. And loo! a greet stiring was maad
 in the see, so that the schip was hilid with wawes; but he
 15 slepte. And hise disciplis camen to hym, and reysiden hym,
 16 and seiden, Lord, saue vs; we perischen. And Jhesus seide
 to hem, What ben 3e of litil feith agaste? Thanne he roos,
 and comaundide to the wyndis and the see, and a greet
 17 pesibilnesse was maad. And men wondriden, and seiden,
 What maner *man* is *he* this, for the wyndis and the see
 18 obeischen to him? And whanne Jhesus was comun ouer
 the watir in to the cuntre of men of Gerasa, twey men metten
 hym, that hadden deuelis, and camen out of graues, ful
 19 woode, so that noo man myzte go bi that weie. And lo!
 20 thei crieden, and seiden, What to vs and to thee, Jhesu, the
 sone of God? art thou comun hidir bfore the tyme to
 21 *turmente* vs? And not fer fro hem was a flocke of many
 22 swyne lesewyng. And the deuelis preyeden hym, and seiden,
 If thou castist out vs from hennes, sende vs in to the droue
 23 of swyne. And he seide to hem, Go 3e. And thei 3eden
 out, and wenten in to the swyne; and loo! in a greet bire al
 the drone wente heedlyng in to the see, and thei weren deed
 24 in the watris. And the hirdis fledden away, and camen in to
 the citee, and telden alle these thingis, and of hem that hadden
 25 the feendis. And lo! al the citee wente out agens Jhesu; and
 whanne thei hadden seyn hym, thei preiden, that he wolde
 passe fro her coostis.

CAP. IX.

1 AND Jhesus wente vp in to a boot, and passide ouer
 2 the watir, and cam in to his citee. And lo ! they brouzten to
 hym a man sike in palesie, liggyng in a bed. And Jhesus
 saw the feith of hem, and seide to the man sike in palesye,
 3 Sone, haue thou trist ; thi synnes ben forjouun to thee. And
 lo ! summe of the scribis seiden withynne hem silf, This
 4 blasfemeth. And whanne Jhesus hadde seyn her thougtis,
 he seide, Wherto thenken 3e yuele thingis in 3oure hertis ?
 5 What is listere to seye, Thi synnes ben forjouun to thee,
 6 ethir to seie, Rise thou, and walke ? But that 3e wite that
 mannus sone hath power to forgyue synnes in erthe, thanne
 he seide to the sijk man in palesie, Rise vp ; take thi bed,
 7 and go in to thin hous. And he roos, and wente in to
 8 his hous. And the puple seyng drede, and glorifiede God,
 9 that 3af suche power to men. And whanne Jhesus passide
 fro thennus, he say a man, Matheu bi name, sittynge in a
 10 tolbothe. And he seide to hym, Sue thou me. And he
 roos, and folewide hym. And it was don, the while he sat
 at the mete in the hous, lo ! many pupplicans and synful
 men camen, and saten at the mete with Jhesu and hise dis-
 11 ciplis. And Farisees sien, and seiden to hise disciplis, Whi
 12 etith 3oure maister with pupplicans and synful men ? And
 Jhesus herde, and seide, A leche is not nedeful to men that
 13 faren wel, but to men that ben yuel at ese. But go 3e,
 and lerne what it is, Y wole merci, and not sacrifice ; for
 14 I cam, not to clepe rixful men, but synful men. Thanne the
 disciplis of Joon camen to hym, and seiden, Whi we and
 15 Farisees fasten ofte, but thi disciplis fasten not ? And Jhesus
 seide to hem, Whether the sones of the spouse moun morne,
 as long as the spouse is with hem ? But daies schulen come,
 whanne the spouse schal be takun a wei from hem, and

whanne thei schulen faste. And no man putteth a clout of
 buystous clothe in to an elde clothing; for it doith away the
 fulnesse of the cloth, and a wers breking is maad. Nethir
 men putten newe wyne in to elde botels, ellis the botels ben
 to-broke, and distried, and the wyn sched out. But men
 putten newe wyne in to newe botels, and bothe ben kept.
 Whiles that Jhesus spak thes thingis to hem, lo! a prince
 cam, and worschipide hym, and seide, Lord, my dougter
 is now deed; but come thou, and putte thin hond on hir,
 and she schal lyue. And Jhesus roos, and hise disciplis, and
 sueden hym. And lo! a womman, that hadde the bledi flux
 twelue 3ere, neizede bihynde, and touchide the hem of his
 cloth. For sche seide with ynne hir self, 3if Y touche oonli
 the cloth of hym, Y schal be saaf. And Jhesus turnede, and
 say hir, and seide, Dougter, haue thou trist, thi feith hath
 maad thee saaf. And the womman was hool fro that our.
 And whanne Jhesus cam in to the hous of the prince, and say
 mynstrallis, and the puple makynge noise, he seide, Go 3e
 a wei, for the damysel is not deed, but slepith. And thei
 scorniden hym. And whanne the sulc was put out, he wente
 on, and helde hir hond; and the damysel roos. And this
 fame wente out in to al that loond. And whanne Jhesus
 passide fro thennus, twei blynde men crynge sueden hym,
 and seiden, Thou sone of Dauid, haue merci on vs. And
 whanne he cam in to the hous, the blynde men camen to
 hym; and Jhesus seide to hem, What wolen 3e, that I do to
 you? And thei seiden, Lord, that oure 3en be opened.
 And Jhesus seide, Bleuen 3e, that Y mai do this thing to
 you? Twei seien to him, 3he, Lord. Than he touchide
 her 3en, and seide, Aftir 3oure feith be it doon to 3ou. And
 the 3en of hem were opened. And Jhesus thretenede hem,
 and seide, Se 3e, that no man wite. But thei 3eden out, and
 diffuseden hym thorou al that lond. And whanne thei

weren gon out, loo! thei brouȝten to hym a doumbe man,
 33 hauynge a deuēl. And whanne the deuēl was cast out,
 the doumb man spak. And the puple wondride, and seide,
 34 It hath not be say thus in Israel. But the Farisees seiden,
 35 In the prince of deuēlis he casteth out deuēlis. And Jhesus
 wente aboute alle the citees and castels, techinge in the
 synagogis of hem, and prechyng the gospel of the kyngdom,
 36 and helynge euery langour and euery sijksesse. And he seiȝ
 the puple, and hadde reuthe on hem; for thei weren trauēlid,
 37 and liggyng as scheep not hauynge a scheepherde. Thanne
 he seide to hise disciplis, Sotheli *there is* myche ripe corn, but
 38 fewe werk men. Therfor preye ȝe the lord of the ripe
 corn, that he sende werke men in to his ripe corn.

CAP. X.

1 And whanne his twelue disciplis weren clepid togidere, he
 ȝaf to hem powere of vnclene spiritis, to caste hem out of
 2 *men*, and to heele eueri langour, and sijksesse. And these
 ben the names of the twelue apostlis; the firste, Symount,
 that is clepid Petre, and Andrew, his brothir; James of
 3 Zebede, and Joon, his brothir; Filip, and Bartholomeu;
 Thomas, and Matheu, puppican; and James Alfey, and
 4 Tadee; Symount Chananee, and Judas Scarioth, that bi-
 5 trayede Crist. Jhesus sente these twelue, and comaundide
 hem, and seide, Go ȝe not in to the weie of hethene men,
 6 and entre ȝe not in to the citees of Samaritans; but rather go
 ȝe to the scheep of the hous of Israel, that han perischid.
 7 And go ȝe, and preche ȝe, and seiȝe, that the kyngdam of
 8 heuēnes shal neiȝe; heele ȝe sike men, reise ȝe deede men,
 clense ȝe mesels, caste ȝe out deuēlis; freli ȝe han takun,
 9 freli ȝyue ȝe. Nyle ȝe welde gold, nether siluer, ne money in
 10 ȝoure girdlis, not a scrippe in the weie, nether twei cootis,

nethir shoon, nether a 3erde ; for a werkman is worthi his mete. In to what euere citee or castel 3e schulen entre, axe 3e who therynne is worthi, and there dwelle 3e, til 3e go out. And whanne 3e goon in to an hous, grete 3e it, and seyn, Pees to this hous. And if thilk hous be worthi, 3oure pees schal come on it ; but if that hous be not worthi, 3oure pees schal turne agen to 3ou. And who euere resseyueth not 3ou, nethir henth 3oure wordis, go 3e fro that hous or citee, and spreng of the dust of 3oure feet. Treuly Y seie to 3ou, it shal be more suffrable to the loond of men of Sodom and of Gommor in the dai of iugement, than to thilke citee. Lo ! Y sende 3ou as scheep in the myddil of wolues ; therfor be 3e sliz as serpentis, and symple as dowues. But be 3e war of men, for thei schulen take 3ou in counseilis, and thei schulen bete 3ou in her synagogis ; and to meyris, or *presidentis*, and to kyngis, 3e schulen be lad for me, in witnessyng to hem, and to the hethen men. But whanne thei take 3ou, wyle 3e thenke, hou or what thing 3e schulen speke, for it shal be 3ouun to 3ou in that our, what 3e schulen speke ; for it ben not 3e that speken, but the spirit of 3oure fadir, that spekith in 3ou. And the brother shal take the brother in to deeth, and the fader the sone, and sones schulen rise agens fadir and modir, and schulen turmente hem bi deeth. And 3e schulen be in hate to alle men for my name ; but he that shall dwelle stille in to the ende, shal be saaf. And whanne thei pursuen 3ou in this citee, fle 3e in to anothir. Treuli Y seie to 3ou, 3e schulen not ende the citees of Israel, to for that mannus sone come. The disciple is not aboue the maistir, ne the seruaunt aboue hys lord ; it is ynow3 to the disciple, that he be as his maistir, and to the seruaunt as his lord. If thei han clepid the hosebonde man Belsabub, how myche more his houshold meyne ? Therfor drede 3e not hem ; for no thing is hid, that schal not be shewid ; and

27 no thing is priuey, that schal not be wist. That thing
 that Y seie to ȝou in derknessis, seie ȝe in the lȝt;
 and preche ȝe on housis, that thing that ȝe heeren in the
 28 ere. And nyle ȝe drede hem that sleen the bodi; for
 thei moun not sle the soule; but rather drede ȝe hym, that
 29 mai lese bothe soule and bodi in to helle. Whether twei
 sparewis ben not seeld for an halpeny? and oon of hem shal
 30 not falle on the erthe with outen ȝoure fadir. And alle the
 31 heeris of ȝoure heed ben noumbrid. Therfor nyle ȝe drede;
 32 ȝe ben betere than many sparewis. Therfor euery man that
 schal knouleche me bifore men, Y shal knouleche hym bifor
 33 my fadir that is in heuenes. But he that shal denye me bifor
 men, and I shal denye him bifor my fadir that is in heuenes.
 34 Nile ȝe deme, that Y cam to sende pees in to erthe;
 35 Y cam not to sende pees, but swerd. For Y cam to departe
 a man azens his fadir, and the douȝtir azens hir modir,
 36 and the sones wijf azens the housbondis modir; and the
 37 enemyes of a man *ben* thei, that ben homeli with hym. He
 that loueth fadir or modir more than me, is not worthi to me.
 And he that loueth sone or douȝter ouer me, is not worthi to
 38 me. And he that takith not his croos, and sueth me, is not
 39 worthi to me. He that fyndith his lijf, shal lose it, and he
 40 that lesith his lijf for me, shal fynde it. He that resseyueth
 ȝou, resseyueth me; and he that resseyueth me, resseyueth
 41 hym that sente me. He that resseyueth a prophete in the
 name of a prophete, shal take the mede of a prophete. And
 he that resseyueth a iust man in the name of a iust man, schal
 42 take the mede of a iust man. And who euer ȝyueth drynke
 to oon of these leeste a cuppe of cooldre watir oonli in the
 name of a disciple, treu. Y seie to ȝou, he shal not leese his
 mede.

CAP. XI.

And it was doon, whanne Jhesus hadde endid, he com-
 mandede to hise twelue disciplis, and passide fro Liennus to
 techen and prechen in the citees of hem. But whanne Joon in
 boondis hadde herd the werkis of Crist, he sente tweyne
 of hise disciplis, and seide to him, Art thou he that schal
 come, or we abiden another? And Jhesus answeride, and
 seide to hem, Go ye, and telle agen to Joon tho thingis that
 ye han herd and seyn. Blynde men seen, crok.d men goon,
 meselis ben maad cleene, deefe men heren, deed men rysen
 agen, pore men ben takun to prechyng of the gospel. And
 he is blessid, that shal not be schlaundrid in me. And whanne
 thei weren goon awei, Jhesus bigan to seie of Joon to the
 puple, What thing wenten ye out in to desert to se? a reed
 swawed with the wynd? Or what thing wenten ye out to see?
 a man clothid with softe clothis? Lo! thei that ben clothid
 with softe clothis ben in the housis of kyngis. But what
 thing wenten ye out to se? a prophete? Yhe, Y seie to you,
 and more than a prophete. For this is he, of whom it is
 writun, Lo! Y sende myn aungel bifor thi face, that shal
 make redi thi weye bifor thee. Treuli Y seie to you, ther
 roos noon more than Joon Baptist among the children of
 wmmen; but he that is lesse in the kyngdom of heuenes, is
 more than he. And fro the daies of Joon Baptist til now
 the kyngdom of heuenes suffrith violence, and violent men
 trauschen it. For alle prophetis and the lawe til to Joon pro-
 phesieden, and if ye wolen resseyue, he is Ehe that is to
 come. He that hath eris of heryng, here he. But to whom
 schal Y gesse this generacioun lyk? It is lyk to children
 sittynge in chepyng, that crien to her peeris, and seien, We
 han songun to you, and ye han not daunsid; we han morned
 to you, and ye han not weild. For Joon cam nether etynge

19 ne drynkyng, and thei seien, He bath a deuyl. The sone
 of man cam etynge and drynkyng, and thei seien, Lo ! a
 man a glotoun, and a drunkere of wijne, and a freend of
 pupplicants and of synful men. And wisdom is iustified of
 20 her sones. Thanne Jhesus bigan to seye repreef to citees, in
 whiche ful manye vertues of him weren doon, for thei diden
 21 not penaunce. Wo to thee ! Corosaym, woo to thee ! Beth-
 saida ; for if the vertues that ben doon in 3ou hadden be
 doon in Tyre and Sidon, sumtyme thei hadden don penaunce
 22 in heyre and aische. Netheles Y seie to 3ou, it schal be
 lesse payne to Tyre and Sidon in the dai of doom, than to
 23 3ou. And thou, Cafarnaum, whethir thou schalt be arerid
 vp in to heuene ? Thou shalt go down in to helle. For
 if the vertues that ben don in thee, hadden be don in Sodom,
 perauenture thei schulden haue dwellid in to this dai.
 24 Netheles Y seie to 3ou, that to the lond of Sodom it schal be
 25 lesse payne in the dai of doom, than to thee. In thilke tyme
 Jhesus answeride, and seide, Y knowleche to thee, fadir, lord
 of heuene and of erthe, for thou hast hid these thingis fro
 wijse men, and redi, and hast schewid hem to lile children ;
 26 so, fadir, for so it was plesynge to fore thee. Alle thingis ben
 27 3ouune to me of my fadir ; and no man knewe the sone, but
 the fadir, nethir ony man knewe the fadir, but the sone, and
 28 to whom the sone wolde schewe. Alle 3e that traueilen, and
 29 ben chargid, come to me, and Y schal fulfille 3ou. Take 3e
 my 3ok on 3ou, and lerne 3e of me, for Y am mylde and meke
 30 in herte ; and 3e schulen fynde reste to 3oure soulis. For my
 3ok is softe, and my charge ligt.

CAP. XII.

1 In that tyme Jhesus wente bi cornes in the sabot day ; and
 hise discipulis hungriden, and bigunnen to plucke the eris of

corn, and to ete. And Fariseis, seynge, seiden to hym, Lo! the discipulis don that thing that is not leueful to hem to do in sabatis. And he seide to hem, Whether ȝe han not red, what David dide, whanne he hungrede, and thei that weren with hym? hou he entride in to the hous of God, and eet looues of proposicioun, whiche *looues* it was not leueful to hym to ete, nether to hem that weren with hym, but to prestis aloone? Or whether ȝe han not red in the lawe, that in sabotis prestis in the temple defoulen the sabotis, and thei ben with oute blame? And Y seie to ȝou, that here is a gretter than the temple. And if ȝe wisten, what it is, Y wole merci, and not sacrifice, ȝe schulden neuer haue condempned innocentis. For mannis sone is lord, ȝhe, of the sabat. And whanne he passide fro thennus, he cam in to the synagoge of hem. And lo! a man that hadde a drye hoond. And thei axiden hym, and seiden, Whether it be leueful to hele in the sabot? that thei schulden acuse hym. And he seide to hem, What man of ȝou schal be, that hath o scheep, and if it falle in to a dicke in the sabotis, whether he shal not holde, and lifte it vp? How myche more is a man better than a scheep? Therfor it is leueful to do good in the sabatis. Thanne he seide to the man, Stretche forth thin hoond. And he sturauȝte forth; and it was restorid to heelthe as the tothir. And the Farisees wenten out, and maden a counsel agens hym, hou thei schulden distrie hym. And Jhesus knewe it, and wente awei fro thennus; and many sueden hym, and he behelde hem alle. And he comaundide to hem, that thei schulden not make hym knowun; that that thing were fulfilled, that was seid by Isaie, the prophete, seynge, Lo! my child, whom Y haue chosun, my derling, in whom it bath wel plesid to my soule; Y shal put my spirit on him, and he shal telle dom to hethen men. He shal not stryue, ne crye, neythir ony man shal bere his voice in strettis. A brisid rehed

he schal not breke, and he schal not quenche smokyng flax,
 21 til he caste out doom to victorie; and hethene men schulen
 22 hope in his name. Thanne a man blynde and dourbe, that
 hadde a feend, was brougt to hym; and he belide hym, so
 23 that he spak, and say And al the puple wondride, and
 24 seide, Whether this be the sone of Daud? But the Farisees
 herden, and seiden, He this casteth not out feendis, but in
 25 Belsabub, prince of feendis. And Jhesus, witynge her
 thougtis, seide to hem, Eche kingdom departid aȝens it silf,
 schal be desolatid, and eche cite, or hous, departid aȝens it
 26 self, schal not stonde. And if Satanas castith out Satanas,
 he is departid aȝens him silf; therfor hou schal his kingdom
 27 stonde? And if Y in Belsabub caste out deuylis, in whom
 ȝoure sones casten out? Therfor thei schulen be ȝoure
 28 domes men. But if Y in the Spirit of God caste out feendis,
 29 thanne the kyngdom of God is comen in to ȝou. Ethir hou
 may ony man entre in to the hous of a stronge man, and
 take away hise vesselis, but he first bynde the stronge man,
 30 and thanne he schal spuyle his hous? He that is not with
 me, is aȝens me; and he that gadenth not togidere with me,
 31 scaterith abroad. Therfor I seie to ȝou, al synne and blas-
 femye shal be forȝouun to men, but the spirit of blasfemye
 32 shal not be forȝouun. And who euere seith a word aȝens
 mannis sone, it shal be forȝouun to him; but who that seieth
 a word aȝens the Hooli Goost, it shal not be forȝouun to
 33 hym, nether in this world, ne in the tothur. Ethis make ȝe
 the tree good, and his fruyt good; either make ȝe the tree
 yuel and his fruyt yue.; for a tree is knowun of the fruyt.
 34 ȝe generacioun of eddis, hou moun ȝe speke good thingis,
 whanne ȝe ben yuele? For the mouth spekith of plente of
 35 the herte. A good man bryngith forth good thingis of good
 tresoure and an yuel man bringith forth yuel thingis of yuel
 36 tresoure. And Y seie to ȝou, that of enery idel word, that

men speken, thei schulen zelde resoun therof in the dai of doom; for of thi wordis thou schalt be iustified, and of thi wordis thou shalt be dampned. Thanne summe of the scribis and Farisees answeriden to hym, and seiden, Mayster, we wolen se a tokne of thee. Which answerde, and seide to hem. An yuel kyarede and a spouse brekere sekith a tokene, and a tokene sha. not be ȝouun to it, but the tokene of Jonas, the prophete. For as Jonas was in the wombe of a whale thre daies and thre nyȝtis, so mannus sone shal be in the herte of the erthe thre daies and thre nyȝtis. Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of Jonas, and lo! here a gretter than Jonas. The queene of the south shal rise in doom with this generacioun, and schal condempne it; for she cam fro the eendis of the erthe to here the wisdom of Salomon, and lo! here a gretter than Salomon. Whanne an vncleue spirt goith out fro a man, he goith bi lre paces, and sekith rest, and fyndith not. Thanne he seith, Y shal turne aȝen in to myn hous, fro whannys Y wente out. And he cometh, and fyndith it voide, and clenlid with besyms, and maad faire. Thanne he goith, and takith with him sevene othere spiritus worse than hym self, and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. So it shal be to this worste generacioun. Jit whil he spak to the puple, lo! his modir and his bretheren stoden with outeforth, sekyng to speke to hym. And a man seide to hym, Lo! th modir and thi britheren stonden with outeforth, sekyng to thee. He answerde to the man, that spak to hym, and seide, Who is my modir? and who ben my britheren? And he helde forth his hoond in to hise disciplis, and seide, Lo! my modir and my bretheren; for who euer doith the wille of my fadir that is in heuenes, he is my brothir, and sistir, and modir.

CAP. XIII.

1 In that dai Jhesus ȝede out of the hous, and sat bisidis the
 2 see. And myche puple was gaderid to hym, so that he
 wente up in to a boot, and sat; and al the puple stood on the
 3 brenke. And he spac to hem many thingis in parablis, and
 4 seide Lo! he that sowith, ȝede out to sowe his seed. And
 while he sowith, summe *seedis* felden bisidis the weie, and
 5 briddis of the eir camen, and eeten hem. But othere *seedis*
 felden in to stony places, where thei hadden not myche
 erthe; and anoon thei sprongen vp, for thei hadden not
 6 depnesse of erthe. But whanne the sonne was risun, thei
 7 swaliden, and for thei hadden not roote, thei drieden vp. And
 other *seedis* felden among thornes; and thornes woxen vp,
 8 and strangeleden hem. But othere *seedis* felden in to good
 lond, and ȝauen fruyt; summe an hundrid foold, an othir
 9 sixti foold, an othir thirti foold. He that hath eris of
 10 heryng, here he. And the disciplis camen nyȝ, and seiden
 11 to him, Whi spekist thou in parablis to hem? And he an-
 swerde, and seide to hem, For to ȝou it is ȝouun to knowe
 the priuytees of the kyngdom of heuenes; but it is not ȝouun
 12 to hem. For it shal be ȝouun to hym that hath, and he shal
 haue plente; but if a man hath not, also that thing that he
 13 hath shal be takun awai fro hym. Therfor Y speke to hem
 in parablis, for thei seyng seene not, and thei herynge hereu
 14 not, neither vnderstonden; that the prophesie of Ysaie
 seiynge be fulfillid in hem, With heryng ȝe schulen here, and
 ȝe shulen not vnderstonde; and ȝe seiynge schulen se, and ȝe
 15 shulen not se; for the herte of this puple is greetli fattid, and
 thei herden heuyli with eeris, and thei han closed her ȝen,
 lest sumtime thei seen with ȝen, and with eeris heeren, and
 vnderstonden in herte, and thei be conuertid, and Y heele
 16 hem. But ȝoure ȝen that seen *ben* blesside, and ȝoure eeris

that heren. Forsothe Y seie to ȝou, that manye profetis and
 iust men coueiden to se tho thingis that ȝe seen, and thei
 sayn not, and to heere tho thingis that ȝe heren, and thei
 wherden not. Therfor here ȝe the parable of the sowere.
 Ech that herith the word of the rewme, and vndirstondith
 not, the yuel spirit cometh, and rauyschith that that is sowun
 in his herte; this it is, that is sowun bisidis the weie. But
 this that is sowun on the stony loond, this it is, that herith
 the word of God, and anon with ioye takith it. And he
 hath not roote in hym silf, but is temporal. For whanne
 tribulacioun and persecucioun is maad for the word, anon
 he is sclaudrid. But he that is sowun in thornes, is this
 that heerth the word, and the bisynesse of this world, and
 the fallace of ritchessis strangulith the word, and it is maad
 with outen fruyt. But he that is sowun in to good loond, is
 this that herith the word, and vnderstondeth, and bryngith
 forth fruyt. And summe makith an hundrid fold, treuli
 another sixti fold, and another thritti fold. Anothir parable
 Jhesus putide forth to hem, and seide, The kyngdom of
 heuenes is maad lyk to a man, that sewe good seed in his
 felde. And whanne men slepen, his enemy cam, and sewe
 aboue taris in the myddil of whete, and wente awei. But
 whanne the erbe was growed, and made fruyt, thanne the
 tans apperiden. And the seruauntis of the hosebonde man
 camen, and seiden to hym, Lord, whether hast thou not
 sowun good seed in thi feeld? where of thanne hath it taris?
 And he seide to hem, An enemy hath do this thing. And
 the seruauntis seiden to hym, Wolt thou that we goon, and
 gadere hem? And he seide, Nay, lest perauenture ȝe in
 gaderynge taris drawen vp with hem the whete bi the roote.
 Suffre ȝe hem bothe to wexe in to repyng tyme; and in the
 tyme of ripe corne Y shal seie to the reperiis, First gadere ȝe
 the gidere the taris, and bynde hem to gidere in knytechis to

31 be brent, but gadere 3e whete in to my berne. Another
 parable Jhesus putide forth to hem, and seide, The kyngdom
 of heuenes is lijk to a corn of seneuey, which a man took,
 32 and sewe in his feeld. Which is the leeste of alle seedis, but
 whanne it hath woxen, it is the moste of alle wortis, and is
 maad a tre ; so that briddis of the e r comen, and dwellen in
 33 the howis therof. Another parable Jhesus spac to hem, The
 kyngdom of heuenes is lijk to sour dons, which a womman
 took, and hidde in thre mesuris of mele, til it were alle
 34 sowrid. Jhesus spac alle thes thingis in parablis to the puple,
 and he spac not to hem with out parablis, that it schulde be
 35 fulfilld, that is seid bi the prophete, seiynge, Y shal opene
 my mouth in parablis ; Y shal telle out hid thingis fro the
 36 makynge of the world. Thanne he lefte the puple, and cam
 in to an hous ; and hise disciplis camen to him, and seiden,
 37 Expowne to vs the parable of taries of the feeld. Which
 answeride, and seide, He that sowith good seed is mannus
 38 sone ; the feeld is the world, but the good seed, these ben
 sones of the kyngdom, but taries, these ben yuele children ;
 39 the enemye that sowith hem is the feend ; and the ripe corn
 40 is the endyng of the world, the reperiens ben aungels. Therfor
 as taries ben gaderid togidere, and ben brent in fier, so it shal
 41 be in the endyng of the world. Mannus sone shal sende
 hise aungels, and thei schulen gadere fro his rewme alle
 42 sclaudris, and hem that doon wickidnesse, and thei schulen
 sende hem in to the chymney of fier, there shal be weping and
 43 betyng to gidere of teeth. Thanne iuste men schulen schyne
 as the sunne, in the rewme of her fadir. He that hath eers
 44 of heryng, here he. The kyngdom of heuenes is lijk to
 tresour hid in a feld, which a man that fyndith, hidith ; and for
 ioie of it he goith, and sillith alle thungs that he hath, and
 45 bieth thilk feeld. Eftsoone the kyngdom of heuenes is lijk
 46 to a marchaunt, that sechith good margaritis ; but whanne

he hath foundun o precious margarite, he wente, and selde
 alle thingis that he hadde, and bougte it. Eft the kyngdom
 of heuenes is lyk to a nette cast into the see, and that gader-
 eth to gidere of al kynde of fischis; which whanne it was
 ful thei drowen vp, and seten bi the brenke, and chesen the
 goode in to her vessels, but the yuel thei kesten out. So it
 schal be in the endyng of the world. Aungels schulen go
 out, and schulen departe yuel men fro the myddil of iuste
 men. And thei shulen sende hem in to the chymnei of fier,
 ther shal be weping and gryntyng of teeth. Han 3e vndir-
 stonde alle these thingis? Thei seien to hym, 3he. He
 seith to hem, Therfor euery wise man of lawe in the kyng-
 dom of heuenes, is lyk to an hosebonde man, that bryngith
 forth of his tresoure newe thingis and elde. And it was doon,
 whanne Jhesus hadde endid these parablis, he passide fro
 thennus. And he cam in to his cuntrei, and tauhte hem in
 her synagogis, so that thei wondrden, and seiden, Fro when-
 nus this wisdam and vertues *camen* to this? Whether is not
 this the sone of a carpentere? Whether his modir be not
 seid Marie? and hise britheren, James, and Joseph, and
 Symount, and Judas? and hise sistris, whether thei alle ben
 not among us? Fro whennus thanne alle thes thingis *camen*
 to this? And so thei weren slaundrid in hym. But Jhesus
 seide to hem, A profete is not with oute worschip, but in his
 owen cuntre, and in his owen hous. And he dide not there
 manye vertues, for the vnbeleue of hem.

CAP. XIV.

In that tyme Eroude tetrarke, *prynce of the fourthe part*,
 herde the fame of Jhesu; and seide to hise children, This is
 Joon Baptist, he is rysun fro death, and therfor vertues
 worchen in hym. For Heroude hadde holde Joon, and

bounde hym, and puttide hym in to prisoun for Herodias,
 4 the wif of his bröthir. For Joon seide to him, It is not
 5 leueful to thee to haue hir. And he wyllynge to sle hym,
 6 dredde the puple; for thei hadden hym as a prophete. But
 in the dai of Heroudis birthe, the douȝtir of Herodias daun-
 7 side in the myddel, and pleside Heroude. Wherfor with an
 ooth he bihiȝte to ȝyue to hir, what euere thing she hadde
 8 axid of hym. And she bifor warned of hir modir, seide,
 ȝif thou to me here the heed of Joon Baptist in a disch.
 9 And the kyng was sorewful, but for the ooth, and for hem
 that saten to gidere at the mete, he comaundide to be ȝouun.
 10 And he sente, and bihedide Joon in the prisoun. And his
 11 heed was brouȝt in a dische, and it was ȝouun to the damysel,
 12 and she bar it to hir modir. And hise discipulis camen, and
 token his bodi, and birieden it; and thei camen, and tolden
 13 to Jhesu. And whanne Jhesus hadde herd this thing, he
 wente fro thennus in a boot, in to desert place bisides. And
 whanne the puple hadde herd, thei solewiden hym on her feet
 14 fro citees. And Jhesus ȝede out, and sai a greet puple, and
 15 hadde reuthe on hem, and heelde the sike men of nem. But
 whanne the euentid was com, hise discipulis camen to him,
 and seiden, The place is desert, and the tyme is now passid;
 lat the puple go in to townes, to bye hem mete. Jhesus
 16 seide to hem, Thei han not nede to go; ȝyue ȝe hem
 17 sumwhat to ete. Thei answeriden, We han not heere,
 18 but fyue looues and twei fischis. And he seide to hem,
 19 Brynge ȝe hem hidur to me. And whanne he hadde co-
 maundid the puple to sitte to mete on the heye, he took
 fyue looues and twei fischis, and he bihelde in to heuene,
 and blesside, and brak, and ȝaf to hise discipulis; and the
 20 discipulis ȝauen to the puple. And alle eten, and weren
 fulfillid. And thei taken the relifs of brokun gobetis,
 21 twelue cosynes ful. And the noumbre of men that eten

22 was fyue thousynde of men, outakun wymmen and lytle
 children. And anoon Jhesus compellide the disciplis to go
 vp in to a boot, and go bifor hym ouer the see, while
 23 he lefte the puple. And whanne the puple was left, he
 stiede aloone in to an hil for to preie. But whanne the
 24 euenyng was come, he was there aloone. And the boot
 in the myddel of the see was schoggid with wawis, for
 25 the wynd was contrarie to hem. But in the fourthe wakyng
 26 of the nigt, he cam to hem walkyng aboute the see. And
 thei, seyng hym walking on the see, weren disturblied, and
 seiden, That it is a fantum; and for drede the. crieden.
 27 And anoon Jhesus spac to hem, and seide, Haue 3e trust,
 28 Y am; nyle 3e drede. And Petre answeride, and seide,
 29 Lord, if thou art, comaunde me to come to thee on the
 watis. And he seide, Come thou. And Petre 3ede down
 fro the boot, and walkide on the watis to come to Jhesu.
 30 But he sij the wynd strong, and was aserde; and whanne he
 bigan to drenche, he criede, and seide, Lord, make me saaf.
 31 And anoon Jhesus helde forth his hoond, and took *Petre*,
 and seide to hym, Thou of litil feith, why hast thou dound?
 32 And whanne he hadde stied in to the boot, the wynd ceessid.
 33 And thei, that weren in the boot, camen, and worschipiden
 34 hym, and seiden, Verli, thou art Goddis sone. And whanne
 thei hadden passid ouer the see, thei camen in to the loond
 35 of Genesar. And whanne men of that place hadden knowe
 hym, thei senten in to al that cuntre; and thei brouzten to
 36 hym alle that hadden siknesse. And thei preiden hym,
 that thei schulden touche the hemme of his clothing; and
 who euere touchiden weren maad saaf.

CAP. XV.

1 THANNE the scribis and the Farisees camen to hym fro
 2 Jerusalem, and seiden, Whi breken thi disciplis the tradicions

of eldere men? for thei waisschen not her hond.s, whanne
 3 thei eten breed. He answeride, and seide to hem, Whi
 breken 3e the maundement of God for 3oure tradicioun?
 4 For God seide, Honoure thi fadir and thi modir, and he that
 5 cursith fadir or modir, die bi deeth. But 3e seien, Who euer
 6 seith to fadir or modir, What euere 3iste is of me, it schal
 profite to thee; and he hath not worschipid his fadir or his
 modir; and 3e han maad the maundement of God voide for
 7 3oure tradicioun. Ypocritis, Isaie, the prophete, prophesiede
 8 wel of 3ou, and seide, This puple honourith me with lippis,
 9 but her herte is fer fro me, and thei worschen me with
 outen cause, techynge the doctrines and maundementis of
 10 men. And whanne the puple weren clepid to gidere to hym,
 11 he seide to hem, Here 3e, and vnderstonde 3e. That thing
 that entrith in to the mouth, defoulth not a man; but that
 thing that cometh out of the mouth, defoulth a man.
 12 Thanne hise disciplis camen, and seiden to hym, Thou
 knowist, that, if this word be herd, the Farisees ben sclaunderid?
 13 And he answeride, and seide, Eueri plaunting, that my fadir
 of heuene hath not plauntid, shal be drawun vp by the roote.
 14 Suffre 3e hem; thei ben blynde, and leederis of blynde men.
 And if a blynd man lede a blynd man, bothe fallen down in
 15 to the dicke. Petre answeride, and seide to hym, Expowne
 16 to vs this parable. And he seide, 3it 3e ben also with oute
 17 vnderstondyng? Vnderstonden 3e not, that al thing that
 entrith in to the mouth, goith in to the wombe, and is sent
 18 out in to the goyng awei? But tho thingis that comen forth
 fro the mouth, goon out of the herte, and tho thingis de-
 19 foulen a man. For of the herte goon out yuele thou3tis,
 mansleyngis, auowtries, fornyaciouns, theftis, fals witnes-
 20 syngis, blasfemyes. Thes thingis it ben that defoulen a
 man, but to ete with hondis not waischun, defoulth not
 21 a man. And Jhesus 3ede out fro thennus, and wente in to

the coostis of Tire and Sidon. And lo! a womman of
 Canane ȝede out of tho coostis, and criede, and seide to him,
 Lord, the sone of Datid, haue merci on me; my douȝter
 is yuel traueild of a feend. And he answeride not to hir
 a word. And hise disciplis camen, and preieden hym, and
 seiden, Leue thou hir, for she crieth astur vs. He answeride,
 and seide, Y am not sent, but to the scheep of the hous of
 Israel that perschiden. And she cam, and worschypide hym
 and seide, Lord, helpe me. Which answeride, and seide, It
 is not good to take the breed of children, and caste to
 houndis. And she seide, Ȝhis, Lord, for whelpis eten of
 the crummes, that fallen down fro the bord of her lordis.
 Thanne Jhesus answeride, and seide to hir, A! womman,
 thi feith is greet; be it doon to thee, as thou wolt. And hir
 douȝter was held fro that hour. And whanne Jhesus hadde
 passed fro thennus, he cam bisidis the see of Galilee. And
 he ȝede vp in to an hil, and sat there. And myche puple
 cam to hym, and hadden with hem doumbe men and crokid,
 feble and blynde, and many other; and thei castiden down hem
 at hise feet. And he helde hem, so that the puple wondriden
 seyng doumbe men spekyng, and crokid goyng, blynde
 men seyng; and thei magnyfieden God of Israel. And
 Jhesus, whanne hise disciplis weren clepid to gidere, seide
 to hem, Y haue reuthe of the puple, for thei han abiden now
 thre daies with me, and han no thing to ete, and Y wole not
 sleue hem fastyng, lest thei failen in the weie. And the
 disciplis seien to him, Wherof thanne so many looues among
 vs in desert, to fufille so greet a puple? And Jhesus seide to
 hem, How many looues han ȝe? And thei seiden, Seuen,
 and a fewe smale fisshis. And he comaundide to the puple,
 to sitte to mete on the erthe. And he took seuen looues
 and fyue fischis, and dide thankyngis, and brak, and ȝaf to
 hise disciplis; and the disciplis ȝauen to the puple. And

alle eten, and weren fulfillid, and thei token that that was left
 38 of relifes, seuene lepis fulle. And thei that eten weren foure
 thousynde of men, with outen litle children and wymmen.
 39 And whanne he hadde left the puple, he wente vp in to a
 boot, and cam in to the coostis of Magedan,

CAP. XVI.

1 AND the Farisees and the Saducees camen to hym tempt-
 ynge, and preieden hym to schewe hem a tokene fro heuene.
 2 And he answeride, and seide to hem, Whanne the euentid is
 3 comun, 3e seien, It schal be clere, for heuene is rodi; and
 the morewtid, To dai tempest, for heuene schyneth heueli.
 4 Thanne 3e kunne deme the face of heuene, but 3e moun not
 wite the tokenes of tymes. An yuel generacioun and auou-
 tresse sekith a tokene; and a tokene schal not be 3ouun
 to it, but the tokene of Jonas, the profete. And whanne he
 5 hadde left hem, he wente forth. And whanne his disciplis
 6 camen ouer the see, thei forzaten to take looues. And he
 seide to hem, Biholde 3e, and be war of the soure dow3 of
 7 Farisees and Saducees. And thei thou3ten among hem, and
 8 seiden, For we han not take looues. But Jhesus witynge
 seide to hem, What thenken 3e among 3ou of litel feith, for 3e
 9 han not looues? 3it vndurston den not 3e, nether han mynde
 of fyue looues in to fyue thousynde of men, and hou many
 10 cofyns 3e token? nether of seuene looues in to foure thou-
 11 synde of men, and hou many lepis 3e token? Whi vndur-
 stonden 3e not, for Y seide not to 3ou of breed, Be 3e war of
 12 the sourdow3 of Farisees and of Saducees? Thanne thei
 vndurston den, that he seide not to be war of sourdow3 of
 13 looues, but of the techyng of Farisees and Saducees. And
 Jhesus cam in to the parties of Cesarie of Filip, and axide
 hise disciplis, and seide, Whom seien men to be mannus
 14 sone? And thei seiden, Summe Joon Baptist; othere

15 Elie ; and othere Jeremye, or oon of the prophets. Jhesus
 16 seide to hem, But whom seien 3e me to be ? Symount
 Petre answerde, and seide, Thou art Crist, the sone of God
 17 lyuyng. Jhesus answerde, and seide to him, Blessid art
 thou, Symount Barona ; for fleisch and blood schewide not
 18 to thee, but my fadir that is in heuenes. And Y seie to thee,
 that thou art Petre, and on this stoon Y schal bilde my
 chirche, and the 3atis of helle schulen not haue myt azens it.
 19 And to thee Y schal 3yue the keies of the kingdom of heuenes ;
 and what euer thou shalt bynde on erthe, schal be boundun
 also in heuenes ; and what euer thou schalt vnbynde on
 20 erthe, schal be vnbounden also in heuenes. Thanne he
 comaundide to hise disciplis, that thei schulden seie to no man,
 21 that he was Crist. Fro that tyme Jhesus bigan to schewe to
 hise disciplis, that it bihofte hym go to Jerusalem, and suffre
 many thingis, of the eldere men, and of scribis, and princis of
 22 presus ; and be slayn, and the thridde dai to rise agen. And
 Petre took hym, and bigan to blame him, and seide, Fer be
 23 it fro thee, Lord ; this thing schal not be to thee. And he
 turnede, and seide to Petre, Sathanas, go after me ; thou art
 a sclandre to me, for thou sauerist not tho thingis that ben
 24 of God, but tho thingis that ben of men. Thanne Jhesus
 seide to his disciplis, If ony man wole come after me, denye
 25 he hym silf, and take his cros, and sue me ; for he that wole
 make his lijf saaf, shal leese it ; and he that schal leese his lijf
 26 for me, schal fynde it. For what profitith it to a man, if he
 wyne al the world, and suffre peiryng of his soule ? or what
 27 chaunging schal a man 3yue for his soule ? For mannes
 soue schal come in glorie of his fader, with his aungels, and
 28 thanne he schal 3eide to ech man after his werkis. Treuli
 Y seie to 3ou, ther ben summe of hem that stonden here,
 which schulen not taste deth, til thei seen mannus sone
 comynge in his kyngdom.

CAP. XVII.

1 AND after sixe daies Jhesus took Petre, and James, and
 2 Joon, his brother, and ledde hem aside in to an hyl, and
 was turned in to an othir licesse bifor hem. And his face
 schone as the sunne; and hise clothis weren maad white as
 3 snowe. And lo! Moises and Elie apperiden to hem, and
 4 spaken with hym. And Petre answeride, and seide to Jhesu,
 Lord, it is good vs to be here. If thou wolt, make we here
 thre tabernaclis; to thee oon, to Moses oon, and oon to
 5 Elye. 3it the while he spak, lo! a bryt cloude ouer-
 schadewide hem; and lo! a voice out of the cloude, that
 seide, This is my dereworth sone, in whom Y haue wel
 6 pleside to me; here 3e hym. And the disciplis herden, and
 7 felden doun on her faces, and dredden greetli. And Jhesus
 cam, and touchide hem, and seide to hem, Rise vp, and nyle
 8 3e drede. And thei liften vp her 3en, and saen no man, but
 9 Jhesu aloone. And as thei camen doun of the hille, Jhesus
 comaundide to hem, and seide, Seie 3e to no man the
 10 visioun, til mannus sone rise 3en fro deeth. And his dis-
 ciplis axiden hym, and seiden, What thanne seien the scribis,
 11 that it bihoueth that Elie come first? He answeride, and
 seide to hem, Elie schal come, and he schal restore alle
 12 thingis. And Y seie to 3ou, that Elie is nowe comun, and
 thei knewen hym not, but thei diden in him what ever thingis
 thei wolden; and so mannus sone schal suffre of hem.
 13 Thanne the disciplis vnderstoden, that he seide to hem of
 14 Joon Baptist. And whanne he cam to the puple, a man cam
 to hym, and felde doun on *hise* knees bifor him, and seide,
 Lord, haue merci on my sone; for he is lunatike, and
 suffriþ yuele, for ofte tymes he fallith in to the fier, and ofte
 15 tymes in to water. And Y brouyte hym to thi disciplis,
 16 and thei my3ten not heele hym. Jhesus answeride, and seide,

A ! thou generacion vnbeleueful and weiward; hou long schal
 Y be with 3ou? hou long schal Y suffre 3ou? Brynge 3e
 17 hym hider to me. And Jhesus blamede hym, and the deuel
 wente out fro hym; and the child was heeld fro that
 18 our. Thanne the disciplis camen to Jhesu priueli, and seiden
 19 to hym, Whi my3ten not we caste hym out? Jhesus seith to
 hem, For 3oure vnbeleue. Treul. Y seie to 3ou, if 3e han
 feith, as a corn of seneneye, 3e schulen seie to this hil, Passe
 thou hennus, and it schal passe; and no thing schal be vn-
 20 possible, to 3ou; but this kynde is not caste out, but bi
 21 preieng and fastyng. And whilis thei weren abidyng
 togidere in Galilee, Jhesus seide to hem, Mannus sone schal
 22 be bitraied in to the hondis of men; and thei schulen sle
 23 hym, and the thridde day he schal rise 3en to lijf. And
 thei weren ful sori. And whanne thei camen to Cafarnaum,
 thei that token tribute, camen to Petre, and seiden to hym,
 24 3oure maister payeth not tribute? And he seide, 3hus. And
 whanne he was comen in to the hous, Jhesus cam bifor hym,
 and seide, Symount, what semeth to thee? Kyngis of erthe,
 of whom taken thei tribute? of her sones, either of aliens?
 25 And he seide, Of aliens. Jhesus seide to hym, Thanne sones
 26 ben fre. But that we sclaudre hem not, go to the see, and
 caste an hook, and take thilke fisch that first cometh vp;
 and, whanne his mouth is opened, thou schalt fynde a stater,
 and 3yue for thee and for me.

CAP. XVIII.

1 In that our the disciplis camen to Jhesu, and seiden, Who,
 2 gessist thou, is gretter in the kyngdom of heuenes? And
 Jhesus clepide a litil child, and putte hym in the myddil of
 3 hem; and seide, Y seie treuthe to 3ou, but 3e be turned, and
 maad as litte children, 3e schulen not entre in to the kyngdom

4 of heuenes. Therfor who euer mekith hym as this litil child,
5 he is gretter in the kyngdom of heuenes. And he that res
6 seyueth o sicke litil child in my name, resseyueth me But
7 who so sclaunderith oon of these smale, that bileuen in me, it
8 spedith to hym that a mylnstoon of assis be hangid in his
9 necke, and he be drenchid in the depnesse of the see. Woo
10 to the world, for sclaunderis; for it is nede that sclaunderis
11 come; netheles wo to thilke man bi whom a sclauandre
12 cometh. And if thin hoond or thi foot sclaundereth thee,
13 kutte it of, and caste awei fro thee. It is betere to thee to
14 entre to lijf feble, ethir crokid, than hauynge tweyne hoondis
15 or tweye feet to be sent in to euerlastynge fier. And if thin
16 ije sclaundere thee, pulle it out, and caste awei fro thee. It
17 is betere to thee with oon ije to entre in to lijf, thanne hau-
18 ynge tweyn ijen to be sent in to the fier of helle. Se 3e, that
19 3e dispise not oon of these htle. For Y seie to 3ou, that the
20 augels of hem in heuenes seen euermore the face of my
21 fadir that is in heuenes. For mannus sone cam to saue that
22 thing that perischide. What semeth to 3ou? If ther weren
23 to sum man an hundrid scheep, and oon of hem bath errid,
24 whethir he schal not lecue nynti and nyne in desert, and schal
25 go to seche that that erride? And if it falle that he fynde it,
26 treuli Y seie to 3ou, that he schal haue ioye thereon more
27 than on nynti and nyne that erriden not. So it is not the
28 wille bifor 3oure fadir that is in heuenes, that oon of these
29 lide perische. But if thi brother synneth agens thee, go thou,
30 and repreue hym, bitwixe thee and hym aloone; if he herith
31 thee, thou hast wounun thi brother. And if he herith thee
32 not, take with thee oon or tweyne, that euery word stonde in
33 the mouth of tweyne or thre witnessis. And if he herith not
34 hem, seie thou to the chirche. But if he herith not the
35 chirche, be he as an hethen and a puppican to thee. Y seie
36 to 3ou treuli, what euer thingis 3e bynden on erthe, tho

schulen be boundun also in heuene; and what euer thingis 3c
 vnbynden on erthe, tho schulen be vnboundun also in heuene.
 12 Eftsoone Y seie to 3ou, that if tweyne of 3ou consenten on the
 erthe, of euery thing what euer thei axen, it schal be don to
 10 hem of my fadir that is in heuenes. For where tweyne or
 thre ben gaderid in my name, there Y am in the myddil of
 11 hem. Thanne Petre cam to hym, and seide, Lord, how ofte
 schal my brother synne aȝens me, and Y schal forȝyue hym?
 12 Whether til seuen tymes? Jhesus seith to hym, Y seie not
 to thee, til seuene sithis; but til seuenti sithis seuene sithis.
 13 Therfor the kyngdom of heuenes is ligned to a kyng, that
 14 wolde rekyn with hise seruauntes. And whanne he ȝigan to
 rekene, oon that ouȝte ten thousynde talentis, was brouȝt to
 15 hym. And whanne he hadde not wherof to ȝelde, his lord
 comaundide hym to be seld, and his wijf, and children, and
 16 alle thingis that he hadde, and to be paied. But thilke ser-
 uaunt seide down, and preiede hym, and seide, Haue pacience
 17 in me, and Y schal ȝelde to thee alle thingis. And the lord
 hadde merci on that seruaunt, and suffinde hym to go, and
 18 forȝaf to hym the dette. But thilke seruaunt ȝede out, and
 fonde oon of his euen seruauntes, that ouȝte hym an hundrid
 pens; and he helde hym, and stranglied hym, and seide,
 19 ȝelde that that thou owest. And his euen seruaunt felle
 down, and preyede hym, and seide, Haue pacience in me, and
 20 Y schal quyte alle thingis to thee. But he wolde not, but
 wente out, and putte hym in to prisoun, til he paiede al the
 21 dette. And lise euen seruauntis, seyng the thingis that weren
 don, soreweden greetli. And thei camen, and telden to her
 22 lord alle the thingis that weren don. Thanne his lord clepide
 hym, and seide to hym, Wickid seruaunt, Y forȝaf to thee al
 23 the dette, for thou preiedist me. Therfor whether it bihouede
 not also thee to haue merci on thin euen seruaunt, as Y hadde
 24 merci on thee? And his lord was wroth, and took hym to

35 turmentouris, til he paiede al the dette. So my fadir of
heuene schal do to 3ou, if 3e for3yuen not euery man to his
brother, of 3oure hertes.

CAP. XIX.

1 AND it was don, whanne Jhesus hadde endid these wordis,
he passide fro Galilee, and cam in to the coostis of Judee
2 ouer Jordan. And myche puple suede him, and he heelide
3 hem there. And Farisees camen to him, temptynge him,
and seiden, Whether it be leueful to a man to leue his wijf,
4 for any cause? Which answerde, and seide to hem, Han 3e
not red, for he that made men at the bigynnyng, made hem
5 male and female? And he seide, For this thing a man schal
leue fadir and modir, and he schal draw to his wijf; and
6 thei schulen be tweyne in o fleisch. And so thei ben not now
tweyne, but o fleisch. Therfor a man departe not that thing
7 that God hath ioyned. Thei seien to hym, What thanne
comaundide Moises, to 3yue a libel of forsakyng, and to leue
8 of? And he seide to hem, For Moises, for the hardnesse of
3oure herte, suffride 3ou leue 3oure wyues; but fro the
9 bigynnyng it was not so. And Y seie to 3ou, that who euer
leueth his wijf, but for fornyacioun, and weddith another,
doith letcherie; and he that weddith the forsakun *wijf*, doith
10 letcherie. His disciplis seien to him, If the cause of a man
11 with a wijf is so, it spedith not to be weddid. And he seide
to hem, Not alle men taken this word; but to whiche it
12 is 3ouun. For ther ben geldingis, whiche ben thus born of
the modris wombe; and ther ben geldyngis, that ben maad
of men; and there ben geldyngis, that han geldid hem si.f,
for the kyngdom of heuenes. He that may take, take he.
13 Thanne lile children weren brou3te to hym, that he schulde
putte hondis to hem, and preie. And the disciplis blamyden

14 hem. But Jhesus seide to hem, Suffre 3e that lile children
 come to me, and nyle 3e forbede hem; for of sicke is the
 15 kyngdom of heuenes. And whanne he hadde put to hem
 16 bondis, he wente fro thennus. And lo! oon cam, and seide
 to hym, Good maister, what good schal Y do, that Y haue
 17 euerlastynge lijf? Which seith to hym, What axist thou me
 of good thing? There is o good God. But if thou wolt
 18 entre to lijf, kepe the comaundementis. He seith to hym,
 Whiche? And Jhesus seide, Thou schalt not do mansley-
 ing, thou schalt not do auowtrie, thou schalt not do thefte,
 19 thou schalt not seie fals witnessyng, worschipe thi fadir and
 20 thi modir, and, thou schalt loue thi neygbore as thi self. The
 3onge man seith to hym, Y haue kept alle these thingis fro
 21 my 3outh, what 3it sailth to me? Jhesus seith to hym,
 If thou wolt be perfite, go, and selle alle thingis that thou
 hast, and 3yue to pore men, and thou schalt haue tresoure in
 22 heuene; and come, and sue me. And whanne the 3ong
 man hadde herd these wordis, he wente awer sorewful, for he
 23 hadde many possessiouns. And Jhesus seide to hise disci-
 plis, Y seie to 3ou treuthe, for a riche man of hard schal
 24 entre in to the kyngdom of heuenes. And eftsoone Y seie to
 3ou, it is lizter a camel to passe thorou a needlis ize, thanne a
 25 riche man to entre in to the kyngdom of heuens. Whanne
 these thingis weren herd, the disciplis wondriden greetli, and
 26 seiden, Who thanne may be saaf? Jhesus bihelde, and seide
 to hem, Anentis men this thing is impossible; but anentis
 27 God alle thingis ben possible. Thanne Petre answeride, and
 seide to hym, Lo! we han forsake alle thingis, and we han
 28 sued thee; what thanne schal be to vs? Jhesus seide to
 hem, Truli I seie to 3ou, that 3e that han forsake alle thingis,
 and han sued me, in the regeneracioun whanne mannus sone
 schal sitte in the sete of his maieste, 3e schulen sitte on
 29 tweiue seais, demynge the tweiue kynredis of Israel. And

euery man that forsakith hous, britheren or sistren, fadir or
 modir, wijf ethir children, or seeldis, for my name, he schal
 take an hundrid foold, and schal welde euerlastyngc lijf.
 30 But manye schulen be, the firste the laste, and the laste the
 firste.

CAP. XX.

1 THE kyngdom of heuenes is lijf to an housbonde man,
 that wente out first bi the morewe, to hire werk men in
 2 to his vynezerd. And whanne the couenaunt was maad
 with werk men, of a peny for the dai, he sente hem in to
 3 his vynezerd. And he zede out aboute the thridde our, and
 4 say othere stondyngc idel in the chepyng. And he seide
 to hem, Go ze also in to myn vynzerd, and that that schal
 5 be rytful, Y schal 3yue to 3ou. And thei wenten forth.
 Eftsoones he wente out aboute the sixte our, and the nynthe,
 6 and dide in lyk maner. But aboute the elleuenthe our he
 wente out, and foond other stondyngc; and he seide to
 7 hem, What stonden ze idel here al dai? Thei seien to him,
 For no man hath hirid vs. He seith to hem, Go ze also
 8 in to my vynezerd. And whanne euenyng was comun, the
 lord of the vynezerd seith to his procuratoure, Clepe the
 werk men, and zelde to hem her hire and bigynne thou at
 9 the laste til to the firste. And so whanne thei weren comun,
 that camen aboute the elleuenhe our, also thei token eueryche
 10 of hem a peny. But the firste camen, and demeden, that
 thei schulden take more, but thei token ech oon bi hem silf a
 11 peny; and in the takyng grutchiden agens the nosebonde
 12 man, and seiden, These laste wrou3ten oon our, and thou
 hast maad hem euen to vs, that han born the charge of the
 13 dai, and heete? And he answeride to oon of hem, and
 seide, Freend, Y do thee noon wrong; whether thou hast
 14 not acordid with me for a peny? Take thou that that is

thin, and go; for Y wole ȝyue to this laste *man*, as to thee.
 Whether it is not leueful to me to do that that Y wole?
 Whether thin ȝe is wicked, for Y am good? So the laste
 schulen be the firste, and the firste the laste; for many ben
 clepid, but fewe *ben* chosun. And Jhesus wente vp to Jeru-
 salem, and took hise twelue d scipulis in priuete, and seide to
 hem, Lo! we goon vp to Jerusalem, and mannus sone schal
 be bitakun to princis of prestis, and scribis; and thei schulen
 condemne him to deeth. And thei schulen bitake hym to
 hethene men, for to be scorned, and scourgid, and crucified;
 and the thridde day he schal rise aȝen *to lijf*. Thanne the
 modir of the sones of Zebedee cam to hym with hir sones,
 onourynge, and axynge sum thing of hym. And he seide
 to hir, What wolt thou? She seith to hym, Seie that thes
 tweyne my sones sitte, oon at thi riȝthalf, and oon at thi
 lefthalf, in thi kyngdom. Jhesus answeride, and seide, ȝe
 witen not what ȝe axen. Moun ȝe drynke the cuppe which
 Y schal drynke? Thei seien to hym, We moun. He seith
 to hem, ȝe schulen drinke my cuppe; but to sitte at my
 riȝthalf or lefthalf, it is not myn to ȝyue to ȝou; but to
 whiche it is maad redi of my fadir. And the ten herynge,
 hadden indignacioun of the twei britheren. But Jhesus
 depide hem to hym, and seide, ȝe witen, that princis of
 hethene men ben lordis of hem, and thei that ben gretter,
 vsen power on hem. It schal not be so among ȝou; but
 who euer wole be maad gretter among ȝou, be he ȝoure
 mynystre; and who euer among ȝou wole be the firste, he
 schal be ȝoure seruaunt. As mannus sone cam not to be
 seruyd, but to serue, and to ȝyue his lijf redempcioun
 for manye. And whanne thei ȝeden out of Jerico, miche
 puple sude him. And lo! twei blynde men saten bisydis
 the weie, and herden that Jhesus passide; and thei crieden,
 and seiden, Lord, the sone of Daud, haue merci on vs.

31 And the puple blamede hem, that thei schulden be stille;
 and thei crieden the more, and seiden, Lord, the sone of
 32 Daud, haue merci on vs. And Jhesus stood, and clepide
 33 hem, and seide, What wolen 3e, that Y do to 3ou? Thei
 34 seien to him, Lord, that oure ȝen be opened. And Jhesus
 hadde merci on hem, and touchide her ȝen, and anon
 thei sayen, and sueden him.

CAP. XXI.

1 And whanne Jhesus cam nyȝ to Jerusalem, and cam to
 Bethfage, at the mount of Olyuete, thanne sente he his twei
 2 disciplis, and seide to hem, Go 3e in to the castel that is
 aȝens 3ou, and anon 3e schulen fynde an asse tied, and a
 3 colt with hir; vntien 3e, and brynge to me. And if ony
 man seie to 3ou ony thing, seie 3e, that the Lord hath nede
 4 to hem; and anon he schal leue hem. Al this was doon,
 that that thing schulde be fulfillid, that was seid bi the
 5 prophete, seiynge, Seie 3e to the doughter of Syon, Lo! thi
 kyng cometh to thee, meke, sittynge on an asse, and a
 6 fole of *an asse* vnder ȝok. And the disciplis ȝeden, and
 7 diden as Jhesus comaundide hem. And thei brouȝten an
 asse, and the fole, and leiden her clothis on hem, and maden
 8 hym sitte aboue. And ful myche puple strewiden her clothis
 in the weie; othere kittiden braunchis of trees, and strewiden
 9 in the weie. And the puple that wente bifore, and that
 sueden, crieden, and seiden, Osanna to the sone of Daud;
 blessid is he that cometh in the name of the Lord; Osanna
 10 in hiȝ thingis. And whanne he was entrid in to Jerusalem,
 11 al the citee was stirid, and seide, Who is this? But the
 puple seide, This is Jhesus, the prophete, of Nazareth of
 12 Galilee. And Jhesus entride in to the temple of God, and
 castide out of the temple alle that bouȝten and solden; and

he turnede vpsedown the bordis of chaungeris, and the
 3 thayeris of men that solden culueris. And he seith to hem,
 It is writun, Myn hous schal be clepid an hous of preier;
 4 but 3e han maad it a denne of theues. And blynde and
 crokid camen to hym in the temple, and he heclide hem.
 5 But the princis of prestis and scribis, seyng the merueilouse
 thingis that he dide, and children crynge in the temple,
 and seiynge, Osanna to the sone of Dauid, hadden indig-
 6 nacioun, and seiden to hym, Herist thou what these seien?
 And Jhesus seide to hem, 3he; whether 3e han neuer redde,
 That of the mouth of 3onge children, and of soukyng
 7 childryn, thou hast maad perfit heriyng? And whanne he
 hadde left hem, he wente forth out of the citee, in to
 Bethanye; and there he dwelte, and tau3te hem of the
 8 kyngdom of God. But on the morowe, he, turnynge a3en
 9 in to the citee, hungride. And he saye a fige tree bisidis
 the weie, and cam to it, and foond no thing ther ynne but
 leeuies oneli. And he seide to it, Neuer fruyt come forth of
 thee, in to with outen eende, And anoon the fige tre was
 10 dried vp. And disciplis sawen, and wondriden, seiynge,
 11 Hou anoon it driede. And Jhesus answeride, and seide
 to hem, Treuli Y seie to 3ou, if 3e haue feith, and douten
 not, not oonli 3e schulen do of the fige tree, but also if 3e
 12 seyn to this hil, Take, and caste thee in to the see, it schal
 13 be don so. And alle thingis what euere 3e bileuynge
 schulen axe in preyer, 3e schulen take. And whanne he
 cam in to the temple, the princis of prestis and elder men
 of the puple camen to hym that tau3te, and seiden, In
 what power doist thou these thingis? and who 3af thee
 14 this power? Jhesus answeride, and seide to hem, And
 Y schal axe 3ou o word, the which if 3e tellen me, Y
 15 schal seie to 3ou, in what power Y do these thingis. Of
 whennys was the bapty m of Joon; of heuene, or of men?

26 And thei thougten with ynne hem self, seynge, If we seien of
 heuene, he schal seie to vs, Whi thanne bileuen 3e not to
 hym? If we seien of men, we dreden the puple, for alle
 27 hadden Joon as a prophete. And thei answeriden to
 Jhesu, and seiden, We witen not. And he seide to hem,
 Nether Y seie to 3ou, in what power Y do these things.
 28 But what semeth to 3ou? A man hadde twey sones; and
 he cam to the firste, and seide, Sone, go worche this dai
 29 in my vynerd. And he answeride, and seide, Y nyle;
 30 but afterward he forthougte, and wente forth. But he cam
 to the tother, and seide on lijk maner. And he answeride,
 31 and seide, Lord, Y go; and he wente not. Who of the
 tweyne dide the fadris wile? Thei seien to hym, The firste.
 Jhesus seith to hem, Treuli Y seie to 3ou, for pupplicans
 and hooris schulen go bifer 3ou in to the kyngdom of God.
 32 For Joon cam to 3ou in the weie of rijtwnesse, and 3e
 bileueden not to him; but pupplicans and hooris bileueden
 to hym. But 3e sayn, and hadden no fortnekyng afir,
 33 that 3e bileueden to hym. Here 3e another parable. There
 was an hosebonde man, that plauntide a vyn3erd, and
 heggide it aboute, and dalfe a presour ther ynne, and bldide
 a tour, and hirde it to erthe tilers, and wente fer in
 34 pilgrimage. But whanne the tyme of fruyts ne3ede, he
 sente his seruaunts to the erthe tiliers, to take fruyts of
 35.1. And the erthetilers token his seruaunts, and beeten
 the toon, thei slown another, and thei stonyden another.
 36 Eftsoone he sente othere seruauntis, mo than the firste,
 37 and in lijk maner thei diden to hem. And at the laste
 he sente his sone to hem, and seide, Thei schulen drede
 38 my sone. But the erthe tilers, seynge the sone, seiden
 with ynne hem self, This is the eire; come 3e, sle we hym,
 39 and we schulen haue his eritage. And thei token, and
 40 castiden hym out of the vyn3erd, and slown hym. Therfor

whanne the lord of the vynezard schal come, what schal
 41 he do to thilke erthe tileris? Thei seien to hym, He schal
 leese yuele the yuele men, and he schal sette to hire his
 vynezard to othere erthelicris, whyche schulen zelde to hym
 42 fruyt in her tymes. Jhesus seith to hem, Redden ze neuer
 in scriptaris, The stoon which bilderis repreueden, this is
 maad in to the heed of the corner? Of the Lord this
 43 thing is don, and it is merueilous hisfor oure izen. Therfor
 Y seie to zou that the kyngdom of God schal be takun
 fro zou, and shal be zouun to a folc doynge fruytis of it.
 44 And he that schal falle on this stoon, schal be brokun;
 45 but on whom it schal falle, it schal al tobrise hym. And
 whanne the princes of prestis and Farisees hadden herd
 46 huse parablis, thei knewen that he seide of hem. And thei
 souzten to holde hym, but thei dredden the puple, for thei
 hadden hym as a prophete.

CAP. XXII.

AND Jhesus answeride, and spak eftsoone in parablis to
 hem, and seide, The kyngdom of heuenes is maad lyk to a
 kyng that made weddyngis to his sone. And he sente hise
 seruauntis for to clepe men that weren bode to the weddyngis,
 and thei wolden not come. Eftsoone he sente othere
 seruauntis, and seide, Seie ze to the men that ben bode to
 the feeste, Lo! Y haue maad redi my meete, my bolis and
 my volatilis ben slayn, and alle thingis ben redy; come
 ze to the weddyngis. But thei dispisiden, and wenten forth,
 and toorn in to his toun, another to his marchaundise. Bat othere
 beelden his seruauntis, and turmentiden hem, and slowen.
 But the kyng, whanne he hadde herd, was wroth; and he
 d sente hise oostis, and he destruyede tho manquelleris, and
 brente her citee. Thanke he seide to hise seruauntis, The

weddyngis ben redi, but thei that weren clepid to the feeste,
 9 weren not worth.. Therfor go 3e to the endis of weies,
 and whom euere 3e fynden, clepe 3e to the weddyngis.
 10 And hise scruauntis 3eden out in to weies, and gadriden
 togider alle that thei founden, good and yuele; and the
 11 bridale was fulfilled with men sittynge at the mete. And
 the kyng entnde, to se men sittynge at the mete; and
 12 he seie there a man not clothid with bride cloth. And
 he seide to hym, Freend, hou entridist thou hdir with out
 13 bride clothis? And he was doumbe Thanne the kyng
 bad hise mynystris, Bynde hym bothe hondis and feet, and
 sende 3e him in to vtmer derknessis; there schal be wepyng
 14 and grentyng of teeth. For many ben clepid, but fewe *ben*
 15 chosun. Thanne Farisees 3eden awei, and token a counsel
 16 to take Jhesu in word. And thei senden to hym her disciplis,
 with Erodians, and seien, Maister, we witen, that thou art
 sothefast, and thou techist in treuthe the weie of God, and
 thou chargist not of ony man, for thou biholdist not the
 17 persooone of men. Therfor seie to vs, what it seemeth to
 thee. Is it leueful that tribute be 3ouun to the emperoure,
 18 ether nay? And whanne Jhesus hadde knowe the wickid-
 nesse of hem, he seide, Ypocritus, what tempten 3e me?
 19 Schewe 3e to me the prynte of the money. And thei
 20 brougten to hym a peny. And Jhesus seide to hem, Whos
 21 is this ymage, and the writyng aboue? Thei seien to hym,
 The emperouris. Thanne he seide to hem, Therfor 3elde
 3e to the emperoure tho thingis that ben the emperours, and
 22 to God tho thingis that ben of God. And thei herden, and
 23 wondriden; and thei lesten hym, and wenten away. In that
 dai Saduceis, that seien there is no risyng agen *to lijf*, camen
 24 to hym, and axiden him, and seiden, Mayster, Moises seide,
 if ony man is deed, not hauynge a sone, that his brother
 25 wedde his wijf, and reise seed to his brothir. And seuen

britheren weren at vs; and the firste weddide a wijf, and is deed. And he hadde no seed, and lefte his wijf to his brother; also the secounde, and the thridde, til to the 17 18 seuenthe. But the laste of alle, the woman is deed. Also in the risyng aȝen to lijf, whose wijf of the seuene schal sche 19 be? for alle hadden hir. Jhesus answeride, and seide to hem, ȝe erren, and ȝe knowen not scripturis, ne the vertu 20 of God. For in the rysyng aȝen to lijf, nether thei schulen wedde, nethir schulen be weddid; but thei ben as the 21 aungels of God in heuene. And of the risyng aȝen of deed men, han ȝe not red, that is seid of the Lord, that seith 22 to ȝou, Y am God of Abraham, and God of Ysaac, and God of Jacob? he is not God of deede men, but of lyuyng 23 men. And the puple herynge, wondriden in his techyng. 24 And Fariseis herden that he hadde put silence to Saduceis, and camen togidere. And oon of hem, a techere of the 25 lawe, axide Jhesu, and temptide him, Maistir, which is a 26 greet maundement in the lawe? Jhesus seide to him, Thou schalt loue thi Lord God, of al thin herte, and in al thi soule, 27 and in al thi mynde. This is the firste and the moste 28 maundement. And the secounde is lijk to this; Thou schalt loue thi neigebore as thi silf. In these twey maunde- 29 mentis hangith al the lawe and the profetia. And whanne the Farisees weren gederid togidere, Jhesus axide hem, 30 and seide, What semeth to ȝou of Crist, whos sone is he? 31 Thei seien to hym, Of Dauid. He seith to hem, Hou 32 thanne Dauid in spirit clepith hym Lord, and seith, The Lord seide to my Lord, Sitte on my riȝthalf, til Y putte 33 thin enemyes a stool of thi feet? Thanne if Dauid clepith 34 hym Lord, hou is he his sone? And no man miȝte answer 35 a word to hym, nethir ony man was hardi fro that day, to axe hym more.

CAP. XXIII.

1 **THANNE** Jhesus spac to the puple, and to hise disciplis,
 2 and seide, On the chayere of Moises, sribis and Farisees han
 3 sete. Therfor kepe 3e, and do 3e alle thingis, what euer
 thingis thei seien to you. But nyle 3e do aftir her werkis;
 4 for thei seien, and don not. And thei bynden greuouse
 chargis, and that moun not be borun, and putten on
 schuldris of men; but with her fyngur thei wolen not moue
 5 hem. Therfor thei don alle her werkis that thei be seen of
 men; for thei drawen abroad her filateries, and magnifien
 6 hemmes. And thei louen the first sitting placis in soperis,
 7 and the first chaieris in synagogis; and salutaciouns in
 8 schepyng, and to be clepid of men maystir. But nyle 3e be
 clepid maister; for oon is 3oure maystir, and alle 3e ben
 9 britheren. And nyle 3e clepe to 3ou a fadir on erthe, for oon is
 10 3our fadir, that is in heuenes. Nether be 3e clepid maistris,
 11 for oon is 3oure maister, Crist. He that is grettest among
 12 3ou, schal be 3oure mynystre. For he that hieth himself,
 schal be mekid; and he that mekith hym silf, schal be
 13 enhaunsid. But wo to 3ou, sribis and Farisees, ipocritis,
 that closen the kyngdom of heuenes bifore men; and 3e
 14 entren not, nether suffren men entrynge to entre. Wo to
 3ou, sribis and Farisees, ipocritis, that eten the housis of
 widowis, and preien bi longe preier; for this thing 3e schulen
 15 take more doom. Wo to 3ou, sribis and Farisees, ypocritis,
 that goon aboute the see and the loond, to make o prosilite;
 and whanne he is maad, 3e maken hym a sone of helle,
 16 double more than 3e *ben*. Wo to 3ou, blynde lederis, that
 seien, Who euer swerith bi the temple of God, it is no thing;
 17 but he that swerith in the gold of the temple, is dettoure. 3e
 foolis and blynde, for what is grettere, the gold, or the temple
 18 that halewith the gold? And who euer swerith in the auter,

it is no thing; but he that swerith in the zifte that is on the
auter, owith. Blynde men, for what is more, the zifte, or the
auter that halewith the zifte? Therfor he that swerith in the
auter, swerith in it, and in alle thingis that ben ther on.
And he that swerith in the temple, swerith in it, and in hym
that dwellith in the temple. And he that swerith in heuene,
swerith in the trone of God, and in hym that sittith ther on.
Wo to you, scribis and Farisees, ypocritis, that tithen mynte,
anete, and cummyn, and han left tho thingis that ben of more
charge of the lawe, doom, and merci, and feith. And it
bihooste to do these thingis, and not to leue tho. Blynde
lederis, clensing a gnatte, but swolewyng a camel. Woo
to you, scribis and Farisees, ypocritis, that clensen the cuppe and
the plater with outforth; but with ynne 3e ben ful of rauayne
and vnclennesse. Thou blynde Farisee, clense the cuppe
and the plater with ynneforth, that that that is with outforth
be maad clene. Wo to you, scribis and Farisees, ipocritis,
that ben lijk to sepulcris whitid, whiche with outforth semen
faire to men; but with ynne thei ben fulle of boonus of deed
men, and of al filthe. So 3e with outforth semen iust to
men; but with ynne 3e ben ful of ypocrisy and wickidnesse.
Wo to you, scribis and Farisees, ipocritis, that bilden sepulcris
of profetis, and maken faire the birielis of iust men, and
men, If we hadden be in the daies of oure fadris, we
schulden not haue be her felowis in the blood of prophetis.
And so 3e ben in witnessyng to you silf, that 3e ben the sones
of hem that sloun the prophetis. And fulfille 3e the mesure
of youre fadris. 3e eddris, and eddris briddis, hou schulen
3e fro the doom of helle? Therfor lo! Y sende to you
; profetis, and wise men, and scribis; and of hem 3e schulen
e and crucifie, and of hem 3e schulen scourge in youre sina-
e ges, and schulen pursue fro cite in to citee; that al the
r, the blood come on you, that was sched on the erthe, fro the

blood of iust Abel to the blood of Zacarie, the sone of
 Barachie, whom 3e slouen bitwixe the temple and the auter.
 36 Treuh Y seie to 3ou, alle these thingis schulen come on this
 37 generacioun. Jerusalem, Jerusalem, that sleest prophets,
 and stoonest hem that ben sent to thee, hou ofte wolde Y
 gadere togidere thi children, as an henne gadenth togidir her
 38 chikenes vndir hir wengis, and thou woldist not. Lo I
 39 3oure hous schal be left to 3ou desert. And Y seie to 3ou,
 3e schulen not se me fro hennus forth, til 3e seien, Blessid
 is he, that cometh in the name of the Lord.

CAP. XXIV.

1 AND Jhesus wente out of the temple ; and his disciplis
 camen to hym, to schewe hym the bildyngis of the temple.
 2 But he answerde, and seide to hem, Seen 3e alie these
 thingis? Treuh Y seie to 3ou, a stoon schal not be left here
 3 on a stoon, that ne it schal be destried. And whanne he
 satte on the hile of Olyuete, hise disciplis camen to hym
 priueli, and seiden, Seie vs, whanne these thingis schulen be,
 and what token of thi comyng, and of the ending of the
 4 world. And Jhesus answerde, and seide to hem, Loke 3e,
 5 that no man disseyue 3ou. For many schulen come in my
 name, and schulen seie, Y am Crist, and thei schulen dis-
 6 seye manye For 3e schulen here batels, and opyniouns of
 batels ; se 3e that 3e be not disturblid ; for it byhoueth these
 7 thingis to be don, but not 3it is the ende. Folk schal rise
 togidere agens folc, and rewme agens rewme, and pestilences,
 and hungis, and the erthemouyngis schulen be bi placis ;
 8 and alle these ben bigyrnyngis of sorewes Thanne men
 9 schulen bitake 3ou in to tribulacion, and schulen sle 3ou, and
 10 3e schulen be in hate to alle folk for my name. And thanne
 many schulen be sclaudrid, and bitraye ech other, and thei

11 schulen hate ech other. And many false prophetis schulen
 12 rise, and disseyue manye. And for wickidnesse schal be
 13 plenteuouse, the charite of manye schal waxe coold; but he
 14 that schal dwelle stable in to the ende, schal be saaf. And
 this gospel of the kyngdom schal be prechid in al the world,
 15 in witnessyng to al folc; and thanne the ende schal come.

Therfor whanne 3e se the abhomynacioun of discomfort, that
 is seid of Danyel, the prophete, stondyng in the hooli place;
 16 he that redith, vndirstonde he; thanne thei that ben in Judee,
 17 fle to the mounteyns; and he that is in the hous roof, come
 18 not down to take any thing of his hous; and he that is in the
 19 feeld, turne not aȝen to take his coote. But wo to hem that
 20 ben with child, and nurischen in tho daies. Preye 3e, that
 21 ȝoure fleying be not maad in wynter, or in the saboth. For
 thanne schal be greet tribulacioun, what maner was not fro
 the bigynnyng of the world to now, nether schal be maad.
 22 And but tho daies hadden be abreggide, ech flesch schulde
 not be maad saaf; but tho daies schulen be maad schort, for
 23 the chosun men. Thanne if ony man seie to ȝou, Lo! here
 24 is Crist, or there, nyle 3e bileue. For false Cristis and false
 prophetis schulen rise, and thei schulen ȝyue grete tokenes
 and wondrys; so that also the chosun be led in to erreure,
 25 if it may be done. Lo! Y haue bifor seid to ȝou. Therfor
 26 if thei seie to ȝou, Lo! he is in desert, nyle 3e go out; lo!
 27 in priuey placis, nyle 3e trowe. For as leit goith out fro the
 east, and apperith in to the weste, so schal be also the com-
 28 ing of mannus sone. Where euer the bodi schal be, also the
 29 egelis schulen be gaderid thidur. And anoon after the tribu-
 lacioun of tho daies, the sunne schal be maad derk, and the
 moone schal not ȝyue hir lȝt, and the sterris schulen falle fro
 30 heuene, and the vertues of heuenes schulen be moued. And
 thanne the tokene of mannus sone schal appere in heuene,
 and thanne alle kynredis of the erthe schulen weile; and thei

schulen see mannus sone comynge in the cloudis of heuene,
 31 with miche vertu and maieste. And he schal sende hise
 aungels with a trumpe, and a greet vois; and thei schulen
 gedere hise chosun fro foure wyndis, fro the bigest thingis of
 32 heuenes to the endis of hem. And lerne 3e the parable of a
 fige tre. Whanne his braunche is now tendir, and the leues
 33 ben sprongun, 3e witen that somer is ny3; so and 3e whanne
 3e seen alle these thingis, wite 3e that it is ny3, in the 3atis.
 34 Treuli Y seie to 3ou, for this generacioun schal not passe, til
 35 alle thingis be don; heuene and erthe schulen passe, but my
 36 wordis schulen not passe. But of thilke dai and our no man
 37 wote, nethir aungels of heuenes, but the fadir aloone. But as
 it was in the daies of Noe, so schal be the comyng of man-
 38 nus sone. For as in the daies bifore the greet flood, thei
 weren etynge and drynkynge, weddyngge and takynge to
 weddyng, to that dai, that Noe enuride in to the schippe;
 39 and thei knewen not, til the greet flood cam, and took alle
 40 men, so schal be the comyng of mannus sone. Thanne
 tweyne schulen be in o feeld, oon schal be takun, and an-
 41 other left; twey *wymmen* schulen be gryndynge in o queerne,
 oon schal be takun, and the tother left; tweyn in a bedde,
 42 the toon schal be takun, and the tother left. Therfor wake
 43 3e, for 3e witen not in what our the Lord schal come. But
 wite 3e this, that if the hosebonde man wiste in what our the
 thefe were to come, certis he wolde wake, and suffre not his
 44 hous to be vndurmyned. And therfor be 3e redi, for in what
 45 our 3e gessen not, mannus sone schal come. Who gessist
 thou is a trewe seruaunt and prudent, whom his lord or-
 46 deynd on his meynce, to 3yue hem mete in tyme? Blessed
 is that seruaunt, whom his lord, whanne he schal come, schal
 47 fynde so doynge. Treuli Y seie to 3ou, for on alle his
 48 goodis he schal ordeyne hym. But if thilke yue seruaunt
 49 seie in his herte, My lord tarieth to come, and bigynneth

to smyte hise euen seruauntis, and etc, and drynke with
 50 drunken men; the lord of that seruaunt schal come in the dai
 which he hopith not, and in the our that he knowith not,
 51 and schal departe hym, and putte his part with ypocritis;
 there schal be wepyng, and gryntyng of teeth.

CAP. XXV.

1 THANNE the kyngdoom of heuenes schal be lijk to ten
 virgyns, whiche token her laumpis, and wenten out agens
 2 the hosebonde and the wijf; and fyue of hem weren foolis,
 3 and fyue prudent. But the fyue foolis token her laumpis,
 4 and token not oile with hem; but the prudent token oile
 5 in her vessels with the laumpis. And whilis the hosebonde
 6 tariede, alle thei nappiden and slepten. But at mydnyȝt
 a cryȝ was maad, Lo! the spouse cometh, go ȝe oute to
 7 mete with him. Thanne alle tho virgyns risen vp, and
 8 araieden her laumpis. And the fools seiden to the wise,
 ȝyue ȝe to vs of ȝoure oile, for oure laumpis ben quenched.
 9 The prudent answeriden, and seiden, Lest peraenture it
 suffice not to vs and to ȝou, go ȝe rather to men that sellen,
 10 and bie to ȝou. And while thei wenten for to bie, the spouse
 cam; and tho that weren redi, entreden with him to the
 11 weddyngis; and the ȝate was schit. And at the last the
 12 othere virgyns camen, and seiden, Lord, lord, opene to vs.
 And he answeride, and seide Treuli Y seie to ȝou, Y knowe
 13 ȝou not. Therfor wake ȝe, for ȝe witen not the dai ne the
 14 our. For as a man that goith in pilgrimage, clepide hise
 15 seruauntis, and bitook to hem hise goodis; and to oon he
 ȝaf fyue talentis, and to another tweyne, and to another oon,
 16 to ech after his owne vertu; and wente forth anon. And
 he that hadde fyue besauntis, wente forth, and wrouȝte in
 ȝhem, and wan othere fyue Also and he that hadde takun

18 tweyne, wan othere tweyne. But he that hadde takun oon,
jede forth, and dalf in to the erthe, and hidde the money of
19 his lord. But after long tyme, the lord of tho seruauntis
20 cam, and rekenede with hem, And he that hadde takun
fyue besauntis, cam, and brouzte othere fyue, and seide,
Lord, thou bytokist to me fyue besauntis, loo! Y haue
21 getun aboue fyue othere. His lord seide to hym, Wel be
thou, good seruaunt and feithful; for on fewe thingis thou
hast be trewe, Y schal ordeyne thee on manye thingis;
22 entre thou in to the ioie of thi lord. And he that hadde
takun twey talentis, cam, and seide, Lord, thou bitokist
to me twey besauntis; loo! Y haue wonnen ouer othir
23 tweyne. His lord seide to hym, Wel be thou, good seruaunt
and trewe; for on fewe thingis thou hast be trewe, Y schal
ordeyne thee on many thingis; entre thou in to the ioie
24 of thi lord. But he that hadde takun o besaunt, cam, and
seide, Lord, Y woot that thou art an hard man; thou
repest where thou hast not sowe, and thou gederist togidere
25 where thou hast not spred abroad, and Y dredynge wente,
and hidde thi besaunt in the erthe; lo! thou hast that that is
26 thin. His lord answerde, and seide to hym, Yuel seruaunt
and slowe, wistist thou that Y repe where Y sewe not, and
27 gadir to gidere where Y spredde not abroad? Therfor it
bihofte thee to bitake my money to chaungeris, that whanne
Y cam, Y schulde resseyue that that is myn with vsuris.
28 Therfor take awe! fro hym the besaunt, and 3yue 3e to hym
29 that hath ten besauntis. For to euery man that hath me
schal 3yue, and he schal encrease; but fro hym that hath
not, also that that hym semeth to haue, schal be taken
30 away fro him. And caste 3e out the vnprofitable seruaunt
in to vtmer derknessis; ther schal be wepyng, and gryntyng
31 of teeth. Whanne mannus sone schal come in his maeste,
and alle hise aungels with hym, thanne he schal sitte on the

32 sege of his maieste ; and alle folkis schulen be gaderid bifor
 33 hym, and he schal departe hem atwynne, as a scheeperde
 departith scheep from kidis ; and he schal sette the scheep
 34 on his riȝthalf, and the kidis on the lefthalf. Thanne the
 kyng schal seie to hem, that schulen be on his riȝthalf, Come
 35 ȝe, the blessid of my fadir, take ȝe in possessioun the kyng-
 doom maad redi to ȝou fro the makyng of the world. For Y
 hungride, and ȝe ȝauen me to ete ; Y thristide, and ȝe ȝauen
 36 me to drynke ; Y was herboreles, and ȝe herboriden me ;
 nakid, and ȝe hiliden me ; sijk, and ȝe visitiden me ; Y was
 37 in prisoun, and ȝe camen to me. Thanne iust men schulen
 answere to hym, and seie, Lord, whanne siȝen we thee
 38 hungry, and we fedden thee ; thristi, and we ȝauen to thee
 drynk ? and whanne sayn we thee herborles, and we her-
 39 boriden thee ; or nakid, and we hiliden thee ? or whanne
 sayn we thee sijk, or in prisoun, and we camen to thee ?
 40 And the kyng answeyng schal seie to hem, Treuli Y seie
 to ȝou, as longe as ȝe diden to oon of these my leeste
 41 britheren, ȝe diden to me. Thanne the kyng schal seie also
 to hem, that schulen be on his lefthalf, Departe fro me, ȝe
 cursid, in to euerlastyng fjr, that is maad redi to the deuel
 42 and hise aungels. For Y hungride, and ȝe ȝauen not me
 43 to ete ; Y thristide, and ȝe ȝauen not me to drynke ; Y was
 herborles, and ȝe herberden not me ; nakid, and ȝe keuerden
 not me ; sijk, and in prisoun, and ȝe visitiden not me.
 44 Thanne and thei schulen answere to hym, and schulen
 seie, Lord, whanne sayn we thee hungryng, or thristyng,
 or herboreles, or nakid, or sijk, or in prisoun, and we
 45 serueden not to thee ? Thanne he schal answere to hem,
 and seie, Treuli Y seie to ȝou, hou longe ȝe diden not
 46 to oon of these leeste, nether ȝe diden to me. And these
 schulen goo in to euerlastyng turment ; but the iust men
 schulen go in to euerlastyng lijf.

CAP. XXVI.

1 AND it was doon, whanne Jhesus hadde endid alle these
 2 wordis, he seide to hise disciplis, 3e witen, that aftir twei
 daies pask schal be maad, and mannus sone schal be bitakun
 3 to be crucified. Than the princes of prestis and the elder
 men of the puple were gaderid in to the halle of the
 4 prince of prestis, that was seid Cayfas, and maden a counsel
 5 to holde Jhesu with gile, and sle him, but thei seiden, Not
 in the haliday, lest perauenture noyse were maad in the puple.
 6 And whanne Jhesus was in Betanye, in the hous of Symount
 7 teprou, a womman that hadde a box of alabastre of precious
 oynement, cam to hym, and schedde out on the heed of hym
 8 restyng. And disciplis seyng haddeyn, and seiden,
 9 Wherto this loss? for it myzte be seld for myche, and be
 10 jouun to pore men. But Jhesus knewe, and seide to hem,
 What ben 3e heuy to this womman? for sche hath wrouzt in
 11 me a good werk. For 3e schulen euere haue pore men with
 12 you, but 3e schulen not algatis hate me. This womman
 13 sendyng this oynement in to my bodi, dide to brie me. Treuli
 Y seie to you, where euer this gospel schal be prechid in al
 the world, it schal be seid, that sche dide this in mynde
 14 of hym. Thanne oon of the twelue, that was clepid Judas
 Scarioth, wente forth to the princis of prestis, and seide to
 15 hem, What wolen 3e 3yue to me, and Y schal bitake hym to
 you? And thei ordeyneden to hym thretti pans of siluer.
 16 And fro that tyme he souzte oportunte, to bitraye hym.
 17 And in the firste dai of therf looues the disciplis camen
 to Jhesu, and seiden, Where wolt thou we make redi to thee,
 18 to ete paske? Jhesus seide, Go 3e into the citee to sum man,
 and seie to hym, The maistriseth, My tyme is ny3; at thee
 19 Y make paske with my disciplis. And the disciplis diden, as
 Jhesus comaundide to hem; and thei maden the paske redi.

10 And whanne euentid was come, he sat to mete with hise twelue
 11 disciplis. And he seide to hem, as thei eten, Treuli Y seie to
 12 3ou, that oon of 3ou schal bitraye me. And thei ful sori
 bigunnen ech bi hym silf to seie, Lord, whether Y am?
 13 And he answeride, and seide, He that puttith with me his
 14 hoond in the plater, schal bitraye me. Forsothe mannus
 sone goith, as it is writun of hym; but wo to that man,
 bi whom mannus sone schal be bitrayed; it were good to
 15 hym, if that man hadde not be borun. But Judas that
 bitraiede hym, answeride, seiynge, Maister, whether Y am?
 16 Jhesus seide to hym, Thou hast seid. And while thei soup-
 eden, Jhesus took breed, and blesside, and brak, and 3af to
 hise disciplis, and seide, Take 3e, and ete; this is my body.
 17 And he took the cuppe, and dide thankyngis, and 3af to hem,
 18 and seide, Drynke 3e alle herof; this is my blood of the newe
 testament, which schal be sched for many, in to remissioun
 19 of synnes. And Y seie to 3ou, Y schal not drynke fro this
 tyme, of this fruyt of the vyne, in to that dai whanne Y schal
 20 drynke it newe with 3ou, in the kyngdom of my fadir. And
 whanne the ympne was seid, thei wenten out in to the mount
 21 of Olyuete. Thanne Jhesus seide to hem, Alle 3e schulen
 suffre sclaudre in me, in this nigt; for it is writun, Y schal
 smyte the scheeperde, and the scheep of the flok schulen be
 22 scaterid. But aftir that Y schal rise agen, Y schal go bifore
 23 3ou in to Galilee. Petre answeride, and seide to hym, Thou3
 alle schulen be sclaudrid in thee, Y schal neuer be sclaudrid.
 24 Jhesus seide to him, Treuli Y seie to thee, for in this nygt
 25 bifor the cok crowe, thries thou schalt denye me. Peter seide
 to him, 3he, thou3 it bihoue that Y die with thee, Y schal not
 26 denye thee. Also alle the disciplis seiden. Thanne Jhesus
 cam with hem in to a toun, that is seid Jessamanye. And he
 seide to his disciplis, Sitte 3e here, the while Y go thider, and
 27 preye. And whanne he hadde take Peter, and twei sones of

38 Zebedee, he bigan to be heuy and sori. Thanne he seide to
 hem, My soule is soreful to the deeth; abide 3e here, and
 39 wake 3e with me. And he 3ede forth a litil, and felde
 down on his face, preiyng, and seiynge, My fader, if it is
 possible, passe this cuppe fro me; netheles not as Y wole,
 40 but as thou *wolt*. And he cam to his disciplis, and soond
 hem slepyng. And he seide to Petir, So, whiethir 3e my3ten
 41 not oon our wake with me? Wake 3e, and preye 3e, that 3e
 entre not in to temptacoun; for the spirit is redi, but the
 42 fleisch is sijk. Est the secounde tyme he wente, and preyede,
 seiynge, My fadir, if this cuppe may not passe but Y drynke
 43 hym, thi wille be doon. And eftsoone he cam, and soond
 44 hem slepyng; for her i3en weren heuyed. And he leste
 hem, and wente eftsoone, and preiede the thridde tyme, and
 45 seide the same word. Thanne he cam to his disciplis, and
 seide to hem, Slepe 3e now, and reste 3e; loo! the our hath
 neyged, and mannus sone schal be takun in to the hondis of
 46 synneris; rise 3e, go we; loo! he that schal take me, is ny3.
 47 3it the while he spak, lo! Judas, oon of the twelue, cam, and
 with hym a greet cumpeny, with swerdis and battis, sent fro the
 48 pryncis of prestis, and fro the eldre men of the puple. And he
 that bitraide hym, 3af to hem a tokene, and seide, Whom euer
 49 Y schal kisse, he it is; holde 3e hym. And anon he cam
 50 to Jhesu, and seid, Haile, maister; and he kyside hym.
 And Jhesus seide to hym, Freend, wherto art thou comun?
 Thanne thei camen ni3, and leiden hoondis on Jhesu, and
 51 helden hym. And lo! oon of hem that weren with Jhesu,
 streynte out his hoond, and drou3 out his swerd; and he
 smoot the seruauit of the prync of prestis, and kitte of his
 52 ere. Thanne Jhesus seide to hym, Turne thi swerd in to
 his place; for alle that taken swerd, schulen perische bi
 53 swerd. Whether gessist thou, that Y may not preie my
 fadir, and he schal 3yue to me now mo than tweiue legiouns

54 of aungels? Hou thanne schulen the scriptures be fulfilled?
55 for so it bihoueth to be doon. In that our Jhesus seide to
the puple, As to a theef 3e han gon out, with swerdis and
battis, to take me; dai bi dai Y sat among 3ou, and tauzt in
56 the temple, and 3e helden me not. But al this thing was don,
that the scripturis of profetis schulden be fulfilled. Thanne
57 alle the disciplis fledden, and leften hym. And thei helden
Jhesu, and ledden hym to Cayfas, the prince of prestis, where
the scribis and the Farisees, and the eldre men of the puple
58 weren comun togidere. But Petir swede him afer, in to the
halle of the prince of prestis; and he wente in, and sat with
59 the seruauantis, to se the ende. And the prince of prestis,
and al the counsel souzten fals witnessing a3ens Jhesu, that
60 thei schulden take hym to deeth; and thei founden not,
whanne manye false witnessis weren comun. But at the
61 laste, twei false witnessis camen, and seiden, This seide, Y
may distruye the temple of God, and after the thridde dai
62 bilde it a3en. And the prince of prestis roos, and seide
to hym, Answerist thou no thing to tho thingis, that these
63 witnessen a3ens thee? But Jhesus was stille. And the
prince of prestis seide to hym, Y coniure thee bi luyng
God, that thou seie to vs, if thou art Crist, the sone of God.
64 Jhesus seide to him, Thou hast seid; netheles Y seie to 3ou,
fro hennus forth 3e schulen se mannus sone sittinge at the
ri3thalf of the vertu of God, and comynge in the cloudis of
65 heuene. Thanne the prince of prestis to-rente his clothis,
and seide, He hath blasfemed; what 3it han we nede to wit-
nessis? lo! now 3e han herd blasfemye; what semeth to
66 3ou? And thei answeriden, and seiden, He is gilty of deeth.
67 Thanne thei speten in to his face, and smyten hym with
buffatis; and othere 3auen strokis with the pawme of her
68 hondis in his face, and seide, Thou Crist, arede to vs, who is
69 he that smoot thee? And Petir sat with outhen in the halle;

and a damysel cam to hym, and seide, Thou were with Jhesu
 70 of Galilee. And he denyede bifor alle men, and seide, Y
 71 woot not what thou seist. And whanne he jede out at the
 gate, another damysel say hym, and seide to hem that weren
 72 there, And this was with Jhesu of Nazareth. And eftsoone
 73 he denyede with an ooth, For I knewe not the man. And a
 litil aftir, thei that stooden camen, and seiden to Petir, Treuli
 74 thou art of hem; for thi speche makith thee knowun. Thanne
 he bigan to warie and to swere, that he knewe not the man.
 75 And anon the cok crewe. And Petir bithouȝte on the word
 of Jhesu, that he hadde seid, Bifore the cok crowe, thries thou
 schalt denye me. And he jede out, and wepte bitterli.

CAP. XXVII.

1 But whanne the morowtid was comun, alle the princis of
 prestis, and the eldre men of the puple token counsel aȝens
 2 Jhesu, that thei schulden take hym to the deeth. And thei
 ledde him boundun, and bitoken to Pilat of Pounce, iustice.
 3 Thanne Judas that bitraiede hym, say that he was dampned,
 he repente, and brouȝte aȝen the thretti pans to the princis
 4 of prestis, and to the elder men of the puple, and seide, Y
 haue synned, bitraiynge riȝtful blood. And thei seiden, What
 5 to vs? bise thee. And whanne he hadde cast forth the siluer
 in the temple, he passide forth, and jede, and hongide hym
 6 silf with a snare. And the princis of prestis token the siluer,
 and seide, It is not leueful to putte it in to the treserie, for it
 7 is the prijs of blood. And whanne thei hadden take coun-
 sel, thei bouȝten with it a feeld of a potter, in to biryng of
 8 pilgrymys. Herfor thilke feeld is clepid Acheldemac, that is,
 9 a feeld of blood, in to this dai. Thanne that was fulfillid,
 that was seid bi the prophete Jeremye, seiynge, And thei han
 takun thretti pans, the prijs of a man preysid, whom thei

10 preiseden of the children of Israel; and thei ȝauen hem in to
 11 a feeld of a potter, as the Lord hath ordenyd to me. And
 1 Jhesus stood bifor the domesman; and the iustice axide him,
 and seide, Art thou king of Jewis? Jhesus seith to hym,
 12 Thou seist. And whanne he was accusid of the princis of
 prestis, and of the eldere men of the puple, he answeride no
 13 thing. Thanne Pilat seith to him, Herist thou not, hou
 14 many witnessyngis thei seien aȝens thee? And he answeride
 not to hym ony word, so that the iustice wondride greetli.
 15 But for a solempne dai the iustice was wont to delyuere
 16 to the puple oon boundun, whom thei wolden. And he
 hadde tho a famous man boundun, that was seid Barrabas.
 17 Therfor Pilate seide to hem, whanne thei weren to gidere,
 Whom wolen ȝe, that Y delyuere to ȝou? whether Barabas,
 18 or Jhesu, that is seid Crist? For he wiste, that bi enuye thei
 19 bitraiden hym. And while he sat for domesman, his wijf
 sente to hym, and seide, No thing to thee and to that iust
 man; for Y haue suffrid this dai many thingis for hym, bi a
 20 visoun. Forsothe the prince of prestis, and the eldere men
 counseiliden the puple, that thei schulden axe Barabas, but
 21 thei schulden distrye Jhesu. But the iustice answeride, and
 seide to hem, Whom of the tweyn wolen ȝe, that be delyuerit
 22 to ȝou? And thei seiden, Barabas. Pilat seith to hem,
 13 What thanne schal Y do of Jhesu, that is seid Crist? Alle
 seien, Be he crucified. The iustice seith to hem, What yuel
 hath he doon? And thei crieden more, and seiden, Be he
 14 crucified. And Pilat seyng that he profitide no thing, but
 that the more noyse was maad, took watir, and waischide
 hise hondis bifor the puple, and seide, Y am giltles of the
 15 blood of this rixful man; bise ȝou. And al the puple an-
 sweride, and seide, His blood be on vs, and on oure children.
 16 Thanne he deliuerede to hem Barabas, but he took to hem
 17 Jhesu scourgid, to be crucified. Thanne knyztis of the

iustice token Jhesu in the moot halle, and gadriden to hym
 28 al the cumpeny of knyghtis. And thei vnclothiden hym, and
 29 diden aboute hym a reed mantil; and thei foldiden a coroun
 of thornes, and putten on his heed, and a rehed in his riȝt
 hood; and thei kneliden bifore hym, and scorniden hym,
 30 and seiden, Heil, kyng of Jewis. And thei speten on
 31 hym, and tooken a rehed, and smoot his heed. And afir
 that thei hadden scorned him, thei vnclothiden hym of the
 mantil, and thei clothiden hym with hise clothis, and ledden
 32 hym to crucifien hym. And as thei ȝeden out, thei founden
 a man of Cirenen comynge fro the toun, Symont bi name;
 33 thei constreyneden hym to take his cross. And thei camen
 in to a place that is clepid Golgatha, that is, the place of
 34 Caluarie. And thei ȝauen hym to drynke wyne meynd with
 galle; and whanne he hadde tastid, he wolde not drynke.
 35 And afir that thei hadden crucified hym, thei departiden his
 clothis, and kesten lotte, to fulfille that is seid bi the pro-
 phete, seiynge, Thei partiden to hem my clothis, and on my
 36 clooth thei kesten lott. And thei seten, and kepten him;
 37 and setten aboue his heed his cause writun, This is Jhesu of
 38 Nazareth, kyng of Jewis. Thanne twey theues weren cru-
 cified with hym, oon on the riȝthalf, and oon on the lefthalf.
 39 And men that passiden forth blasfemed hym, mouynge her
 40 heedis, and seiynge, Vath to thee, that distriest the temple
 of God, and in the thridde dai bildist it aȝen; saue thou thi
 silf; if thou art the sone of God, come down of the cross.
 41 Also and princis of prestis scornynge, with scribes and
 42 elder men, seiden, He made othere men saaf, he may not
 make hym silf saaf; if he is kyng of Israel, come he now
 43 down fro the crosse, and we bileuen to hym; he tristide in
 God; delyuer he hym now, if he wole; for he seide, That Y
 44 am Goddis sone. And the theues, that weren crucified with
 45 hym, vpbreididen hym of the same thing. But fro the sixte

our derknessis weren maad on al the erthe, to the nynthe our.
 46 And aboute the nynthe our Jhesus criede with a greet vois,
 and seide, Heli, Heli, lamazabatany, that is, My God, my
 47 God, whi hast thou forsake me? And summen that stoden
 48 there, and herynge, seiden, This clepith Helye. And anoon
 oon of hem rennyng, took and fillide a spounge with
 vynegre, and puttide on a rebed, and gaf to hym to drynke.
 49 But othir seiden, Suffre thou; se we whether Hehe come to
 50 dehuer hym. Forsothe Jhesus eftsoone criede with a greet
 51 voyce, and gaf vp the goost. And lo! the veil of the temple
 was to-rent in twey parties, fro the hiest to the lowest. And
 52 the erthe schoke, and stoonus weren cloue; and brielis
 weren openyd, and many bodies of seyntis that hadden
 53 slepte, rysen vp. And thei zeden out of her brielis, and
 afir his resurreccioun thei camen in to the holi citee, and
 54 apperiden to many. And the centurien and thei that weren
 with hym kepinge Jhesu, whanne thei saien the erthe schak-
 ynge, and tho thingis that weren doon, thei dredden greetli,
 55 and seiden, Verili this was Goddis sone. And ther weren
 there many wymmen afer, that sueden Jhesu fro Galilee, and
 56 mynystriden to hym. Among whiche was Marie Magdalene,
 and Marie, the modir of James, and of Joseph, and the modir
 57 of Zebedees sones. But whanne the euenyng was come,
 ther cam a riche man of Armath, Joseph bi name, and he
 58 was a disciple of Jhesu. He wente to Pilat, and axide the
 59 bodi of Jhesu. Thanne Pilat comaundide the bodie to be
 youn. And whanne the bodi was takun, Joseph lappede it
 60 in a clene sendel, and leide it in his newe briel, that he hadde
 bewun in a stoon; and he walewide a greet stoon to the dore
 61 of the briel, and wente awei. But Marie Maudelene and
 62 anothir Marie weren there, sittynge agens the sepulcre. And
 on the tother dai, that is afir pask euen, the princis of prestis
 63 and the Farisees camen togidere to Pilat, and seiden, S.r, we

han mynde, that thilke gi'oure seide zit lyuyng, Afir thre
 64 claires Y schal rise aȝen to lijf. Therfor comaunde thou, that
 the sepulcre be kept in to the thridde dai; lest hise disciplis
 comen, and stelen hym, and scie to the puple, He hath rise
 fro deeth; and the laste errour schal be worse than the form
 65 ere. Pilat seide to hem, ȝe han the kepyng; go ȝe, kepe
 66 ȝe as ȝe kunnen. And thei ȝeden forth, and kepten the
 sepulcre, markyng the stoon, with keperis.

CAP. XXVIII.

1 BUT in the euentid of the sabat, that bigynneth to schyne
 in the firste dai of the woke, Marie Mawdelene cam, and
 2 another Marie, to se the sepulcre. And lo! ther was maad
 a greet ertheschakyng; for the aungel of the Lord cam doun
 fro heuene, and neijede, and turnede awei the stoon, and sat
 3 theron. And his lokyng was as leit, and hise clothis as
 4 snowe; and for drede of hym the keperis weren afeerd, and
 5 thei weren maad as deede men. But the aungel answeride,
 and seide to the wymmen, Nyle ȝe drede, for Y woot that ȝe
 6 seken Jhesu, that was crucified; he is not here, for he is
 risun, as he seide; come ȝe, and se ȝe the place, where the
 7 Lord was leid. And go ȝe soone, and sele ȝe to his disciplis,
 that he is risun. And lo! he schal go bifore ȝou in to
 Galilee; there ȝe schulen se hym. Lo! Y haue biforseid to
 8 ȝou. And thei wenten out soone fro the birnells, with drede
 9 and greet ioye, rennyng to telle to hise disciplis. And lo!
 Jhesus mette hem, and seide, Heile ȝe. And thei neijeden,
 10 and heelden his feet, and worschipiden him. Thannc Jhesus
 seide to hem. Nyle ȝe drede; go ȝe, telle ȝe to my britheren,
 11 that thei go in to Galile; there thei schulen se me. And
 whanne thei weren goon, lo! summe of the keperis camen in
 to the citee, and telden to the princis of prestis alle thingis

12 that weren doon. And whanne thei weren gaderid togidere
 with the elder men, and hadden take her counseil, thei 3auen
 13 to the kniztis miche monei, and seiden, Seie 3e, that hise dis-
 ciplis camen bi ny3t, and han stolen hym, while 3e slepten.
 14 And if this be herd of the iustice, we schulen counseile hym,
 15 and make 3ou sikir. And whanne the monei was takun, thei
 diden, as thei weren tau3t. And this word is pupplischid
 16 among the Jewis, til in to this day. And the enleuen disci-
 plis wenten in to Galilee, in to an hille, where Jhesus hadde
 17 ordeyned to hem. And thei sayn hym, and worschipiden;
 18 but summe of hem doutiden. And Jhesus cam ny3, and
 spak to hem, and seide, Al power in heuene and in erthe is
 19 3ouun to me. Therfor go 3e, and teche alle folkis, bap-
 tisyng hem in the name of the Fadir, and of the Sone, and
 20 of the Hooli Goost; techynge hem to kepe alle thingis, what
 euer thingis Y haue comaundid to 3ou; and lo! Y am with
 3ou in alle daies, in to the ende of the world.

MARK.

CAP. I.

1 THE bigynnyng of the gospel of Jhesu Crist, the sone of
 2 God. As it is writun in Ysaie, the prophete, Lo! Y sende
 myn aungel bifor thi face, that schal make thi weie redi bifor
 3 thee. The vois of a crier in desert, Make 3e redi the weie
 4 of the Lord, make 3e hise paththis ri3t. Joon was in desert
 baptisyng, and prechyng the baptyrn of penaunce, in to
 5 remissioun of synnes. And al the cuntre of Judee wente
 out to hym, and alle men of Jerusalem; and thei weren
 baptisid of hym in the flom Jordan, and knowlechiden bet

6 synnes. And Joon was clothid with heeris of camels, and
 a girdil of skyn *was* about hise leendis; and he ete hony
 7 soukis, and wilde hony, and prechide, and seide, A stronger
 than Y schal come afir me, and Y am not worthi to knele
 8 doun and vnlace his schoone. Y haue baptisid 3ou in watir;
 9 but he schal baptise 3ou in the Hooli Goost. And it was
 don in tho daies, Jhesus cam fro Nazareth of Galilee, and
 10 was baptisid of Joon in Jordan. And anoon he wente up
 of the watir, and saye heuenes opened, and the Hooli Goost
 11 comynge doun as a culuer, and dwellynge in hym. And a
 vois was maad fro heuenes, Thou art my loued sone, in
 12 thee Y am plesid. And anoon the Spirit puttide hym forth
 13 in to deseert. And he was in deseert fourti daies and fourti
 nyztis, and was temptid of Sathanas, and he was with beestis,
 14 and aungels mynystriden to hym. But afir that Joon was
 takun, Jhesus cam in to Galilee, and prechide the gospel
 15 of the kyngdoom of God, and seide, That the tyme is
 fulfillid, and the kyngdoom of God schal come ny3; do 3e
 16 penaunce, and bileue 3e to the gospel. And as he passide
 bisidis the see of Galilee, he say Symount, and Andrew,
 his brother, castynge her nettis in to the see, for thei weren
 17 fischeris. And Jhesus seide to hem, Come 3e afir me
 18 Y schal make 3ou to be maad fischeris of men. And anoon
 19 thei leften the nettis, and sueden hym. And he 3ede forth
 fro thennus a litil, and si3 James of Zebedee, and Joon, his
 20 brother, in a boot makynge nettis. And anoon he clepide
 hem; and thei leften Zebedee, her fadir, in the boot with
 21 huyd seruaunts, and thei suweden hym. And thei entriden
 in to Capharnaum, and anoon in the sabatys he 3ede in to
 22 a synagoge, and tau3te hem. And thei wondriden on his
 teching; for he tau3te hem, as he that hadde power, and
 23 not as scribis. And in the synagoge of hem was a man
 24 *in an vnclene spirit*, and he criede out, and seide, What to

vs and to thee, thou Jhesu of Nazareth? hast thou come
 15 to distric vs? Y woot that thou art the booli of God. And
 Jhesus thretenede hym, and seide, Wex doumbe, and go
 26 out of the man. And the vnclene spirit debreidyng hym,
 27 and cryng with greet vois, wente out fro hym. And alle
 men wondriden, so that thei souyten with ynne hem silf,
 and seiden, What thing is this? what newe doctrine is this?
 for in power he comaundith to vnclene spiritis, and thei
 28 obeyen to hym. And the fame of hym wente forth anoon
 29 in to al the cuntree of Galilee. And anoon thei jeden out
 of the synagoge, and camen into the hous of Symount and
 30 of Andrewe, with James and Joon. And the modir of
 Symountis wijf lay sijk in syuens; and anoon thei seien
 31 to hym of hyr. And he cam ny3, and areide hir, and
 whanne he hadde take hir hoond, anoon the feuer lefte hir,
 32 and sche seruede hem. But whanne the euentid was come,
 and the sonne was gon down, thei brouyten to hym alle that
 33 weren of male ese, and hem that hadden fendis. And al the
 34 citee was gaderid at the gate. And he heelde many, that
 hadden dyuerse sicknessis, and he castide out many feendis,
 and he suffride hem not to speke, for thei knewen hym.
 35 And he roos ful eerli, and jede out, and wente in to a
 36 desert place, and preiede there. And Symount suede hym,
 37 and thei that weren with hym. And whanne thei hadden
 founde hym, thei seiden to hym, That alle men seken thee.
 38 And he seide to hem, Go we in to the next townes and
 39 citees, that Y preche also there, for her to Y cam. And
 he prechide in the synagogis of hem, and in al Galilee,
 40 and castide out feendis. And a leprouse man cam to hym,
 and bisouyte, and knelide, and seide, If thou wolt, thou
 41 maist clense me. And Jhesus hadde mercy on hym, and
 streigte out his hoond, and towchide hym, and seide to hym,
 42 I wole, be thou maad cleene. And whanne he hadde seide

this, anon the lepre partyde away fro hym, and he was
 43 clensyd. And Jhesus thretenede hym, and anon Jhesus
 44 putte hym out, and seyde to hym, Se thou, seye to no
 man; but go, schewe thee to the pryncys of prestys, and
 offre for thi clensynge in to wytnessyng to hem, tho thingis
 45 that Moyses bad. And he ȝede out, and bigan to preche,
 and publische the word, so that now he myȝte not go opynli
 in to the citee, but be withoutforth in desert placis; and thei
 camen to hym on alle sidis.

CAP. II.

1 AND eft he entride in to Cafarnaum, astir eȝte daies.
 2 And it was herd, that he was in an hous, and many camen
 to gidir, so that thei miȝten not be in the hous, ne at the
 3 gate. And he spak to hem the word. And there camen to
 hym men that brouȝten a man sijk in palesie, which was
 4 borun of foure. And whanne thei myȝten not brynge hym
 to Jhesu for the puple, thei vnhileden the roof where he
 was, and openede it, and thei leten down the bed in which
 5 the sijk man in palesie laye. And whanne Jhesus hadde
 seyn .he feith of hem, he seide to the sijk man in palesie,
 6 Sone, thi synnes ben forȝouun to thee. But there weren
 summe of the scribis sittyng, and thenkyng in her hertis,
 7 What spekiȝth he thus? He blasfemeth; who may forȝyue
 8 synnes, but God aloone? And whanne Jhesus hadde knowe
 this bi the Hooli Goost, that thei thouȝten so with yane
 hem silf, he seith to hem, What thenken ȝe these thingis
 9 in ȝoure hertis? What is lȝter to seie to the sijk man in
 palesie, Synnes ben forȝouun to thee, or to seie, Ryse, take
 10 thi bed, and walke? But that ȝe wite that mannus sone
 hath power in erthe to forȝyue synnes, he seide to the sijk
 11 man in palesie, Y seie to thee, ryse vp, take thi bed, and

12 go in to thin hous. And anoon he roos vp, and whanne
 he hadde take the bed, he wente bifor alle men, so that
 alle men wondriden, and onoureden God, and seiden, For
 13 we seien neuer so. And he wente out eftsoone to the see,
 14 and al the puple cam to hym; and he tauȝte hem. And
 whanne he passide, he saiȝ Leuy of Alfei sittynge at the
 tolbothe, and he seide to hym, Sue me. And he roos, and
 15 suede hym. And it was doon, whanne he sat at the mete
 in his hous, many pupplicans and synful men saten togidere
 at the mete with Jhesu and hise disciplis; for there weren
 16 many that folewiden hym. And scribis and Farisees seyng,
 that he eet with pupplicans and synful men, seiden to hise
 disciplis, Whi etith and drynkith ȝoure maystir with pup-
 17 plicans and synneris? Whanne this was herd, Jhesus seide
 to hem, Hoole men han no nede to a leche, but thei that
 ben yuel at eese; for Y cam not to clepe iust men, but
 18 synneris. And the disciplis of Joon and the Farisees weren
 fastynge; and thei camen, and seien to hym, Whi *fasten*
 the disciplis of Joon, and the Farisees fasten, but thi disciplis
 19 fasten not? And Jhesus seide to hem, Whether the sones
 of sposailis moun faste, as longe as the spouse is with hem?
 As long tyme as thei haue the spouse with hem, thei moun
 20 not faste. But daies schulen come, whanne the spouse schal
 be takun awei fro hem, and thanne thei schulen faste in tho
 21 daies. No man sewith a patche of newe clooth to an elde
 clooth, ellis he takith awei the newe patche fro the elde, and
 22 a more brekyng is maad. And no man puttith newe wyn in
 to elde botelis, ellis the wyn schal breste the botels, and the
 wyn schal be sched out, and the botels schulen perische.
 23 But newe wyn schal be put into newe botels. And it was
 doon eftsoones, whanne the Lord walkid in the sabotis bi
 the cornes, and hise disciplis bigunnen to passe forth, and
 24 plucke eeris of the corn. And the Farisees seiden to hym,

Lo! what thi discipls doon in sabotis, that is not leeuful.
 25 And he seide to hem, Radden 3e neuer what Dauid dide,
 whanne he hadde nede, and he hungride, and thei that weren
 26 with hym? Hou he wente in to the hous of God, vndur
 Abiathar, prince of prestis, and eete looues of proposicioun,
 which it was not leeuful to ete, but to preestis aloone, and
 27 he gaf to hem that weren with hym. And he seide to hem,
 The sabat is maad for man, and not a man for the sabat;
 and so mannus sone is lord also of the sabat.

CAP. III.

1 AND he entride eftsoone in to the synagoge, and there
 2 was a man hauynge a drye hoond. And thei aspieden
 3 hym, if he helide in the sabatis, to accuse him. And he
 seide to the man that hadde a drie hoond, Rise in to the
 4 myddel. And he seith to hem, Is it leeuful to do wel in
 the sabatis, ether yuel? to make a soul saaf, ether to leese?
 5 And thei weren stille. And he biheeld hem aboute with
 wraththe, and hadde sorewe on the blyndnesse of her herte,
 and seith to the man, Hold forth thin hoond. And he helde
 6 forth, and his hoond was restorid to hym. Sotheli Farisees
 3eden out anoon, and maden a counsel with Erodians azens
 7 hym, hou thei schulden lese hym. But Jhesus with hise
 disciplis wente to the see; and myche puple fro Galilee
 8 and Judee suede hym, and fro Jerusaem, and fro Ydume,
 and fro bizondis Jordan, and thei that weren aboute Tire
 and Sidon, a greet multitude, heringe the thungis that he
 9 dide, and cam to hym. And Jhesus seide to hise disciplis,
 that the boot schulde serue hym, for the puple, lest thei
 10 thristen hym; for he heelide many, so that thei felden
 fast to hym, to touche hym. And hou many euer hadde
 11 syknessis, and vnclene spirits, whanne thei seyen hym, felden

doun to hym, and crieden, seiynge, Thou art the sone of
 12 God. And greetli he manasside hem, that thei schulden -
 13 not make hym known. And he wente in to an hille,
 and clepide to hym whom he wolde; and thei camen to
 14 hym. And he made, that there weren twelue with hym,
 15 to sende hem to preche. And he gaf to hem pouwer to
 16 heele siknessis, and to caste out feendis. And to Symount[~]
 17 he gaf a name Petre, and *he clepide* James of Zebede and
 Joon, the brother of James, and he gaf to hem names -
 18 Boenarges, that is, sones of thundryng. And *he clepide*
 Andrew and Filip, and Bartholomew and Matheu, and
 Thomas and James Alfey, and Thadee, and Symount
 19 20 Cananee, and Judas Scarioth, that bitraiede hym. And
 thei camen to an hous, and the puple cam togidere eftsoone, -
 21 so that thei myzten not ete breed. And whanne his *hymys-~*
men hadden herd, thei wenten out to holde him; for thei
 22 seiden, that he is turned in to woodnesse. And the scribis -
 that camen doun fro Jerusalem, seiden, That he hath
 Belsabub, and that in the prince of deuelis he castith out
 23 fendis. And he clepide hem togidir, and he seide to hem
 24 in parablis, Hou may Sathanas caste out Sathanas? And
 if a rewme be departid *agens* it silf, thilke rewme may not
 25 stonde. And if an hous be disparpoilid on it silf, thilke
 26 hous may not stonde. And if Sathanas hath risun *agens*
 hym silf, he is departid, and he schal not mowe stonde,
 27 but hath an ende. No man may go in to a stronge mannus
 hous, and take away hise vessels, but he bynde first the
 28 stronge man, and thanne he schal spoile his hous. Treuli
 Y seie to 3ou, that alle synnes and blasfemyes, bi whiche
 thei han blasfemed, schulen be for3ouun to the sones of men.
 29 But he that blasfemeth *agens* the Hooli Goost, hath not -
 remissioun in to with outen ende, but he schal be guilty
 30 of euerlastynge trespas. For thei seiden, He hath an vnclene

31 spirit. And his modir and britheren camen, and thei stoden
 32 withoutforth, and senten to hym, and clepiden hym. And
 the puple sat aboute hym; and thei seien to hym, Lo!
 33 thi modir and thi britheren with outforth seken thee. And
 he answerde to hem, and seide, Who is my modir and
 34 my britheren? And he bihelde thilke that saten aboute
 35 hym, and seide, Lo! my modir and my britheren. For
 who that doith the wille of God, he is my brothir, and my
 sistir, and modir.

CAP. IV.

1 AND eft Jhesus bigan to teche at the see; and myche
 puple was gadend to hym, so that he wente in to a boot,
 and sat in the see, and al the puple was aboute the see
 2 on the loond. And he tauzte hem in parablis many things.
 3 And he seide to hem in his techyng, Here 3e. Lo! a man
 4 sowynge goith out to sowe. And the while he sowith,
 summe seed felde aboute the weie, and briddis of heuene
 5 camen, and eeten it. Othere felde down on stony places,
 where it had not myche erthe, and anoon it spronge vp,
 6 for it had not depnesse of erthe. And whanne the sunne
 roos vp, it welewide for heete, and it driede vp, for it hadde
 7 no roote. And othere felde down in to thornes, and thornes
 8 sprongen vp, and strangliden it, and it 3af not fruyt. And
 othere felde down in to good loond, and 3af fruyt, springynge
 vp, and wexynge; and oon brouzte thretti foold, and oon
 9 sixti fold, and oon an hundrid fold. And he seide, He that
 10 hath eeris of heryng, here he. And whanne he was bi hym
 silf, tho twelue that weren with hym axiden hym to expowne
 11 the parable. And he seide to hem, To 3ou it is 3ouun to
 knowe the priuete of the kyngdom of God. But to hem
 that ben with outforth, alle thingis be maad in parablis,

12 that thei seyng se, and se not, and thei herynge here
 and vnderstonde not; lest sum tyme thei be conuertid, and
 13 synnes be forzounn to hem. And he seide to hem, Knowe
 not 3e this parable? and hou 3e schulen knowe alle parabis?
 14 15 He that sowith, sowith a word. But these it ben that
 ben aboute the weie, where the word is sowun; and whanne
 thei han herd, anon cometh Satanas, and takith awei the
 16 word that is sowun in her hertis. And in lijk maner ben
 these that ben sowun on stony placis, whiche whanne thei
 17 han herd the word, anon thei taken it with ioye; and thei
 han not roote in hem silf, but thei ben lastynge a litil
 tyme; aftirward whanne tribulacioun risith, and persecucioun
 18 for the word, anon thei ben sclaunderid. And ther ben
 othir that ben sowun in thornes; these it ben that heren
 19 the word, and disese of the world, and disseit of ritchessis,
 and othir charge of coneytise entrith, and stranglith the
 20 word, and it is maad with out fruyt. And these it ben
 that ben sowun on good lond, whiche heren the word, and
 taken, and maken fruyt, oon thritti fold, oon sixti fold,
 21 and oon an hundrid fold. And he seide to hem, Wher a
 lanterne cometh, that it be put vndur a buschel, or vndur
 22 a bed? nay, but that it be put on a candilstike? Ther is
 no thing hid, that schal not be maad opyn; nethir ony
 23 thing is pryuey, that schal not come in to opyn. If ony
 24 man haue eeris of heryng, here he. And he seide to hem,
 Se 3e what 3e heren. In what mesure 3e meten, it schal
 25 be metun to 3ou a3en, and be cast to 3ou. For it schal
 be 3ouun to hym that hath, and it schal be takun awei
 26 fro him that hath not, also that that he hath. And he
 seide, So the kingdom of God is, as if a man caste seede
 27 in to the erthe, and he sleepe, and it rise up ni3t and dai,
 and brynge forth seede, and wexe faste, while he woot
 28 not. For the erthe makith fruyt, first the gras, aftirward

29 the ere, and afir ful fruyt in the ere. And whanne of it
 silf it hath brouȝt forth fruyt, anon he sendith a sikil, -
 30 for repyng tyme is come. And he seide, To what thing
 schulen we likne the kyngdom of God? or to what parable
 31 schulen we comparisoun it? As a corne of seneci, which
 whanne it is sowun in the erthe, is lesse than alle seedis -
 32 that ben in the erthe; and whanne it is sprongun up, it
 waxith in to a tre, and is maad gretter than alle erbis; -
 and it makith grete braunchis, so that briddis of beuene
 33 moun dwelle vndur the schadewe therof. And in many
 suche parablis he spak to hem the word, as thei myȝten
 34 here; and he spak not to hem with out parable. But
 35 he expownede to hise disciplis alle thingis bi hemself. And
 he seide to hem in that dai, whanne euenyng was come,
 36 Passe we aȝenward. And thei leften the puple, and token
 hym, so that he was in a boot; and othere bootys weren with -
 37 hym. And a greet storm of wynde was maad, and keste -
 38 wawis in to the boot, so that the boot was ful. And he -
 was in the hyndir part of the boot, and slepte on a pilewe. -
 And thei reisen hym, and seien to hym, Maistir, perteyneth
 39 it not to thee, that we perischen? And he roos vp, and -
 manasside the wynde, and seide to the see, Be stille, wexe
 40 was maad. And he seide to hem, What dreden ȝe? ȝe
 han no feith ȝit? And thei dredden with greet drede, and
 weren ech to other, Who, gessist thou, is this? for the
 wynde and the see obeschen to hym.

CAP. V.

1 And thei camen ouer the see in to the cuntree of Gera-
 2 sars. And afir that he was goon out of the boot, anon
 3 was an uncleene spirit ran out of biriclis to hym.

3 Which man hadde an hous in biriels, and nether with cheynes
4 now myzte ony man bynde hym. For ofte tymes he was
boundun in stockis and chaynes, and he hadde broke the
chaynes, and hadde broke the stockis to smale gobetis, and
5 no man myzte make hym tame. And euermore, nyzt and
dai, in birielis and in hillis, he was crynge and betyng hym
6 silf with stoonus. And he sij Jhesus afer, and ran, and wor-
7 schipide hym. And he criede with greet voice, and seide,
What to me and to thee, thou Jhesu, the sone of the hijest
God? Y coniure thee bi God, that thou turmente me not.
8 And Jhesus seide to hym, Thou vnclene spirit, go out fro
9 the man. And Jhesus axide hym, What is thi name? And
he seith to hym, A legioun is my name; for we ben many.
10 And he preiede Jhesu myche, that he schulde not putte hym
11 out of the cuntrei. And there was there aboute the hille a
12 greet flok of swyn lesewyng. And the spiritis preieden
Jhesu, and seiden, Sende vs into the swyn, that we entre in
13 to hem. And anon Jhesus grauntide to hem. And the
vnclene spiritis zeden out, and entriden in to the swyn, and
with a greet birre the flocke was cast down in to the see,
14 a twei thousynde, and thei weren dreynt in the see. And
thei that kepten hem, fledden, and tolden in to the citee, and
in to the feeldis; and thei wenten out, to se what was don.
15 And thei camen to Jhesu, and sayn hym that hadde be
trauelid of the feend, syttyng clothid, and of hool mynde;
16 and thei dreden. And thei that saien, hou it was don
to hym that hadde a feend, and of the swyne, telden to hem.
17 And thei bigunnen to preie hym, that he schulde go a wei
18 fro her coostis. And whanne he zede up in to a boot,
he that was trauelid of the deucl, bigan to preie hym, that he
19 schulde be with hym. But Jhesus resseyuede hym not, but
seide to hym, Go thou in to thin hous to thine, and telle to
hem, hou grete thingis the Lord hath don to thee, and hadde

20 merci of thee. And he wente forth, and bigan to preche in
 Decapoli, hou grete thingis Jhesus hadde don to hym; and
 21 alle men wondriden. And whanne Jhesus hadde gon vp in
 to the boot eftsoone ouer the see, myche puple cam togidere
 22 to him, and was aboute the see. And oon of the princis of
 23 synagogis, bi name Jayrus, cam, and seiȝ hym, and felde doun
 at hise feet, and preyede hym myche, and seide, My douȝter
 is nyȝ deed; come thou, putte thin hoond on her, that sche
 24 be saaf, and lyue. And he wente forth with hym, and myche
 25 puple sude hym, and thruste hym. And a womman hadde
 26 ben in the blodi fluxe twelue ȝeer, and hadde resseyued many
 thingis of ful many lechis, and hadde spendid al hir good,
 27 and was nothing amendid, but was rather the wors, whanne
 sche hadde herd of Jhesu, sche cam among the puple
 28 bihynde, and touchide his cloth. For sche seide, That if
 29 Y touche ȝhe his cloth, Y schal be saaf. And anoon the
 welle of hir blood was dried vp, and sche felide in bodi that
 30 sche was heelid of the siknesse. And anoon Jhesus knewe
 in hym silf the vertu that was goon out of hym, and turnede
 31 to the puple, and seide, Who touchide my clothis? And
 hise discipulis seiden to hym, Thou sceest the puple thristynge
 32 thee, and seist, Who touchide me? And Jhesus lokide
 33 aboute to se hir that hadde don this thing. And the wom-
 man dredde, and quakide, witynge that it was doon in
 hir, and cam, and felde doun bifor hym, and seide to
 34 hym al the treuthe. And Jhesus seide to hyr, Douȝtir, thi
 feith hath maad thee saaf; go in pees, and be thou hool
 35 of thi sijknesse. Ȝit while he spak, messangeris camen to
 the prince of the synagoge, and seien, Thi douȝtir is deed;
 36 what traueilist thou the maistir ferther? But whanne the
 word was herd that was seid, Jhesus seide to the prince
 37 of the synagoge, Nyle thou drede, oonli bileue thou. And
 he took no man to sue hym, but Petir, and James, and Joon,

38 the brother of James. And thei camen in to the hous of the
 prince of the synagoge. And he saie noyse, and men wep-
 39 ynge and weilynge myche. And he ȝede ynne, and seide to
 hem, What ben ȝe troublid, and wepen? The damesel is
 40 not deed, but slepith. And thei scorneden hym. But
 whanne alle weren put out, he takith the fadir and the modir
 of the damesel, and hem that weren with hym, and thei
 41 entren, where the damysel laye. And he helde the hoond of
 the damesel, and seide to hir, Tabita, cumy, that is to seie,
 42 Damysel, Y seie to thee, arise. And anoon the damysel
 roos, and walkide; and sche was of twelue ȝeer. And thei
 weren abaischid with a greet stonyng. And he comaundide
 43 to hem greetli, that flo man schulde wite it. And he co-
 maundide to ȝyue hir mete.

CAP. VI.

1 AND he ȝede out fro thennus, and wente in to his owne
 cuntre; and hise disciplis folewiden him. And whanne the
 sabat was come, Jhesus bigan to teche in a synagoge. And
 many herden, and wondriden in his techyng, and seiden,
 Of whennus to this alle these thingis? and what is the
 wisdom that is ȝouun to hym, and siche vertues whiche ben
 3 maad bi hise hondis? Whether this is not a carpenter,
 the sone of Marie, the brother of James and of Joseph and of
 Judas and of Symount? whether hise sistris ben not here with
 4 vs? And thei weren sclaundrid in hym. And Jhesus seide
 to hem, That a profete is not without onoure, but in his
 5 owne cuntrey, and among his kynne, and in his hous. And
 he myȝte not do there ony vertu, saue that he helide a fewe
 6 sijk men, leiynge on hem hise hoondis. And he wondride
 for the vnbeleue of hem. And he wente aboute casteles
 7 on ech side, and tauȝte. And he clepide togidere twelue,

and bigan to sende hem bi two togidere ; and 3af to hem
8 power of vnclene spiritis, and comaundide hem, that thei
schulde not take ony thing in the weie, but a 3erde oneli, not
9 a scrippe, ne breed, nether money in the girdil, but schod
with sandalies, and that thei schulden not be clothid with
10 twei cootis. And he seide to hem, Whidur euer 3e entren in
11 to an hous, dwelle 3e there, til 3e goon out fro thennus. And
who euer resseyueth 3ou not, ne herith 3ou, go 3e out fro
thennus, and schake awei the powdir fro 3oure feet, in to
12 witnessyng to hem. And thei 3eden forth, and prechiden,
13 that men schulden do penaunce. And thei castiden out
many feendis, and anoyntiden with oyle many sijk men, and
14 thei weren heelid. And kyng Eroude herde, for his name
was maad opyn, and seide, That Joon Baptist hath risen
15 a3en fro deeth, and therfor vertues worchen in hym. Othir
seiden, That it is Helie ; but othir seiden, That it is a
16 profete, as oon of profetis. And whanne this thing was
herd, Eroude seide, This Joon, whom Y haue biheedide, is
17 risun a3en fro deeth. For thilke Eroude sente, and helde
Joon, and boond hym in to prisoun, for Erodias, the wijf
18 of Filip, his brothir ; for he hadde weddid hir. For Joon
seide to Eroude, It is not leueful to thee, to haue the wijf of
19 thi brothir. And Erodias leide aspies to hym, and wolde sle
20 hym, and myzte not. And Eroude dredde Joon, and knewe
hym a iust man and hooli, and kepte hym. And Eroude
herde hym, and he dide many thingis, and gladli herde hym.
21 And whanne a couenable dai was fallun, Eroude in his birth-
dai made a soper to the princis, and tribunes, and to the
22 grettest of Galilee. And whanne the douyter of thilke
Erodias was comun ynnere, and daunsidde, and plesidde to
Eroude, and also to men that saten at the mete, the kyng
seide to the damysel, Axe thou of me what thou wilt, and Y
23 schal 3yue to thee. And he swore to hir, That what euer

thou axe, Y schal 3yue to thee, thou; *it be* half my kyngdom.
 24 And whanne sche hadde goon out, sche seide to hir modir,
 What schal Y axe? And sche seide, The heed of Joon
 25 Baptist. And whanne sche was comun ynne anoon with
 haast to the kyng, sche axide, and seide, Y wole that anoon
 26 thou 3yue to me in a dische the heed of Joon Baptist. And
 the kyng was sori for the ooth, and for men that saten
 27 togidere at the meete he wolde not make hir sori; but sente
 a manqueller and comaundide, that Joones heed were brougt
 28 in a dische. And he bihedide hym in the prisoun, and
 brougte his heed in a disch, and 3af it to the damysel, and the
 29 damysel 3af to hir modir. And whanne this thing was herd,
 hise disciplis camen, and token his bodi, and leiden it in
 30 a biriel. And the apostlis camen togidere to Jhesu, and
 telden to hym alle thingis, that thei hadden don, and
 31 tauht. And he seide to hem, Come 3e bi 3ou silf in to a
 desert place; and reste 3e a litil. For there were many that
 camen, and wenten a3en, and thei hadden not space to ete.
 32 And thei 3eden in to a boot, and wenten in to a desert place
 33 bi hem silf. And thei sayn hem go awei, and many knewen,
 and thei wenten afoote fro alle citees, and runnen thidur, and
 34 camen bifor hem. And Jhesus 3ede out, and sai3 myche
 puple, and hadde reuth on hem, for thei weren as scheep not
 hauynge a scheep herd. And he bigan to teche hem many
 35 thingis. And whanne it was forth daies, hise disciplis camen,
 and seiden, This is a desert place, and the tyme is now
 36 passid; lete hem go in to the nexte townes and villagis,
 37 to bie hem meete to ete. And he answeride, and seide to
 hem, 3yue 3e to hem to ete. And thei seiden to hym, Go we,
 and bie we looues with two hundrid pens, and we schulen
 38 3yue to hem to ete. And he seith to hem, Hou many looues
 han 3e? Go 3e, and se. And whanne thei hadden knowe,
 39 thei seien, Fyue, and two fischis. And he comaundide to

hem, that thei schulden make alle men sitte to mete bi cum-
 40panyes, on greene heye. And thei saten down bi parties, bi
 41hundreds, and bi fifties. And whanne he hadde take the
 fyue looues, and twei fischis, he biheelde in to heuene, and
 blesside, and brak looues, and gaf to hise disciplys, that thei
 schulden sette bifor hem. And he departide twei fischis
 42to alle; and alle eeten, and weren fulfillid. And thei token
 43the relifs of brokun metis, twelue cosyns ful, and of the
 44fischis. And thei that eeten, weren fyue thousynde of men.
 45And anon he maad hise disciplys to go up in to a boot,
 to passe bifor hym ouer the se to Bethsaida, the while he
 46leste the puple. And whanne he hadde lest hem, he wente in
 47to an hille, to prey. And whanne it was euen, the boot was
 48in the myddil of the see, and he aloone in the loond; and he
 say hem trauelynge in rowyng; for the wynde was contrarie
 to hem. And aboute the fourthe wakyng of the nyȝt, he
 wandride on the see, and cam to hem, and wolde passe hem.
 49And as thei sayn hym wandrynge on the see, thei gessiden
 50that it weren a fantum, and crieden out; for alle sayn hym,
 and thei weren afraied. And anon he spak with hem, and
 51seide to hem, Triste ȝe, Y am; nyle ȝe drede. And he cam
 vp to hem in to the boot, and the wynde ceesside. And thei
 52wondriden more with ynne hem silf; for thei vndurstoden
 53not of the looues; for her herte was blyndid. And whanne
 thei weren passid ouer the see, thei camen in to the lond
 54of Genasareth, and settiden to loond. And whanne thei
 55weren gon out of the boot, anon thei knewen hym. And
 thei ranne thorow al that cuntre, and bigunnen to brynge
 sijk men in beddis on eche side, where thei herden that
 56he was. And whidur euer he entride in to villagis, ethir in
 to townes, or in to citees, thei setten sijk men in stretis, and
 preiden hym, that thei schulden touche namely the hemme of
 his cloth, and hou many that touchiden hym, weren maad saaf.

CAP. VII.

1 AND the Farisees and summe of the scribis camen fro
 2 Jerusalem togidir to hym. And whanne thei hadden seen
 summe of hise disciplis ete breed with vnwaisschen hoondis,
 3 thei blameden. The Farisees and alle the Jewis eten not,
 but thei waisschen ofte her hoondis, holdyng the tradiciouns
 4 of eldere men. And whanne thei turnen aȝen fro chepyng,
 thei eten not, but thei ben waisschen; and many other thingis
 ben, that ben taken to hem to kepe, wasschyngis of cuppis,
 and of watir vessels, and of vessels of bras, and of beddis.
 5 And Farisees and scribis axiden hym, and seiden, Whi gon
 not thi disciplis aftir the tradicioun of eldere men, but with
 6 vnwasschen hondis thei eten breed? And he answeride,
 and seide to hem, Ysaie prophesiede wel of ȝou, ypocritis, as
 it is writun, This puple worschipith me with lippis, but her
 7 herte is fer fro me; and in veyn thei worschipen me, techinge
 8 the doctrines and the heestis of men. For ȝe leuen the
 maundement of God, and holden the tradiciouns of men,
 wasschyngis of watir vessels, and of cuppis; and many othir
 9 thingis lijk to these ȝe doon. And he seide to hem, Wel ȝe
 han maad the maundement of God voide, to kepe ȝoure tra-
 10 dicioun. For Moyses seide, Worschipe thi fadir and thi
 modir; and he that cursith fadir or modir, die he by deeth.
 11 But ȝe seien, If a man seie to fadir or modir, Corban, that is,
 12 What euer ȝifte is of me, it schal profite to thee; and ouer ȝe
 13 suffren not hym do ony thing to fadir or modir, and ȝe
 breken the word of God bi ȝoure tradicioun, that ȝe han
 14 ȝouun; and ȝe don many suche thingis. And he eftsoone
 clepide the puple, and seide to hem, ȝe alle here me, and
 15 vndurstonde. No thing that is withouten a man, that entrith
 in to hym, may defoule him; but tho thingis that comen
 16 forth of a man, tho it ben that defoulen a man. If ony

17 man haue eeris of hering, here he. And whanne he was
entrid in to an hous, fro the puple, hise disciplis axiden hym
18 the parable. And he seide to hem, 3e ben vnwise also.

Vndurstonde 3e not, that al thing without forth that entreth in
19 to a man, may not defoule hym? for it hath not entrid in to
his herte, but in to the wombe, and byneth it goith out,
20 purgyng alle metis. But he seide, The thingis that gon out
21 of a man, tho defoulen a man. For fro with ynne, of the
berte of men comen forth yuel thouȝtis, auowtries, fornyca-
22 ciouns, mansleyngis, theftis, anaricis, wickidnessis, gile, vn-
23 chastite, yuel iȝe, blasfemyes, pride, foli. Alle these yuels
24 comen forth fro with ynne, and defoulen a man. And Jhesus
roos vp fro thennus, and wente in to the coostis of Tyre and
of Sidon. And he ȝede in to an hous, and wolde that no
25 man wiste; and he myȝte not be hid. For a womman,
anoon as sche herd of hym, whos douȝtir hadde an vnclene
26 spirit, entride, and fel down at hise feet. And the womman
was hethen, of the generacioun of Sirofenyce. And sche
preiede hym, that he wolde caste out a deucl fro hir douȝtir.
27 And he seide to hir, Suffre thou, that the children be fulfillid
first; for it is not good to take the breed of children, and
28 ȝyue to houndis. And sche answeride, and seide to him, ȝis,
Lord; for litil whelpis eten vndur the bord, of the crummes
29 of children. And Jhesus seide to hir, Go thou, for this word
30 the feend wente out of thi douȝtir. And whanne sche was
gon in to hir hous home, sche foonde the damysel liggyng
31 on the bed, and the deucl gon out fro hir. And eftsoones
Jhesus ȝede out fro the coostis of Tyre, and cam thorou
Sidon to the see of Galilee, betwixe the myddil of the coostis
32 of Decapoleas. And thei bryngen to hym a man deaf and
33 dounble, and preieden hym to leye his hoond on hym. And
he took hym asidis fro the puple, and puttide hise syngris in
34 to his eiris; and he spetide, and touchide his tonge. And

he bihelde in to heuene, and sorewide with ynne, and seide,
 35 Effeta, that is, Be thou openyd. And anoon hse eris weren
 openyd, and the boond of his tunge was vnboundun, and he
 36 spak rigtli. And he comaundide to hem, that thei schulden
 seie to no man; but hou myche he comaundide to hem, so
 37 myche more thei prechiden, and bi so myche more thei
 wondriden, and seiden, He dide wel alle thingis, and he
 made deaf men to here, and doumbe men to speke.

CAP. VIII.

1 In tho daies eft, whanne myche puple was with Jhesu,
 and hadden not what thei schulden ete, whanne hise disciplis
 2 weren clepid togidir, he seide to hem, I haue reuth on the
 puple, for so I now the thridde dai thei abiden me, and han
 3 not what to ete; and if Y leue hem fastyng in to her hous,
 thei schalen faile in the weie; for summe of hem camen fro
 4 fer. And hise disciplis answerden to hym, Wherof schal a
 5 man mowe fille hem with looues here in wildirnesse? And
 he axide hem, Hou many looues han 3e? Whiche seiden,
 6 Seuene. And he comaundide the puple to sitte down on the
 erthe. And he took the seuene looues, and dide thankyngis,
 and brak, and 3af to hise disciplis, that thei schulden sette
 7 forth. And hei settiden forth to the puple. And thei
 hadden a few smale fischis; and he blesside hem, and
 8 comaundide, that thei weren sette forth. And thei eten,
 and weren fulfillid, and thei token vp that that lefte of
 9 relifs, seuene lepis. And thei that eeten, weren as foure
 10 thousynde of men; and he lefte hem. And anoon he wente
 vp in to a boot, with hise disciplis and cam in to the
 11 coostis of Dalmamytha. And the Farisees wenten out, and
 bigunnen to dispyte with hym, and axiden a tokne of hym
 12 fro heuene, and tempiden hym. And he sorewyng with

ynne in spirit, seide, What sekith this generacioun a tokne?
 Treuli Y seie to 3ou, a tokene schal not be 3ouun to this
 13 generacioun. And he lefte hem, and wente vp eftsoone in to
 14 a boot, and wente over the see. And thei forzaten to take
 breed, and thei hadden not with hem but o loof in the boot.
 15 And he comaundide hem, and seide, Se 3e, and be war of the
 sowre dow3 of Farisees, and of the sowerdow3 of Froude.
 16 And thei thou3ten, and seiden oon to anothr, For we han
 17 not looues. And whanne this thing was knowun, Jhesus
 seide to hem, What thenken 3e, for 3e han not looues? 3it
 3e knowun not, ne vndurston den; 3it 3e han 3oure herte
 18 blyndid. 3e hauynge 3en, seen not, and 3e hanynge eeris,
 19 heren not; nethir 3e han mynde, whanne Y brak fyue looues
 among fyue thousynde, and hou many cofynes fui of brokun
 20 meete 3e tokun vp? Thei seien to hym, Twelue. Whanne
 also seuene looues among foure thousynde of men, hou
 many 3epis of brokun mete tokun 3e vp? And thei seien to
 21 hym, Seuene. And he seide to hem, Hou vndurston den 3e
 22 not 3it? And thei camen to Bethsaida, and thei bryngen to
 hym a blynde man, and thei preiden hym, that he schulde
 23 touche hym. And whanne he hadde take the blynde mannis
 hoond, he ledde hym out of the sreet, and spete in to hise
 3en, and sette hise hoondis on hym; and he axide hym, if he
 24 saye ony thing. And he bihelde, and seide, Y se men as
 25 trees walkynge. Afturward eftsoones he sette hise hondis on
 hise 3en, and he bigan to see, and he was restorid, so that he
 26 sai3 cleerli alle thingis. And he sente hym in to his hous,
 and seide, Go in to thin hous; and if thou goist in to the
 27 streete, seie to no man. And Jhesus entride and hise disciplis
 in to the castels of Cesarye of Philip. And in the weie he
 axide hise disciplis, and seide to hem, Whom seien men that
 28 Y am? Whiche answer den to hym, and seiden, Summen
 seien, Joon Baptist; other seien, Heli; and other seien, as oon

29 of the prophetis. Thanne he seith to hem, But whom seien
 30 ze that Y am? Petre answeride, and seide to hym, Thou art
 31 Crist. And he chargide hem, that thei schulden not seie of
 32 hym to ony man. And he bigan to teche hem, that it
 bihoueth mannus sone to suffre many thingis, and to be
 repreued of the elder men, and of the highest prestis, and the
 scribis, and to be slayn, and astir thre dayes, to rise agen.
 33 And he spak pleyntli the word. And Peter took hym and
 bigan to blame hym, and seide, Lord, be thou merciful to
 34 thee, for this schal not be. And he turnede, and saiþ hise
 disciplis, and manasside Petir, and seide, Go after me,
 Satanas; for thou sauerist not tho thingis that ben of God,
 35 but tho thingis that ben of men. And whanne the puple
 was clepid togidere, with hise disciplis, he seide to hem,
 If ony man wole come after me, denye he hym self, and take
 36 his cros, and sue he me. For he that wole make saaf his
 hif, schal leese it; and he that leesith his lijf for me, and for
 37 the gospel, schal make it saaf. For what profituþ it to
 a man, if he wyne al the world, and do peyryng to his
 38 soule? or what chaunging schal a man ȝyle for his soule?
 39 But who þat knoueleth me and my wordis in this gene-
 racoun avowtresse and synful, also mannus sone schal
 knoueleche him, whanne he schal come in the glorie of his
 fadir, with his aungels. And he seide to hem, Treuli Y seie
 to ȝou, that there ben summen stondynge here, whiche
 schulen not taste deth, til thei seen the rewme of God
 comynge in vertu.

CAP. IX.

1 And astir sixe daies Jhesus took Petre, and James, and
 Joon, and leide hem bi hem self aloone in to an hij hille; and
 2 he was transfigurid bifor hem. And hise clothis weren maad
 ful schynynge and white as snow, whiche maner white clothis

3 a fuller may not make on erthe. And Helie with Moyses
4 apperide to hem, and thei spaken with Jhesu. And Petre
answeride, and seide to Jhesu, Maister, it is good vs to
be here; and make we here thre tabernaclis, oon to thee,
5 oon to Moyses, and oon to Helie. For he wiste not what he
6 schulde seie; for thei weren agaste bi drede. And ther was
maad a cloude overschadewynge hem; and a vois cam of the
cloude, and seide, This is my moost derworth sone, here 3e
7 hym. And anon thei bibelden aboute, and sayn no more
8 ony man, but Jhesu oonli with hem. And whanne thei
camen doun fro the hille, he comaundide hem, that thei
schulden not telle to ony man tho thingis that thei hadden
seen, but whanne mannus sone hath risun agen fro deeth.
9 And thei helden the word at hem silf, sekyng what *this*
10 schulde be, whanne he hadde risun agen fro deth. And thei
axiden hym, and seiden, What thanne seien Farisees and
11 scribis, for it bihoueth Helie to come first. And he an-
sweride, and seide to hem, Whanne Helie cometh, he schal
first restore alle thingis; and as it is writun of mannus sone,
12 that he suffire many thingis, and be dispisid. And Y seie to
3ou, that Hele is comun, and thei diden to hym what euer
13 thingis thei wolden, as it is writun of hym. And he comynge
to hise disciplis, saiz a greet cumpany aboute hem and scribis
14 disputynge with hem. And anon al the puple seynge Jhesu,
was astonied, and thei dredden, and thei rennyng gretten
15 hym. And he axide hem. What disputen 3e among 3ou?
16 And oon of the cumpany answerde, and seide, Mayster,
Y haue brouzt to thee my sone, that hath a doumbe spint;
17 and where euer he takith hym, he hurthith hym doun, and he
someth, and betith togidir with teeth, and wexith drye. And
Y seide to thi disciplis, that thei schulden caste hym out,
18 and thei myzten not. And he answeride to hem, and seide,
Al thou generacioun out of bileue, hou longe schal Y be

among you, how longe schal Y suffre you? Brynge ye hym
 19 to me. And thei brouzten hym. And whanne he had seyn
 him anon the spirit troublide him; and was throw down to
 20 grounde, and walewide, and fomed. And he axide his
 fadir, How longe is it, sith this hath falle to hym? And
 21 he seide, Fro childhode; and ofte he hath put hym in to fier,
 and in to watir, to leese hym; but if thou maiste ony thing,
 22 helpe vs, and haue merci on vs. And Jhesus seide to hym,
 If thou maiste bileue, alle thingis ben possible to man that
 23 bileueth. And anon the fadir of the child criede with teeris,
 and seide, Lord, Y bileue; Lord, helpe thou myn vnbeleue.
 24 And whanne Jhesus hadde seyn the puple rennyng togidere,
 he manasside the vnclene spirit, and seide to hym, Thou deef
 and doumbe spirit, Y comaunde thee, go out fro hym, and
 25 entre no more in to hym. And he crynge, and myche
 to-breidyng him, wente out fro hym; and he was maad
 26 as deed, so that many seiden, that he was deed. And Jhesus
 27 helde his hoond, and lifte hym vp; and he roos. And
 whanne he hadde entr.d in to an hous, hise disciplis axiden
 28 hym pruech, Whi myȝten not we caste hym out? And he
 seide to hem, This kynde in no thing may go out, but in
 29 preier and fastyng. And thei ȝeden fro thennus, and wente
 forth in to Galile; and thei wolden not, that ony man wiste.
 30 And he tauȝte hise disciplis, and seide to hem, For mannis
 sone schal be bitrayed in to the hondis of men, and thei
 schulen sle hym, and he slayn schal ryse agen on the thridde
 31 day. And thei knewen not the word, and drodden to axe
 32 hym. And thei camen to Cafarnaum. And whanne thei
 weren in the hous, he axide hem, What tretiden ye in the
 33 weie? And thei weren stille; for thei disputiden among
 34 hem in the weie, who of hem schulde be grettest. And he
 sat, and clepide the twelue, and seide to hem, If ony man
 wole be the firste among you, he schal be the laste of alle.

35 and the mynster of alle. And he took a child, and sette
 hym in the myddil of hem ; and whanne he hadde bielippid
 36 hym, he seide to hem, Who euer resseyueth oon of such
 children in my name, he resseyueth me ; and who euer res-
 seyuetu me, he resseyueth not me aloone, but hym that sente
 37 me. Joon answeride to hym, and seide, Maister, we sayn
 oon castynge out feendis in thi name, which sueth not vs, and
 38 we han forbodun hym. And Jhesus seide, Nyle 3e forbede
 him ; for ther is no man that doith vertu in my name, and
 39 may soone speke yue of me. He that is not agens vs, is for
 40 vs. And who euer 3yueth 3ou a cuppe of coold water to
 drynke in my name, for 3e ben of Crist, treuli Y seie to 3ou,
 41 he schal not leese his mede. And who euer schal sclaunder
 oon of these lile that bileuen in me, it were betere to hym
 that a mylne stoon *of assis* were don aboute his necke, and
 42 he were cast in to the see. And if thin boond sclaunder
 thee, kitte it away ; it is betere to thee to entre feble in to lijf,
 than haue two bondis, and go in to helle, in to fier that
 43 neuer schal be quenched, where the worm of hem dieth not,
 44 and the fier is not quenched. And if thi foote sclaunder
 thee, kitte it of ; it is betere to thee to entre crokid in to
 eterlastynge lijf than haue twei feet, and be sent in to helle
 45 of fier, that neuer schal be quenched, where the worme of
 46 hem deth not, and the fier is not quenched. That if thin 3e
 sclaunder thee, cast it out ; t is betere to thee to entre gogil
 3ed in to the reume of God, than haue tway 3en, and be sent
 47 in to helle of fier, where the worme of hem dieth not, and the
 48 fier is not quenched. And every man schal be saltid with
 fier, and every slayn sacrifice schal be maad sauery with salt.
 49 Salt is good ; if salt be vnsauery, in what thing schulen 3e
 make it sauery ? Haue 3e salt among 3ou, and haue 3e pees
 among 3ou.

CAP. X.

1 AND Jhesus roos vp fro thiennus, and cam in to the coostis
 of Judee ouer Jordan; and eftsoones the puple cam togidere
 2 to hym, and as he was wont, eftsoone he tauyte hem. And
 the Farisees camen, and axiden hym, Whether it be leueful to
 3 a man to leue his wijf? and thei temptiden hym. And
 he answeride, and seide to hem, What comaundide Moises
 4 to you? And thei seiden, Moises suffride to write a libel
 of forsaking, and to forsake. To whiche Jhesus answeride,
 and seide, For the hardnesse of youre herte Moises wroot
 5 to you this comaundement. But fro the bygynnyng of crea-
 ture God made hem male and female; and seide, For this
 thing a man schal leue his fadir and modir, and schal drawe
 6 to his wijf, and thei schulen be tweyne in o flesch. And so
 know thei ben not tweyne, but o flesch. Therfor that thing that
 7 God ioynede togidere no man departe. And eftsoone in the
 thous hise disciplis axiden hym of the same thing. And he
 seide to hem, Who euer leeuith his wijf, and weddith another,
 8 he doith auowtri on hir. And if the wijf leue hir house-
 bonde, and be weddid to another man, sche doith letcherie.
 9 And thei brougten to hym litle children, that he schulde touche
 hem; and the discipis threteneden the men, that brougten
 10 hem. And whanne Jhesus hadde seyn hem, he baar hely,
 and seide to hem, Suffre ye litle children to come to me, and
 11 forbede ye hem not, for of suche is the kyngdem of God.
 12 Treuli Y seie to you, who euer resseyueth not the kyngdom
 13 of God as a lill child, he schal not entre in to it. And
 he bielppe hem, and leide hise hondis on hem, and blisside
 14 hem. And whanne Jhesus was gon out in the weie, a man
 ranne bifore, and knelide bifor hym, and preiede hym, and
 15 seide, Good maister, what schal Y do, that Y resseye euer-
 lastyngge lif? And Jhesus seide to hym, What seest thou,

that Y am good? Ther is no man good, but God hym silf.
 19 Thou knowist the comaundementis, do thou noon auowtrie,
 sle not, stele not, seie not fals witnessyng, do no fraude,
 20 worschipe thi fadir and thi modir. And he answeride, and
 seide to hym, Maister, Y haue kept alle these thingis fro my
 21 yongthe. And Jhesus bihelde hym, and louede hym, and
 seide to hym, O thing failleth to thee; go thou, and sille alle
 thingis that thou hast, and 3yue to pore men, and thou schalt
 22 haue tresoure in heuene; and come, sue thou me. And
 he was ful sori in the word, and wente awei mornyng, for he
 23 hadde many possessiouns. And Jhesus bihelde aboute, and
 seide to hise disciplis, Hou hard thei that han ritchessis
 24 schulen entre in to the kyngdom of God. And the disciplis
 weren astonyed in hise wordis. And Jhesus eftsoone an-
 sweride, and seide to hem, 3e litle children, hou hard it is for
 men that tristen in ritchessis to entre in to the kyngdom
 25 of God. It is lijter a camele to passe thorou a nedlis i3e,
 26 than a riche man to entre in to the kyngdom of God. And
 thei wondriden more, and seiden among hem silf, And who
 27 may be sauyd? And Jhesus bihelde hem, and seide, Anentis
 men it is impossible, but not anentis God; for alle thingis
 28 ben possible anentis God. And Petir bigan to seie to hym,
 29 Lo! we han left alle thingis, and han sued thee. Jhesus an-
 sweride, and seide, Treuli Y seie to 3ou, ther is no man that
 leeueth hous, or britheren, or sistris, or fadir, or modir,
 30 or children, or feeldis for me and for the gospel, which schal
 not take an hundrid fold so myche now in this tyme, housis,
 and britheren, and sistris, and modris, and children, and
 feeldis, with persecuciouns, and in the world to comynge
 31 euerlastyng lijf. But many schulen be, the firste the last,
 32 and the last the firste. And thei weren in the weie goynge
 vp to Jerusalem; and Jhesus wente bifor hem, and thei
 wondriden, and foleweden, and dredden. And eftsoone

f. Jhesus took the twelue, and bigan to seie to hem, what
 e. things weren to come to hym. For lo ! we stien to Jeru-
 c. salem, and mannus sone schal be bitraied to the princis
 d. of prestis, and to scribis, and to the eldre men ; and thei
 y. schulen dampne hym bi deth, and thei schulen take hym to
 d. hethene men. And thei schalen scorne hym, and bispete
 h. hym, and bete him ; and thei schulen sle hym, and in the
 a. thridde dai he schal rise aȝen. And James and Joon, Zebe-
 d. dees sones, camen to hym, and seiden, Maister, we wolen,
 b. that what euer we axen, thou do to vs. And he seide to
 c. hem, What wolen ȝe that Y do to ȝou ? And thei seiden,
 d. Graunte to vs, that we sitten the toon at thi riȝthalf, and the
 e. tother at thi left half, in thi glorie. And Jhesus seide to hem,
 f. ȝe witen not what ȝe axen ; moun ȝe drynke the cuppe,
 g. which Y schal drynke, or be walschun with the baptym,
 h. in which Y am baptisid ? And thei seiden to hym, We
 i. moun. And Jhesus seide to hem, ȝe schulen drynke the
 j. cuppe that Y drynke, and ȝe schulen be waschun with the
 k. baptym, in which Y am baptisid ; but to sitte at my riȝthalf
 l. or lefthalf is not myn to ȝyue to ȝou, but to whiche it is maad
 m. redi. And the ten herden, and bigunnen to haue indigna-
 n. cioun of James and Joon. But Jhesus clepide hem, and seide
 o. to hem, ȝe witen, that thei that semen to haue prynshode of
 p. folkis, ben lordis of hem, and the princes of hem han power
 q. of hem. But it is not so among ȝou, but who euer wole be
 r. maad gretter, schal be ȝoure mynyster ; and who euer wole
 s. be the firste among ȝou, schal be seruaunt of alle. For wh.
 t. mannus sone cam not, that it schulde be mynystrid to hym,
 u. but that he schulde mynystre, and ȝyue his lijf aȝenbiȝng for
 v. manye. And thei camen to Jerico, and whanne he ȝede
 w. forth fro Jerico, and hise disciplis, and a ful myche puple,
 x. Barthymeus, a blynde man, the sone of Thimei, sat bisdis
 y. at the weie, and beggide. And whanne he herde, that it is

Jhesus of Nazareth, he bigan to crie, and seie, Jhesu, the
 48 sone of Daud, haue merci on me. And manyc thretneden
 hym, that he schulde be stille; and he criede myche the
 49 more, Jhesu, the sone of Daud, haue merci on me. And
 Jhesus stood, and comaundide hym to be clepid; and thei
 clepen the blynde man, and seien to hym, Be thou of betere
 50 herte, rise vp he clepith thee. And he castide awei his cloth,
 51 and skippide, and cam to hym. And Jhesus answeride, and
 seide to hym, What wolt thou, that Y schal do to thee? The
 52 blynde man seide to hym, Maister, that Y se. Jhesus seide
 to hym, Go thou, thi feith hath maad thee saaf. And anoon
 he saye, and sude hym in the weie.

CAP. XI.

1 AND whanne Jhesus cam nyȝ to Jerusalem and to Betanye,
 to the mount of Olyues, he sendith tweyne of hise disciplis,
 2 and seith to hem, Go ȝe in to the castel that is azens ȝou;
 and anoon as ȝe entren there ȝe schulen fynde a colt tied, on
 3 which no man bath sete ȝit; vntie ȝe, and brynge hym. And
 if any man seye ony thing to ȝou, What doen ȝe? seie ȝe,
 that he is nedeful to the Lord, and anoon he schal leue hym
 4 hidir. And thei ȝeden forth, and founden a colt tied bitor
 the ȝate with out forth, in the metyng of twei weies; and thei
 5 vntieden hym. And summe of hem that stoden there seiden
 6 to hem, What doen ȝe, vntyinge the colt? And thei seiden
 to hem, as Jhesus comaundide hem, and thei lesten it to hem.
 7 And thei brouȝten the colt to Jhesu, and thei leiden on hym
 8 her clothis, and Jhesus sat on hym. And many strewiden
 her clothis in the weie, othere men kittiden braunchis fro
 9 trees, and strewiden in the weie. And thei that wenten
 bifor, and that suden, crieden, and seiden, Osanna, blussid is
 10 he that cometh in the name of the Lord; blussid be the kyng-

dom of oare fadir Dauid that is come; Osanna in hiȝest thingis. And he entride in to Jerusalem, in to the temple; and whanne he hadde seyn al thing aboute, whanne it was eue, he wente out in to Betanye, with the twelue. And anothir daye, whanne he wente out of Betanye, he hungride. And whanne he hadde seyn a fige tree afer hauynge leeuës, he cam, if happili he schulde fynde ony thing theron; and whanne he cam to it, he soonde no thing, out takun leeuës; for it was not tyme of figis. And Jhesus answeride and seide to it, Now neuer ete ony man fruyt of thee more. And hise discipulis herden; and thei camen to Jerusalem. And whanne he was entrid in to the temple, he bigan to caste out sillens and biggeris in the temple; and he turnede vpsodoun the bordis of chaungeris, and the chayeris of men that selden sculueris; and he suffride not, that ony man schulde bere a vessel thorou the temple. And he tauȝte hem, and seide, Whether it is not writun, That myn hous schal be clepid the hous of preyng to alle folkis? but ȝe han maad it a denne of theues. And whanne this thing was herd, the princis of prestis and scribis souȝten hou thei schulden leese hym; for thei dredden hym, for al the puple wondride on his techyng. And whanne euenyng was come, he wente out of the citee. And as thei passiden forth cerli, thei sayn the fige tree maad drye fro the rootis. And Petir bithouȝte hym, and seide to hym, Maister, lo! the fige tree, whom thou cursidist, is dried vp. And Jhesus answeride and seide to hem, Haue ȝe the feith of God; treuli Y seie to ȝou, that who euer seith to this hil, Be thou takun, and cast in to the see, and doute not in his herte, but bileueth, that what euer he seie, schal be don, it schal be don to hym. Therfor Y seie to ȝou, alle thingis what euer thingis ȝe preyng schulden axe, bileue ȝe that ȝe schulden take, and thei schulden come to ȝou. And whanne ȝe schulden stonde to preye, forȝyue ȝe, &

3e han ony thing azens ony man, that 3oure fadir that is
 26 in heuenes, forgyue to 3ou 3oure synnes. And if 3e forgyuen
 not, nether 3oure fadir that is in heuenes, schal forgyue to 3ou
 27 3oure synnes. And eftsoone thei camen to Jerusalem. And
 whanne he walkide in the temple, the higeste pres is, and
 28 scribis, and the elder men camen to hym, and seyn to hym,
 In what power doist thou these thingis? or who 3af to thee
 29 this power, that thou do these thingis? Jhesus answeride
 and seide to hem, And Y schal axe 3ou o word and answe
 3e to me, and Y schal seie to 3ou in what power Y do these
 30 thingis. Whether was the baptyrm of Joon of heuene, or of
 31 men? answe 3e to me. And thei thou3ten with ynne hem
 self, seiynge, If we seien of heuene, he schal seie to vs, Whi
 32 thanne bleuen 3e not to him; if we seien of men, we dreden
 the puple; for alle men hadden Joon, that he was verili
 33 a prophete. And thei answeyden, and seien to Jhesu, We
 witen neuer. And Jhesu answerde, and seide to hem, Nether
 Y seie to 3ou, in what power Y do these dungis.

CAP. XII.

1 AND Jhesus began to speke to hem in parabis. A man
 plauntide a vyn3erd, and sette an hegge aboute it, and dalf a
 lake, and bildide a toure, and hiryde it to tiliers, and wente
 2 forth in pilgrimage. And he sente to the erthe tilieris in
 tyme a seruaunt, to resseyue of the erthe tilieris of the fruyt
 3 of the vyn3erd. And thei token hym, and beeten, and lesten
 4 hym voide. And eftsoone he sente to hem anothir seruaunt,
 and thei woundiden hym in the heed, and turmentiden hym.
 5 And eftsoone he sente another, and thei slowen hym, and
 6 o. hir mo, betynge summe, and sleynge othere. But 3it he
 hadde a moost derworth sone, and he sente hym last to hem,
 7 and seide, Peraenture thei schulen drede my sone. But

the ertheuliers seiden togidere, This is the eire ; come 3e,
 8 sle we hym, and the eritage schal be ourun. And thei tokun
 hym, and kilhden, and castiden out without the vyn3erd.
 9 Thanne what schal the lord of the vyn3erd do? He schal
 come, and lese the tilieris, and 3yue the vyn3erd to othere
 10 Whether 3e han not red this scripture. The stoon which the
 bilders han dasspisd, this is maad in to the heed of the
 11 corner? This thing is doon of the Lord, and is wondirful
 12 in oure 3en. And thei sou3ten to holde hym, and thei
 dredden the puple ; for thei knewen that to hem he seide
 13 this parable ; and thei lesten hym, and thei wenten awei.
 And thei senten to hym summe of the Farisees and Erodians,
 14 to take hym in word. Whiche camen, and seien to hym,
 Maistir, we witen that thou art sothfast, and reckist not
 of ony man ; for nethir thou biholdist in to the face of man,
 but thou techist the weie of God in treuthe. Is it leueful
 that tribute be 3ouun to the emperoure, or we schulen not
 15 3yue? Which witynge her pryuei falsnesse, seide to hem,
 What tempten 3e me? brynge 3e to me a peny, that Y se.
 16 And thei brou3ten to hym. And he seide to hem, Whos is
 this ymage, and the writyng? Thei seien to him, The
 17 emperours. And Jhesus answerde and seide to hem,
 Thanne 3elde 3e to the emperour tho thingis that ben of
 the emperours ; and to God tho thingis that ben of God.
 18 And thei wondriden of hym. And Saduces, that seien that
 ther is no ressureccioun, camen to hym, and axeden hym,
 19 and seiden, Maister, Moyses wroot to vs, that if the brother
 of a man were deed, and lefte *his* wijf, and haue no sones,
 his brother take his wijf, and reise vp seed to his brother.
 20 Thanne seuene britheren ther weren ; and the firste took
 21 a wijf, and diede, and lefte no seed. And the secounde took
 hir, and he diede, and nether this lefte seed. And the thridde
 22 also, And in lijk manere the seuene token hir, and lesten

not seed. And the woman the laste of alle is deed
 23 Thanne in the resurreccioun, whanne thei schulen rise azen,
 whos wif of these schal sche be? for seucne hadden hir to
 24 wif. And Jhesus answeride, and seide to hem, Whether ze
 erren not therfor, that ze knowe not scripturis, nethir the
 25 vertu of God? For whanne thei schulen rise azen fro deeth,
 nether thei schulen wedde, nethir schulen be weddid, but
 26 thei schulen be as aungels of God in beuenes. And of deed
 men, that thei risen azen, han ze not red in the book of
 Moises, on the buysch, hou God spak to hym, and seide,
 Y am God of Abraham, and God of Isaac, and God of
 27 Jacob? He is not God of deed men, but of lyuyng men;
 28 therfor ze erren mycne. And oon of the scribis, that hadde
 herde hem dispuytyng togidir, cam nyȝ. and saiȝ that Jhesus
 had wel answeride hem, and axide hym, which was the firste
 29 maundement of alle. And Jhesus answeride to him, that the
 firste maundement of alle is, Here thou, Israel, thi Lord
 30 God is o God; and thou schalt loue thi Lord God of al thin
 herte, and of al thi soue, and of al thi mynde, and of al thi
 31 myȝt. This is the firste maundement. And the secounde is
 lyk to this, Thou schalt loue thi neȝbore as thi self. Ther is
 32 noon other maundement gretter than these. And the scribe
 seide to hym, Maister, in treuthe thou hast wel seid, for
 33 o God is, and ther is noon other, outakun hym; that he
 be loued of al the herte, and of al the mynde, and of al the
 vnderstoncyng, and of al the soule, and of al strengthe, and
 to loue the neȝbore as hym self, is gretter than alle brent
 34 offryngs and sacrifices. And Jhesus seyng that he hadde
 answerid wise, seide to hym, Thou art not fer fro the kyng-
 35 dom of God. And thanne no man durste axe hym no more
 any thing. And Jhesus answeride and seide, techyng in the
 temple, Hou seien scribis, that Crist is the sone of David?
 36 For Dauid hym self seide in the Hooli Goost, the Lord seide

to my lord, Sitte on my riȝthalf, til Y putte thin enemyes the
 37 stool of thi feet. Thanne Dauid hym silf clepith him lord,
 hou thanne is he his sone? And myche puple gladli herde
 38 hym. And he seide to hem in his techyng, Be ȝe war
 of scribis, that wolen wandre in stolis, and be salutid in
 39 chepyng, and sitte in synagogis in the firste chaieris, and the
 40 firste sitting placis in sopenis; whiche deuouren the housis of
 widewis vndur colour of long preier; thei schulen take the
 41 longer doom. And Jhesus sittinge agens the tresorie, bihelde
 how the puple castide monei in to the tresorie; and many
 42 riche men castiden many thingis. But whanne a pore widewe
 43 was comun, sche keste two mynutis, that is, a ferthing. And
 he clepide togidere hise disciplis, and seide to hem, Treuli Y
 seie to ȝou, that this pore w.dewe keste more thanne alle,
 44 that kesten in to the tresorie. For alle kesten of that thing
 that thei hadden plente of; but this of her pouert keste alle
 thingis that sche hadde, al hir lyuelode.

CAP. XIII.

AND whanne he wente out of the temple, oon of hise
 disciplis seide to hym, Maister, biholde, what maner stoonys
 1 and what maner bildyngis. And Jhesu answeride, and seide
 to hym, Seest thou alle these grete bildingis? ther schal not
 2 be left a stoon on a stoon, which schal not be distried. And
 whanne he sat in the mount of Olyues agens the temple,
 Petir and James and Joon and Andrew axiden hym bi hem
 3 silf, Seie thou to vs, whanne these thingis schulen be don,
 and what tokene schal be, whanne alle these thingis schulen
 4 bigynne to be endid. And Jhesus answeride, and bigan
 5 to seie to hem, Loke ȝe, that no man disseyue ȝou, for
 manye schulen come in my name, seiynge, That Y am; and
 7 thei schulen disseyue manye. And whanne ȝe here batels
 and opynyouns of batels, drede ȝe not; for it bihoueth these

8 thingis to be doon, but not ȝit anoon *is* the ende. For folk
 schal rise on folk, and rewme on rewme, and erthe mouyngis
 and hungur schulen be bi placis; these thingis *schulen* be
 9 bigynnyngis of sorewis. But se ȝe ȝou self, for thei schulen
 take ȝou in counsels, and ȝe schulen be betun in synagogis;
 and ȝe schulen stonde bifor kyngis and domesmen for me,
 10 in witnessyng to hem. And it bihoueth, that the gospel
 11 be first prechid among al folk. And whanne thei taken ȝou,
 and leden ȝou forth, nyle ȝe bifore thenke what ȝe schulen
 speke, but speke ȝe that thing that schal be ȝounun to ȝou in that
 12 our: for ȝe ben not the spekeris, but the Hooli Goost. For
 a brother schal bitake the brother in to deth, and the fadir
 the sone, and sones schulen rise togider aȝens fadris and
 13 modris, and punysche hem bi deeth. And ȝe schulen be in
 hate to alie men for my name; but he that lasuith in to the
 14 ende, schal be saaf. But whanne ȝe schulen se the abhomy-
 cioun of discomfourt, stondynge where it owith not; he that
 redith, vnderstonde; thanne thei that be in Judee, fle in to
 15 hillis. And he that is aboue the roof, come not down in to
 16 the hous, nethir entre he, to take ony thing of his hous; and
 he that schal be in the feeld, turne not aȝen bihynde to take
 17 his cloth. But wo to hem that ben with child, and nonschen
 18 in tho daies. Therfor preye ȝe, that thei be not don in
 19 wyntir. But thilke daies of tribulacioun schulen be suche,
 whiche maner weren not fro the bigynnyng of creature, which
 20 God hath maad, til now, nethir schulen be. And but the
 Lord hadde abredgide tho daies, al fleische hadde not be
 saaf; but for the chosun whiche he chees, the Lord hath
 21 maad schort the daies. And thanne if ony man seie to ȝou,
 22 Lo! here is Crist, lo! there, bileue ȝe not. For false Cristis
 and false prophetis schulen rise, and schulen ȝyue tokenes
 and wondris, to disseyue, if it may be don, ȝhe, hem that be
 23 chosun. Therfor take ȝe kepe; lo! Y haue bifor seid to ȝou

24 alle thingis. But in tho daies, aftir that tribulacioun, the
 sunne schal be maad derk, and the moon schal not ȝyue hir
 25 liȝt, and the sterris of heuene schulen falle down, and the
 26 vertues that ben in heuene, schulen be moued. And thanne
 thei schulen se mannis sone comynge in cloudis of heuene,
 27 with greet vertu and glorie. And thanne he schal sende
 hise aungelis, and schal geder hise chosun fro the foure
 wyndis, fro the highest thing of erthe til to the highest thing of
 28 heuene. But of the fige tree lerne ȝe the parable. Whanne
 now his braunche is tendre, and leeuys ben sprongun out; ȝe
 29 knowen that somer is nyȝ. So whanne ȝe seen these thingis
 30 be don, wite ȝe, that it is nyȝ in the doris. Treuli Y seie to
 ȝou, that this generacioun schal not passe awci, til alle these
 31 thingis be don. Heuene and erthe schulen passe, but my
 32 wordis schulen not passe. But of that dai or our no man
 woot, nether aungelis in heuene, nether the sone, but the
 33 fadir. Se ȝe, wake ȝe, and preie ȝe; for ȝe witen not,
 34 whanne the tyme is. For as a man that is gon fer in
 pilgrimage, lefte his hous, and ȝaf to his seruauantis power
 of euery work, and comaundide to the porter, that he wake.
 35 Therfor wake ȝe, for ȝe witen not, whanne the lord of the
 hous cometh, in the euentide, or at mydnyȝt, or at cockis
 36 crowyng, or in the mornyng; leste whanne he cometh
 37 sodenli, he fynde ȝou slepyng. Forsothe that that Y seie to
 ȝou, Y seie to alle, Wake ȝe.

CAP. XIV.

1 PASK and the feest of therf looues was after twei daies.
 And the highest preestis and scribis souȝten, hou thei schulden
 2 holde hym with gile, and sle. But thei seiden, Not in the
 feeste dai, lest perauenture a noyse were maad among the
 3 puple. And whanne he was at Betanye, in the hous of
 Symount leprous, and restide, a womman cam, that hadde

a boxe of alabaſtre of precious oynement ſpikenard; and
 whanne the boxe of alabaſtre was brokun, ſche helde it on
 4 his heed. But there weren ſumme that beren it heayli with
 ynne hem ſilk; and ſeiden, Wher to is this losſe of oynement
 5 maad? For this oynement myȝte haue be ſeld more than
 for thre hundred pens, and be ȝouun to pore men. And
 6 thei groyneden agens hir. But Jhesus ſeide, Suffre ȝe hir;
 what be ȝe heuy to hir? ſche hath wrouȝt a good werk
 7 in me. For euermore ȝe ſchulen haue pore men with ȝou,
 and whanne ȝe wolen, ȝe moun do wel to hem; but ȝe ſchulen
 8 not euere more haue me. Sche dide that that ſche hadde;
 9 ſche cam bifore to anoynte my bodi in to biriȝng. Treuli Y
 ſeie to ȝou, where euere this goſpel be prechid in al the world,
 and that that this *wommen* hath don, ſchal be toid in to
 10 mynde of hym. And Judas Scarioth, oon of the twelve,
 11 wente to the hiȝeſt preſtis, to bitraye hym to hem. And
 thei herden, and ioiyeden, and biȝten to ȝyue hym money.
 12 And he ſouȝt hou he ſchulde bitraye hym couenabli. And
 the fiſte dai of therf looues, whanne thei offriden paſk, the
 diſcipls ſeyn to hym, Whidur wilt thou that we go, and make
 13 redi to thee, that thou ete the paſk? And he ſendith tweyn
 of hiſe diſcipls, and ſeith to hem, Go ȝe in to the citee, and
 a man berynge a galoun of watir ſchal meete ȝou; ſue ȝe
 14 hym. And whidur euere he entrith, ſeie ȝe to the lord of the
 hous, That the maſter ſeith, Where is myn etyng place,
 15 where Y ſchal ete paſk with my diſcipls? And he ſchal
 ſchewe to ȝou a grete ſoupyng place arayed, and there make
 16 ȝe redi to vs. And hiſe diſcipls wenten forth, and camen in
 to the citee, and founden as he hadde ſeid to hem; and
 17 thei maden redy the paſk. And whanne the euentid was
 18 come, he cam with the twelve. And whanne thei ſaten at the
 mete, and eeten, Jhesus ſeide, Treuli Y ſeie to ȝou, that oon
 19 of ȝou that etith with me, ſchal bitray me. And thei

bigunnen to be sori, and to seie to hym, ech bi hem silf,
 12 Whether Y? Which seide to hem, Oon of twelue that
 13 puttith the hoond with me in the plater. And sotheli
 mannas sone goth, as it is writun of hym; but wo to
 that man, by whom mannus sone schal be bitrayed. It
 14 were good to hym, yf thulke man hadde not be borun. And
 while thei eeten, Jhesus took breed, and blessid, and brak,
 15 and gaf to hem, and seide, Take 3e; this is my bodi. And
 whanne he hadde take the cuppe, he dide thankyngis, and
 16 gaf to hem, and alle dronken therof. And he seide to hem,
 This is my blood of the newe testament, which schal be
 17 sched for many. Treuli Y seye to 3ou, for now Y schal not
 drynke of this fruyt of vyne, in to that dai whane Y schal
 18 drynke it newe in the rewme of God. And whanne the
 ympne was seid, thei wenen out in to the hil of Olyues.
 19 And Jhe-us seide to hem, Alle 3e schulen be sclaudrid
 in me in this nyzt; for it is writun, Y schal smyte the
 20 scheepherde, and the scheep of the flok schulen be dis-
 21 parphid. But aftur that Y schal rise agen, Y schal go bifer
 22 3ou in to Gaallee. And Peir seide to hym, Thou3 alle
 23 schulen be sclaudrid, but not Y. And Jhesus seide to hym,
 Treuli Y seie to thee, that to dai bifer that the cok in this
 24 nyzt crowe twies, thou schalt turies denye me. But he seide
 more, Thou3 it bihoueth, that Y die togider with thee Y
 25 schal not forsake thee. And in lyk maner alle seiden. And
 thei camen in to a place, whos name is Gethsamany. And
 26 he seide to hise disciplis, Sitte 3e here, while Y preye. And
 he took Peir and James and Joon with hym, and bigan to
 27 drede, and to be anoyed. And he seide to hem My soule is
 soreweful to the deeth; abide 3e here, and wake 3e with me.
 28 And whanne he was gon forth a luti, he fe.de down on the
 erthe, and preiede, that if it myzte be, that the our schulde
 29 passe fro hym. And he seide, Abba, fadir, alle thingis ben

possible to thee, bere ouer fro me this cuppe ; but not that
 37 Y wole, but that thou *wolt be don*. And he cam, and foond
 hem slepyngc. And he seide to Petir, Symount, slepist
 38 thou? myztist thou not wake with me oon our? Wake 3e,
 and preie 3e, that 3e entre not in to temptacioun ; for the
 39 spirit is redi, but the fleische is sijk. And eftsoone he 3ede,
 40 and preiede, and seide the same word ; and turnede aȝen
 eftsoone, and foond hem slepyngc ; for her iȝen weren
 heuyed. And thei knewen not, what thei schulden answe're to
 41 hym. And he cam the thridde tyme, and seide to hem,
 Slepe 3e now, and reste 3e ; it suffisith. The hour is comun ;
 lo ! mannus sone schal be bitraied in to the hondis of synful
 42 men. Rise 3e, go we ; lo ! he that schal bitraye me is nyȝt.
 43 And ȝit while he spak, Judas Scarioth, oon of the twelue,
 cam, and with him miche puple with swerdis and staues,
 sent fro the hiȝest prestis, and the scribis, and fro the eldre
 44 men. And his traytour hadde ȝouun to hem a tokene, and
 seide, Whom euer Y kisse, he it is ; holde 3e hym, and lede
 45 3e warli. And whanne he cam, anon he came to hym, and
 46 seide, Maistir ; and he kyside hym. And thei leiden hondis
 47 on hym, and helden hym. But oon of the men that stoden
 aboute, drowȝ out a swerd, and smoot the seruaunt of the
 48 hiȝest preest, and kittide of his eere. And Jhesus answeride,
 and seide to hem, As to a theef 3e han gon out with swerdis
 49 and staues, to take me? Dai bi dai Y was among ȝou, and
 tauȝte in the temple, and 3e helden not me ; but that the
 50 scripturis be fulfillid. Thannc alle hise discipulis forsoken
 51 hym, and fledden. But a ȝong man, clothid with lynnun
 52 cloth on the bare, suede hym ; and thei helden hym. And
 he lef e the lynnyn clothȝ, and fleiȝ nakid awei fro hem.
 53 And thei ledde Jhesu to the hiȝest preest. And alle the
 54 prestis and scribis and eldere men camen togidre. But Petir
suede hym afer in to the halle of the hiȝest preest. And he

55 sat with the mynystris, and warmed hym at the fier. And
 the hijest prestis, and al the counsel, souzten witnessyng
 azens Jhesu to take hym to the deeth; but thei founden not.
 56 For manye seiden fals witnessyng azens hym, and the wit-
 57 nessyngis weren not couenable. And summe risen vp, and
 58 baren fals witnessyng azens hym, and seiden, For we han
 herd hym seynge, Y schal vndo this temple maad with
 hondis, and afir the thridde dai Y schal bilde another not
 59 maad with hondis. And the witnessyng of hem was not
 60 couenable. And the hijest prest roos vp in to the myddil,
 and axide Jhesu, and seide, Answerist thou no thing to tho
 61 thingis that ben put azens thee of these? But he was stille,
 and answeride no thing. Eftsoone the hijest prest axide
 hym, and seide to hym, Art thou Crist, the sone of the blessid
 62 God? And Jhesus seide to hym, Y am; and 3e schulen
 se mannus sone sittynge on the rythalf of the vertu of God,
 63 and comynge in the cloudis of heuene. And the hijest
 preest to-rente hise clothis, and seide, What 3it dissiren we
 64 witnessis? 3e han herd blasfemye. What semeth to 3ou?
 65 And thei alle condempneden hym to be gilti of deeth. And
 summe bigunnen to bispete hym, and to hile his face, and to
 smite hym with buffets, and seie to hym, Areede thou. And
 66 the mynystris beeten hym with strokis. And whanne Petir
 was in the halle bynethen, oon of the damesels of the hijest
 67 prest cam. And whanne sche hadde seyn Petir warmynge
 hym, sche bihelde hym, and seide, And thou were with Jhesu
 68 of Nazareth. And he denyede, and seide, Nethir Y woot,
 nethir Y knowe, what thou seist. And he wente without
 69 forth bifor the halle; and anon the cok crewe. And
 eftsoone whanne another damesel hadde seyn hym, sche
 bigan to seye to men that stoden aboute, That this is of hem.
 70 And he eftsoone denyede. And afir a litil, eftsoone thei
 that stoden ny3, seiden to Petir, Verili thou art of hem, for

71 thou art of Galilee also. But he bigan to curse and to
 swere, For Y knowe not this man, whom 3e seien. And
 72 anoon eftsoones the cok crew. And Petir bithouȝte on the
 word that Jhesus hadde seide to hym, Bifor the cok crowe
 twies, thries thou schalt denye me. And he bigan to wepe.

CAP. XV.

1 AND anoon in the morewid the hiȝeste prestis maden a
 counsel with the elder men, and the scribis, and with al
 the counsel, and bounden Jhesu and ledden, and bitoken
 2 hym to Pilat. And Pilat axide hym, Art thou kyng of
 Jewis? And Jhesus answeride, and seide to hym, Thou
 3 seist. And the hieste prestis accusiden hym in many thingis.
 4 But Pilat eftsoone axide hym, and seide, Answerist thou no
 thing? Seest thou in hou many thingis thei accusen thee?
 5 But Jhesus answeride no more, so that Pilat wondride.
 6 But bi the feeste dai he was wont to leue to hem oon of
 7 men boundun, whom euer thei axiden. And oon ther
 was that was seid Barabas, that was boundun with men of
 8 dissencioun, that hadden don manslauȝtir in seducioun. And
 whanne the puple was gon vp, he bigan to preie, as he euer
 9 more dide to hem. And Pilat answeride to hem, and seide,
 10 Wolen 3e Y leue to ȝou the kyng of Jewis? For he wiste,
 11 that the hiȝeste prestis hadden takun hym bi enuye. But
 the bischopis stireden the puple, that he schulde rather leue
 12 to hem Barabas. And eftsoone Pilat answerde, and seide
 to hem, What thanne wolen 3e that Y schal do to the kyng
 13 of Jewis? And thei eftsoone crieden, Crucifie hym. But
 14 Pilat seide to hem, What yuel hath he don? And thei
 15 crieden the more, Crucifie hym. And Pilat, willynge to make
 aseeth to the puple, leste to hem Barabas, and bitok to hem
 16 Jhesu, betun with scourgis, to be crucified. And kynȝtis
 ledden hym with ynneforth, in to the porche of the mote

halle. And thei clepiden togidir al the cumpany of knyȝtis,
 17 and clothiden hym with purpur. And thei writhen a coroun
 18 of thornes, and puttiden on hym. And thei bigunnen to
 19 grete hym, *and seiden*, Heile, thou kyng of Jewis. And thei
 smyten his heed with a reed, and bispatten hym; and thei
 20 kneliden, and worschipiden hym. And aftir that thei hadden
 scorned him, thei vnclothiden hym of purpur, and clothiden
 hym with hise clothis, and led den out hym, to crucifie hym.
 21 And thei compelliden a man that passide the weie, that cam
 fro the toun, Symount of Syrenen, the fader of Alisaundir
 22 and of Rufe, to bere his cross. And thei led den hym in to a
 23 place Golgatha, that is to seie, the place of Caluari. And
 thei ȝauen to hym to drynke wyn meddlid with mirre, and he
 24 took not. And thei crucifieden him, and departiden hise
 25 clothis, and kesten lot on tho, who schulde take what. And
 26 it was the thridde our, and thei crucifieden hym. And the
 27 titil of his cause was writun, Kyng of Jewis. And thei
 crucifen with hym twei theues, oon at the righthalf and oon
 28 at his lefthalf. And the scripture was fulfillid that seith, And
 29 he is ordeyned with wickid men. And as thei passiden forth,
 thei blasfemyden hym, mouynge her heedis, and seiynge,
 Vath! thou that distriest the temple of God, and in thre daies
 30 bildist it aȝen; come adoun fro the crosse, and make thi silf
 31 saaf. Also the hizeste prestis scorneden hym ech to othir
 with the scribis, and seiden, He made othir men saaf, he
 32 may not saue hym silf. Crist, kyng of Israel, come doun
 now fro the cross, that we seen, and bileuen. And thei that
 33 weren crucified with hym, dispiseden hym. And whanne
 the sixte hour was come, derknessis weren made on al the
 34 erthe til in to the nynthe our. And in the nynthe our Jhesus
 criede with a greet vois, and seide, Heloy, Heloy, lamasa-
 batany, that is to seie, My God, my God, whi hast thou
 35 forsakun me? And summe of men that stoden aboute

36 berden, and seiden, Lo! he clepith Helye. And oon ranne,
 and fillide a spounge with vyncgre, and puttide aboute to
 a reede, and 3af to hym drynke, and seide, Suffre 3e, se we, if
 37 Helie come to do hym down. And Jhesus 3af out a greet
 38 cry, and diede. And the veil of the temple was rent atwo fro
 39 the higeste to bynethe. But the centurien that stood for
 agens siȝ, that he so crynge hadde diede, and seide, Verili,
 40 this man was Goddis sone. And ther weren also wymmen
 biholdyng fro aser, among whiche was Marie Maudeleyn,
 and Marie, the modir of James the lesse, and of Joseph, and
 41 of Salome. And whanne Jhesus was in Galilee, thei folewiden
 hym, and mynystriden to hym, and many othere *wymmen*,
 42 that camen vp togidir with him to Jerusalem. And whanne
 euentid was come, for it was the euentid which is bifor the
 43 sabat, Joseph of Armathie, the noble decurioun, cam, and he
 abood the rewme of God; and booldli he entride to Pilat, and
 44 axide the bodi of Jhesu. But Pilat wondride, if he were now
 45 deed. And whanne the centurion was clepid, he axide hym,
 if he were deed; and whanne he knewe of the centurion, he
 46 grauntide the bodi of Jhesu to Joseph. And Joseph bouȝte
 lynnyn cloth, and took hym down, and wlapide in the lynnyn
 cloth, and leide hym in a sepulcre that was bewun of a
 stoon, and walewide a stoon to the dore of the sepulcre.
 47 And Marie Maudeleyne and Marie of Joseph bihelden, where
 he was leid.

CAP. XVI.

1 And whanne the sabat was passid, Marie Maudeleyne, and
 Marie of James, and Salomec bouȝten swete smellynge
 2 oynements, to come and to anoynte Jhesu. And ful eerli
 in oon of the woke daies, thei camen to the sepulcre, whanne
 3 the sunne was risun. And thei seiden togidere, Who schal
 mene away to vs the stoon fro the dore of the sepulcre?

And thei bihelden, and seien the stoon walewid awei, for it
 was ful greet. And thei zeden in to the sepulcre, and sayn
 a zonglyng, hilide with a white stole, sittinge at the rizthalf;
 and thei weren asferd. Which seith to hem, Nyle ze drede;
 ze seken Jhesu of Nazareth crucified; he is risun, he is not
 here; lol the place where thei leiden hym. But go ze, and
 seie ze to hise disciplis, and to Petir, that he schal go bifor
 you in to Galilee; there ze schulen se hym, as he seide
 to you. And thei zeden out, and fledden fro the sepulcre;
 for drede and quakyng had assailed hem, and to no man thei
 seiden ony thing, for thei dredden. And Jhesus roos eerli
 the firste dai of the woke, and apperid firste to Marie Maude-
 leyne, fro whom he had caste out seuene deuelis. And sche
 zede, and tolde to hem that hadden ben with hym, *whiche*
waren weilynge and wepyng. And thei herynge that he
 zaynyde, and was seyn of hir, bileueden not. But after these
 thingis whanne tweyne of hem wandriden, he was schewid
 in anothir liknesse to hem goyng in to a toun. And thei
 zeden, and telden to the othir, and nether thei bileueden
 to hem. But at the laste, whanne the enleuene *disciplis* saten
 at the mete, Jhesus apperde to hem, and repreuede the
 vnbeleue of hem, and the hardnesse of herte, for thei
 bileueden not to hem, that hadden seyn that he was risun
 fro deeth. And he seide to hem, Go ze in to al the world,
 and preche the gospel to eche creature. Who that bileueth,
 and is baptisid, schal be saaf; but he that bileueth not, schal
 be dampned. And these tokenes schulen sue hem, that
 bilcuen. In my name thei schulen caste out seendis; thei
 schulen speke with newe tungis; thei schulen do awei ser-
 pentis; and if thei drynke ony venym, it schal not noye hem.
 Thei schulen sette her hondis on sijk men, and thei schulen
 waxe hoole. And the Lord Jhesu, afir he hadde spokun
 to hem, was takun vp in to heuene, and he sittith on the

20 rythhalf of God. And thei jeden forth, and prechiden euery where, for the Lord wrougte with hem, and confermyde the word with signes folewyng.

LUKE.

CAP. I.

1 F~~OR~~SOTHE for manye men enforceden to ordeyne the tellyng
2 of thingis, whiche ben fillid in vs, as thei that seyn atte the
3 bigynnyng, and weren ministris of the word, bitaken, it is
seen also to me, hauynge alle thingis diligendi bi ordre, to
4 write to thee, thou best Theofile, that thou knowe the treuthe
of tho wordis, of whiche thou art lerned.

5 In the daies of Eroude, kyng of Judee, ther was a prest,
Sakarie bi name. of the sorte of Abia, and his wijf *was* of the
6 dougtris of Aaron, and hir name *was* Elizabeth. And bothe
weren iust bifor God, goynge in alle the maundementis and
7 iustifyngis of the Lord, withouten pleynt. And thei hadden
no chuld, for Elizabeth was bareyn, and bothe weren of grete
8 age in her daies. And it bifel, that whanne Zacarie schulde
do the office of preesthod, in the ordre of his cours tofor
9 God, after the custome of the preesthod, he wente forth bi
10 lot, and entnde in to the temple, to encense. And al the
multitude of the puple was with outforth, and preede in the
11 our of encensyng. And an aungel of the Lord appende to
12 hym, and stood on the rythhalf of the auter of encense. And
13 Zacarie seyng was afraied, and drede sel vpon hym. And
the aungel seide to hym, Zacarie, drede thou not; for thi
preyer is herd, and Elizabeth, thi wijf, schal bere to thee
14 a sone, and his name schal be clepid Joon. And ioye and
gladyng schal be to thee; and many schulen haue ioye in his

natyunte. For he schal be greet b. for the Lord, and he schal
 not drynke wyn and sidir, and he schal be fulfillid with the
 Hooli Goost 3it of his modir wombe. And he schal con-
 uerte many of the children of Israel to her Lord God; and
 he schal go b. for hym in the spirit and the vertu of Helie;
 and he schal turne the hertis of the fadris in to the sones,
 and men out of bieue to the prudence of iust men, to make
 redi a perfit puple to the Lord. And Zacarie seide to the
 aungel, Wherof schal Y wite this? for Y am eld, and my wijf
 hath gon fer in to hir daies. And the aungel answeride,
 and seide to hym, For Y am Gabriel, that stonde niz b. for
 God; and Y am sent to thee to speke, and to euangelize
 to thee these thingis. And lo! thou schalt be doumbe, and
 thou schalt not mow speke til in to the dai, in which these
 thingis schulen be don, for thou hast not bileued to my
 wordis, whiche schulen be fulfillid in her tyme. And the
 puple was abidyng Zacarie, and thei wondriden, that he
 tariede in the temple. And he 3ede out, and myzte not
 speke to hem, and thei knewen that he hadde seyn a visioun
 in the temple. And he bikenyde to hem, and he dwellide
 stille doumbe. And it was don, whanne the daies of his office
 weren fulfillid, he wente in to his hous. And afir these daies
 Elizabeth his wijf, conseyuede, and hidde hir syue monethis,
 and seide, For so the Lord dide to me in the daies, in whiche
 he bihelde, to take awei my reprech among men. But in the
 sixte moneth the aungel Gabriel was sent fro God in to a
 citee of Galilee, whos name was Nazareth, to a maidyn,
 weddid to a man, whos name was Joseph, of the hous of
 Dauid; and the name of the maidyn was Marie. And the
 aungel entride to hir, and seide, Heil ful of grace; the Lord
 be with thee; blessid be thou among wymmen. And whanne
 sche hadde herd, sche was troublid in his word, and thougte
 what maner salutacioun this was. And the aungel seide to

hir, Ne drede thou not, Marie, for thou hast foundun grace
 31 anentis God. Lo! thou schalt conceyue in wombe, and
 schalt bere a sone, and thou schalt clepe his name Jhesus.
 32 This schal be greet, and he schal be clepid the sone of the
 Higeste; and the Lord God schal geue to hym the seete
 of Daud, his fadir, and he schal regne in the hous of Jacob
 33 with outen ende, and of his rewme schal be noon ende.
 34 And Marie seide to the aungel, On what maner schal this
 35 thing be doon, for Y knowe not man? And the aungel
 answeride, and seide to hir, The Hooly Goost schal come
 fro aboue in to thee, and the vertu of the Higeste schal ouer-
 schadewe thee; and therfor that hooli thing that schal be
 36 borun of thee, schal be clepid the sone of God. And lo!
 Elizabeth, thi cosyn, and sche also hath conceyued a sone in
 37 hir eelde, and this moneth is the sixte to hir that is clepid
 bareyn; for euery word schal not be impossible anentis God.
 38 And Marie seide, Lo! the handmaydyn of the Lord; be it
 don to me afir thi word. And the aungel departide fro hir.
 39 And Marie roos vp in tho daies, and wente with haaste in to
 40 the mounteyns, in to a citee of Judee. And sche entride in
 41 to the hous of Zacarie, and grette Elizabeth. And it was
 don, as Elizabeth herde the salutacioun of Marie, the 3ong
 child in hir wombe gladide. And Elizabeth was fulfillid with
 42 the Hooly Goost, and cride with a greet vois, and seide,
 Blessid *be* thou among wymmen, and blessid *be* the frut
 43 of thi wombe. And wherof *is* this thing to me, that the
 44 modir of my Lord come to me? For lo! as the voice of
 thi salutacioun was maad in myn eeris, the 3ong child gladide
 45 in ioye in my wombe. And blessid be thou, that hast be-
 leued, for thilke thingis that ben seid of the Lord to thee,
 46 schulen be parfili don. And Marie seide, Mi soule mag
 47 nyfieth the Lord, and my spint hath gladid in God, myn
 48 helthe. For he hath biholdun the mekenesse of his hand-

49 maidun. For lo! of this alle generaciouns schulen seie that
 Y am blessid. For he that is myyti hath con to me grete
 50 thing's, and his name is hooli. And his mercy is fro kynrede
 51 in to kynredes, to men that dreden hym. He made myyt in
 his arme, he scaterede proude men with the thouzte of his
 52 herte. He sette down myyti men fro sete, and enhaunside
 53 meke men. He hath fulfillid hungri men with goodis, and
 54 he hath left riche men voide. He, hauynge mynde of his
 55 mercy, took Israel, his child; as he hath spokun to oure
 56 fadris, to Abraham and to his seed, in to worldis. And
 Marie dwellide with hir, as it were thre monethis, and turnede
 57 agen in to hir hous. But the tyme of beryng child was ful-
 58 fillid to Elizabeth, and sche bare a sone. And the neizboris
 and cosyns of hir herden, that the Lord hadde magnyfyed his
 59 mercy with hir; and thei thankiden hym. And it was don
 in the eijte dai, thei camen to circumside the child; and
 60 thei clepiden hym Zacarie, bi the name of his fadir. And his
 moder answerde, and seide, Nay, but he schal be clepid
 61 Joon. And thei seiden to hir, For no man is in thi kynrede,
 62 that is clepid this name. And thei bikeneden to his fadir,
 63 what he wolde that he were clepid. And he axynge a
 poyntil, wroot, seynge, Joon is his name. And alle men
 64 wondriden. And anon his mouth was openyd, and his
 65 tunge, and he spak, and blesside God. And drede was maad
 on alle her neizboris, and alle these wordis weren pupplischid
 66 on alle the mounteyns of Judee. And alle men that herden
 puttiden in her herte, and seiden, What maner child schal
 67 this be? For the boond of the Lord was with hym. And
 Zacarie, his fadir, was fulfillid with the Hooli Goost, and
 68 prophesiede, and seide, Blessid be the Lord God of Israel,
 69 for he hath visitid, and maad redempcioun of his puple. And
 he hath rerid to vs an horn of heelthe in the hous of David,
 70 his child. As he spak bi the mouth of hise hooli prophets,

71 that weren fro the world. Helthe fro oure enemyes, and fro
 72 the hoond of alle men that hatiden vs. To do merci with
 73 oure fadris, and to haue mynde of his hooli testament. The
 greet ooth that he swoor to Abraham, oure fadir, to 3yne hym
 74 silf to vs. That we with out drede delyuered fro the hoond
 75 of oure enemyes, serue to hym, in hoolynesse and ríztwís-
 76 nesse bifor hym in alle oure daies. And thou, child, schalt be
 clepid the prophete of the Hígest; for thou schalt go bifor
 77 the face of the Lord, to make redi hise weies. To 3yue
 scyence of helthe to his puple, in to remyssíoun of her
 78 synnes; bi the inwardnesse of the merci of oure God, in the
 79 whiche he sprýngynge vp fro an hí3 hath visitid vs. To
 3yue líjt to hem that sitten in derknessis and in schadewe
 80 of deeth; to dresse oure feet in to the weie of pees. And
 the child wexide, and was coumfortid in spirit, and was in
 desert placis til to the dai of his schewing to Israel.

CAP. II.

1 AND it was don in tho daies, a maundement wente out
 fro the emperour August, that al the world schulde be dis-
 2 cryued. This firste discryuyng was maad of Cyryn, iustice of
 3 Sirie. And alle men wenten to make professioun, ech in to
 4 his owne citee. And Joseph wente vp fro Galilee, fro the
 citee Nazareth, in to Judee, in to a citee of Dauid, that is
 clepid Bethleem, for that he was of the hous and of the
 5 meyne of Dauid, that he schulde knouleche with Marie, his
 wíjf, that was weddid to hym, and was greet with child.
 6 And it was don, while thei weren there, the daies weren
 7 fulfillid, that sche schulde bere child. And sche bare hir
 first borun sone, and wlapide hym in clothis, and leide hym
 in a cratche, for ther was no place to hym in no chaumbir.
 8 And scheepherdis weren in the same cuntre, wakyng and
 9 *kepynge* the watchis of the ny3t on her flock. And lo! the

aungel of the Lord stood bisidis hem, and the cleernesse of
 God schinede aboute hem; and thei dredden with greet
 drede. And the aungel seide to hem, Nyle 3e drede; for lo!
 Y preche to 3ou a greet ioye, that schal be to al puple. For
 a sauoure is borun to dai to 3ou, that is Crist the Lord, in
 the citee of Dauid. And this *is* a tokene to 3ou; 3e schulen
 fynde a 3ong child wlapid in clothis, and leid in a cratche.
 And sudenli ther was maad with the aungel a multitude
 of heuenli kny3thod, heriynge God, and seiynge, Glorie
be in the hizeste thingis to God, and in erthe pees *be* to
 men of good wille. And it was don, as the aungelis passiden
 awei fro hem in to heuene, the scheephirdis spaken togider,
 and seiden, Go we ouer to Bethleem, and se we this word
 that is maad, which the Lord hath maad, and schewide to vs.
 And thei hi3ynge camen, and founden Marie and Joseph, and
 the 3ong child leid in a cratche. And thei seynge, knewen
 of the word that was seid to hem of this child. And alle
 men that herden wondriden, and of these thingis that weren
 seid to hem of the scheephirdis. But Marie kepte alle these
 wordis, berynge togider in hir herte. And the scheepherdis
 turneden agen, glorifynge and heriynge God in alle thingis
 that thei hadden herd and seyn, as it was seid to hem. And
 afir that the eizte daies weren endid, that the child schulde
 be circumcided, his name was clepid Jhesus, which was clepid
 of the aungel, bifor that he was conceyued in the wombe.
 And afir that the daies of the purgacioun of Marie weren
 fulfillid, afir Moyses lawe, thei token hym into Jerusalem, to
 offre hym to the Lord, as it is writun in the lawe of the Lord
 For euery male kynde openynge the wombe, schal be clepid
 holi to the Lord; and that thei schulen 3yue an offryng, afir
 that it is seid in the lawe of the Lord, A peire of turturis, or
 twei culuer briddis. And lo! a man was in Jerusalem, whos
 name *was* Symeon; and this man *was* iust and vertuous, and

aboode the coumfort of Israel; and the Hooli Goost was in
 26 hym. And he hadde takun an answeere of the Hooli Goost,
 that he schulde not se deeth, but he saw3 first the Crist of the
 27 Lord. And he cam in spirit into the temple. And whanne
 his fadir and modir ledden the child Jhesu to do afir the
 28 custom of the lawe for hym, he took hym in to hise armes, and
 29 he blesside God, and seide, Lord, now thou leuyst thi ser-
 30 uaunt afir thi word in pees; for myn ȝen han seyn thin
 31 helthe, which thou hast maad redi bifor the face of alle
 32 pupilis; lȝt to the schewyng of hethene men, and glorie
 33 of thi puple Israel. And his fadir and his modir weren won-
 34 drynge on these thingis, that weren seid of hym. And
 Symeon blesside hem, and seide to Marie, his modir, Lo!
 this is set in to the fallyng down and in to the risyng ȝen of
 many men in Israel, and in to a tokene, to whom it schal be
 35 ȝenseid. And a swerd schal passe thorou thin owne soule,
 36 that the thouȝtis ben schewid of many hertis. And Anna
 was a prophetesse, the douȝtir of Fanuel, of the lynage of
 Aser. And sche hadde goon forth in many daies, and hadde
 lyued with hir hosebonde seuene ȝeer fro hir maydynhode.
 37 And this was a widewe to foure scoor ȝeer and foure; and
 sche departide not fro the temple, but seruyde *to God* nyȝt
 38 and dai in fastyngis and preieris. And this cam vpon hem
 in thilk our, and knoulechide to the Lord, and spak of hym
 39 to alle that abiden the redempcioun of Israel. And as thei
 hadden ful don alle thingis, afir the lawe of the Lord, thei
 40 turneden ȝen in to Galilee, in to her citee Nazareth. And
 the child wexe, and was coumfortid, ful of wisdom; and the
 41 grace of God was in hym. And his fadir and modir wenten
 42 ech ȝeer in to Jerusalem. in the solempne dai of pask. And
 whanne Jhesus was twelue ȝeer oold, thei wenten vp to Jerusa-
 43 lem, afir the custom of the feeste dai. And whanne the
daies weren don, thei turneden ȝen; and the child abood in

44 Jerusalem, and his fadir and modir knewen it not. For thei
 gessynge that he hadde be in the felowschip, camen a daies
 journey, and souzten hym among hise cosyns and hise knou-
 45 lethe And whanne thei founden hym not, thei turneden
 46 azen in to Jerusalem, and souzten hym And it bifelle, that
 after the thridde dai thei founden hym in the temple, sityng
 in the myddil of the doctours, herynge hem and axynge hem.
 47 And alle men that herden hym, wondriden on the prudence
 and the answers of hym. And thei seyn, and wondriden.
 48 And his modir seide to hym, Sone, what hast thou do to vs
 thus? Lo! thi fadir and Y sorewynge han souzte thee.
 49 And he seide to hem, What is it that 3e souzten me? wisten
 3e not that in tho thingis that ben of my fadir, it behoueth me
 50 to be? And thei vnderstoden not the word, which he spak
 51 to hem. And he cam down with hem, and cam to Naza-
 reth, and was suget to hem. And his moder kepte togidur
 52 alle these wordis, and bare hem in hir herte. And Jhesus
 profitide in wisdom, age, and grace, anentis God and men.

CAP. III.

1 In the fiftenthe 3eer of the empire of Tiberie, the empe-
 roure, whanne Pilat of Pounce gouernede Judee, and Eroude
 was prince of Gaulee, and Filip, his bro. hir, was prince of
 Iturye, and of the cuntre of Tracon, and Lisanye was prince
 of Abilyn, vndir the princis of prestis Annas and Caifas, the
 word of the Lord was maad on Joon, the sone of Zacarie, in
 2 desert. And he cam in to al the cuntre of Jordan, and
 prechide baptym of penaunce in to remyssoun of synnes.
 3 As it is wrytun in the book of the wordis of Isaye, the
 prophete, The voice of a crier in desert, Make 3e redi
 4 the weie of the Lord, make 3e hise pathis righ. Ech valey
 schal be fulfilled, and euery hil and litil hil schal be maad
 lowe; and schrewid thingis schulen ben in to dressid thingis,

6 and scharp thingis in to pleyne weies; and every fleisch
 7 schal se the heekthe of God. Therfor he seide to the puple,
 which wente out to be baptisid of hym, Kyndlyngis of eddris,
 who schewide to you to fle fro the wraiththe to comynge?
 8 Therfor do ye worthi fruyts of penaunce, and bigynne ye not
 to seie, We han a fadir Abraham; for Y seie to you, that God
 is myyti to reise of these stoonys the sones of Abraham.
 9 And now an axe is sett to the roote of the tree; and therfor
 every tre that makith no good fruyt, schal be kit down, and
 10 schal be cast in to the fier. And the puple axide hym, and
 11 seiden, What thanne schulen we do? He answeride, and
 seide to hem, He that hath twei cootis, 3yue to hym that hath
 12 noon; and he that hath metis, do in lijk maner. And pup-
 phicans camen to be baptisid, and thei seiden to hym,
 13 Maister, what schulen we do? And he seide to hem, Do ye
 14 no thing more than that that is ordeyned to you. And knyztis
 axiden hym, and seiden, What schulen also we do? And he
 seide to hem, Smyte ye wrongfuli no man, nethir make ye
 15 fals challenge, and be ye apayed with youre sowdis. Whanne
 al the puple gesside, and alle men thouzten in her bertis
 16 of Joon, uest perauenture he were Crist, Joon answeride, and
 seide to alle men, Y baptize you in watir; but a stronger
 than Y schal come afur me, of whom Y am not worthi to
 vnbynde the lace of his schoon; he schal baptize you in the
 17 Hooch Goost and fier. Whos wynewyng tool in his hond,
 and he schal purge his floor of corn, and schal gadere the
 whete in to his berne; but the chaffis he schal brenne with
 18 fier vnquenchnable. And many othere thingis also he spak,
 and prechide to the puple. But Eroude tetrark, whanne he
 19 was blamed of Joon for Erodias, the wijf of his brother, and
 20 for alle the yuelis that Eroude dide, encreside this ouer alle,
 21 and sch'tte Joon in prisoun. And it was don, whanne al the
 puple was baptised, and whanne Jhesu was baptised, and

22 preede, heuene was openyd. And the Hooli Goost cam
 down in bodili linesses, as a dowue on nym; and a vois
 was maad fro heuene, Thou art my derworth sone, in thee
 23 I hath plesid to me. And Jhesu hym silf was bigynninge as
 of Jhritti 3eer, that he was gessid the sone of Joseph, whch
 24 was of Heli, which was of Mathath, which was of Leuy,
 25 which was of Melchi, that was of Jamne, that was of Joseph,
 that was of Matale, that was of Amos, that was of Naum,
 26 that was of Hely, that was of Nagge, that was of Mathath,
 that was of Matatie, that was of Semei, that was of Joseph,
 27 that was of Juda, that was of Johanna, that was of Resa, that
 28 was of Zorobabel, that was of Salatiel, that was of Neri, that
 was of Melchi, that was of Addi, that was of Cosan, that was
 29 of Elmadan, that was of Her, that was of Jhesu, that was of
 Eleasar, that was of Jorum, that was of Matath, that was of
 30 Leuy, that was of Symeon, that was of Juda, that was of
 Joseph, that was of Jona, that was of Elachym, that was
 31 of Melca, that was of Menna, that of Mathatha, that was of
 32 Nathan, that was of David, that was of Jesse, that was of
 Obeth, that was of Boz, that was of Salmon, that was of
 33 Nason, that was of Amynadab, that was of Aram, that was of
 34 Esrom, that was of Fares, that was of Judas, that was of
 Jacob, that was of Isaac, that was of Abraham, that was
 35 of Tare, that was of Nachor, that was of Seruth, that was of
 Ragau, that was of Faleth, that was of Heber, that was
 36 of Sale, that was of Chaynan, that was of Arfaxath, that was
 of Sem, that was of Noe, that was of Lameh, that was of
 37 Matussale, that was of Fnok, that was of Jareth, that was
 of Malaliel, that was of Caman, that was of Enos, that was
 38 of Seth, that was of Adam, that was of God.

CAP. IV.

1 And Jhesus ful of the Hooli Goost turnede azen fro Jordan,
2 and was led bi the spirit into desert fourti daies, and was
temptid of the deuel, and eet nothing in the daies; and
3 whanne tho daies weren endid, he hungride. And the deuel
seide to him, If thou art Goddis sone, seie to this stoon, that
4 it be maad breed. And Jhesus answeride to hym, It is
writun, That a man lyueth not in breed aloone, but in enery
5 word of God. And the deuel ladde hym in to an hiz hil,
and schewide to hym alle the rewmes of the world in a
6 moment of tyme; and seide to hym, Y schal gyue to
thee al this power, and the glorie of hem, for to me thei ben
7 gouun, and to whom Y wole, Y gyue hem; therfor if thou
fale down, and worschipe bifore me, alle thingis schulen
8 be thine. And Jhesus answeride, and seide to hym, It is
writun, Thou schalt worschipe thi Lord God, and to hym
9 aloone thou schalt serue. And he ledde hym in to Jeru-
salem, and sette hym on the pynacle of the temple, and
seide to hym, If thou art Goddis sone, sende thi silf fro
10 hennes down; for it is writun, For he hath comaundide to
hise aungels of thee, that thei kepe thee in alle thi weies,
11 and that thei schulen take thee in hondis, lest perauenture
12 thou hurte thi foote at a stoon. And Jhesus answeride, and
seide to him, It is seid, Thou schalt not tempte thi Lord
13 God. And whanne euery temptacioun was enoid, the feend
14 wente awei fro hym for a tyme. And Jhesus turnede azen
in the vertu of the spirit in to Gaulee, and the same wente
15 forth of hym thorou al the cuntre. And he tauzte in the
synagogis of hem, and was magnyfiyd of alle men. And
he cam to Nazareth, where he was norisschid, and entride
aftir his custom in the sabat dai in to a synagoge, and roos to
17 read. And the book of Ysaye, the prophete, was takun to

hym, and as he turnede the book, he found a place, where
 18 it was wrytun, The Spirit of the Lord on me, for which
 thing he anoyntide me; he sente me to preche to pore men,
 19 to hele contrite men in herte, and to preche remyssion
 to prisoneris, and sijt to blynde men, and to delyuere brokan
 men in to remissioun; to preche the 3eer of the Lord ple-
 20 saunt, and the dai of 3eldyng a3en. And whanne he hadde
 closid the book, he 3af a3en to the mynystre, and sat; and
 the 3en of alle men in the synagoge were biholdyng in
 21 to hym. And he bigan to seie to hem, For in this dai
 22 this scripture is fulfillid in 3oure eeris. And alle men 3auen
 witnessyng to hym, and wondriden in the wordis of grace,
 that camen forth of his mouth. And thei seiden, Whether
 23 this is not the sone of Joseph? And he seide to hem,
 Sothel, 3e schulen seie to me this liknesse, Leech, heele
 thi silt. The Farisees seiden to Jhesu, Hou grete things
 han we herd don in Cafarnaum, do thou also here .n thi
 24 cuntre. And he seide, Treuli Y seie to 3ou, that no profete
 25 is resseyued in his owne cuntre. In treuthe Y seie to 3ou,
 that many widowis weren in the daies of Ebe, the prophete,
 in I-rael, whanne heuene was closid thre 3eer and sixe
 monethis, whanne greet hungur was maad in al the erthe;
 26 and to noon of hem was Elye sent, but in to Sarepta of Sydon,
 27 to a widowe. And many meseles weren in Israel, vndur
 Helisee, the prophete, and noon of hem was clensid, but
 28 Naaman of Syye. And alle in the synagoge herynge these
 29 thingis, weren fillid with wraththe. And thei risen vp, and
 drouen hym out with out the citee, and ledden hym to the
 cop of the hil on which her citee was bildid, to caste
 30 hym down. But Jhesus passide, and wente thorou the
 myddil of hem; and cam down in to Cafarnaum, a citee
 31 of Galilee, and there he tau3e hem in sabotis. And thei
 weren astonyed in his techyng, for his word was in power

33 And in her synagoge was a man hauynge an vnclene feend,
 34 and he criede with greet vois, and seide, Suffre, what to vs
 and to thee, Jhesu of Nazareth? art thou comun to leese vs?
 35 Y knowe, that thou art the hooli of God. And Jhesus
 blamede hym, and seide, Were dourbe, and go out fro
 hym. And whanne the feend hadde cast hym forth in
 to the myddil, he wente awei fro hym, and he noyede hym
 36 no thing. And drede was maad in alle men, and thei spaken
 togider, and seiden, What is this word, for in power and vertu
 37 he comaundith to vnclene spiritis, and thei gon out? And
 the fame was pupplischid of him in to ech place of the
 38 cuntre. And Jhesus roos vp fro the synagoge, and entride
 in to the hous of Symount; and the modir of Symountis wijf
 was holdun with grete syneris, and thei preieden hym for
 39 hir. And Jhesus stood ouer hir, and comaundide to the
 feuer, and it lefte hir; and anoon sche roos vp, and seruede
 40 hem. And whanne the sunne wente down, alle that hadden
 syke men with dyuerse langours, ledden hem to hym; and
 he sette his hoondis on ech bi hem silf, and heelde hem.
 41 And feendis wenten out fro manye, and crieden, and seiden,
 For thou art the sone of God. And he blamede, and suffride
 hem not to speke, for thei wisten hym, that he was Crist.
 42 And whanne the dai was come, he ȝede out, and wente in to
 a desert place; and the puple souȝten hym, and thei camen
 to hym, and thei helden hym, that he schulde not go awei
 43 fro hem. To whiche he seide, For also to othere citees
 it bihoueth me to preche the kyngdom of God, for therfor Y
 44 am sent. And he prechide in the synagogis of Galilee.

CAP. V.

1 And it was don, whanne the puple cam fast to Jhesu,
 to here the word of God, he stood bisidis the pool of Gena-

2 sereth, and saiz two bootis stondynge b'sid's the pool; and
 the fischeris weren go down, and waischiden her nettis.
 3 And he wente vp in to a boot, that was Symoundis, and
 preiede hym to lede it a litil fro the loond; and he seet, and
 4 tauzte the puple out of the boot. And as he ceesside to
 speke, he seide to Symount, Lede thou in to the depthe,
 5 and slake ȝoure nettis to take fisch. And Symount an-
 sweride, and seide to hym, Comaundoure, we trauehiden al
 the nyȝt, and token no thing, but in thi word Y schal leye out
 6 the net. And whanne thei hadden do this thing, thei closiden
 togidir a greet multitude of fischis; and her net was brokun.
 7 And thei bikenyden to felawis, that weren in anothir boot,
 that thei schulden come, and helpe hem. And thei camen,
 and filliden bothe the bootis, so that thei weren almost
 8 drenchid. And whanne Symount Petir saiz this thing, he
 felle down to the knees of Jhesu, and seide, Lord, go fro me,
 9 for Y am a synful man. For he was on ech side astonyed,
 and alle that weren with hym, in the takyng of fischis whiche
 10 thei token. Sotheli in lyk maner James and Joon, the sones
 of Zebedee, that weren felowis of Symount Petre. And
 Jhesus seide to Symount, Nyle thou drede, now fro this
 11 tyme thou schalt take men. And whanne the bootis weren led
 vp to the loond, thei lesten alle thingis, and thei sueden hym.
 12 And it was Jon, whanne he was in oon of the ckees, lo!
 a man ful of lepre, and seyng Jhesu felle down on his face,
 and preyede hym, and seide, Lord, if thou wolt, thou maist
 13 make me cleene. And Jhesus held forth his boond, and
 touchide hym, and seide, Y wole, be thou maad cleene.
 14 And anon the lepre passide awei fro hym. And Jhesus
 comaundide to hym, that he schulde seie to no man; But go,
 schewe thou thee to a preest, and offre for thi clensyng,
 15 as Moises had, in to witnessyng to hem. And the word
 walkide aboute the more of hym; and myche puple camen.

16 togidere, to here, and to be heeled of her sicknessis. And
 17 he wente in to desert, and preiede. And it was don in
 oon of the daies, he sat, and tauzte; and there weren
 Farisees sittynge, and doctours of the lawe, that camen of
 eche castel of Galilee, and of Judee, and of Jerusalem; and
 18 the vertu of the Lord was to heele sike men. And lo!
 men heren in a bed a man that was sijk in the palsye,
 19 and thei couzten to bere hym in, and sette bifor hym. And
 thei founden not in what partie thei schulden bere hym
 in, for the puple, and thei wenten on the roof, and bi the
 sclattis thei leeten hym down with the bed, in to the myddil,
 20 bifor Jhesus. And whanne Jhesu saiz the feith of hem, he
 21 seide, Man, thi synnes ben forzouun to thee. And the scribis
 and Farisees bigunnen to thenke, seiynge, Who is this, that
 spekith blasfemyes? who may forzyue synnes, but God
 22 aloone? And as Jhesus knewe the thouhtis of hem, he
 answeide, and seide to hem, What thenken 3e yuele thingis
 23 in 3oure hertes? What is lyster to seie, Synnes ben forzouun
 24 to thee, or to seie, Rise vp, and walke? But that 3e wite,
 that mannus sone hath power in erthe to forzyue synnes, he
 seide to the sijk man in palesie, Y seie to thee, ryse vp, take
 25 thi bed, and go in to thi hous. And anon he roos vp
 bifor hem, and took the bed in which he lay, and wente in to
 26 his hous, and magnyfiede God. And greet wondur took
 alle, and thei magnyfieden God; and thei weren fulfilled with
 greet drede, and seiden, For we han seyn merueilouse thingis
 27 to dai. And after these thingis Jhesus wente out, and saiz a
 puppican, Leuy bi name, sittynge at the tolbothe. And he
 28 seide to hym, Sue thou me; and whanne he hadde left alle
 29 thingis, he roos vp, and saede hym. And Leuy made to hym
 a greet feestie in his hous, and ther was a greet cumpanye
 of puppicans, and of othere that weren with hem, sittynge at
 30 the mete. And Farisees and the scribis of hem grutchiden, and

seiden to hise disciplis, Whi eten 3e and drynken with pup-
 31 plicans and synful men? And Jhesus answeride, and seide
 to hem, Thei that ben hoole han no nede to a leche, but thei
 32 that ben sijke; for Y cam not to clepe iuste men, but synful
 33 men to penaunce. And thei seiden to hym, Whi the dis-
 ciplis of Joon fasten ofte, and maken preieris, also and of
 34 Farisees, but thine eten and drynken? To whiche he seide,
 Whether 3e moun make the sones of the spouse to faste,
 35 while the spouse is with hem? But daies schulen come,
 whanne the spouse schal be takun awei fro hem, and thanne
 36 thei schulen faste in tho daies. And he seide to hem also
 a liknesse; For no man takith a pece fro a newe cloth,
 and puttith it in to an oold clothing; ellis bothe he brekith
 the newe, and the pece of the newe acordith not to the elde.
 37 And no man puttith newe wyne in to oolde botels; ellis
 the newe wyn schal breke the botels, and the wyn schal
 38 be sched out, and the botels schulen perische. But newe
 wyne owith to be put in to newe botels, and bothe ben kept.
 39 And no man drynkyng the elde, wole anoon the newe;
 for he seith, The olde is the betere.

CAP. VI

1 AND it was don in the secounde firste sabat, whanne he
 passid bi cornes, hise disciplis pluckiden eeris of corn; and
 2 thei frotyng with her hondis, eeten. And summe of the
 Farisees seiden to hem, What doon 3e that, that is not
 3 leueful in the sabotis? And Jhesus answeride, and seide to
 hem, Han 3e not redde, what Dauith dide, whanne he hun-
 4 gride, and thei that weren with hym; hou he entride in
 to the hous of God, and took looues of proposicioun, and
 eet, and gaf to hem that weren with hem; whiche looues it was
 5 not leueful to eete, but oonli to prestis. And he seide to

6 hem, For mannus sone is lord, 3he, of the sabat. And it was
 don in another sabat, that he entride in to a synagoge, and
 tauhte. And a man was there, and his riȝt hoond was drie.
 7 And the scribis and Farisees aspieden hym, if he wolde heele
 hym in the sabat, that thei schulden synde cause, whereof
 8 thei schulden accuse hym. And he wiste the thouȝtis of
 hem, and he seide to the man that hadde a drie hoond,
 Rise vp, and stonde in to the myddil. And he roos, and
 9 stood. And Jhesus seide to hem, Y axe 3ou, if it is leueful
 to do wel in the sabat, or yuel? to make a soule saaf, or
 10 to leese? And whanne he hadde biholde alle men aboute, he
 seide to the man, Hold forth thin hoond. And he held
 11 forth, and his hond was restorid to helthe. And thei weren
 fulfillid with vnwisdom, and spaken togidir, what thei schulden
 12 do of Jhesu. And it was don in tho daies, he wente out in
 to an hil to preye; and he was al nyȝt dwellynge in the
 13 preier of God. And whanne the day was come, he clepide
 hise discipulis, and chees twelue of hem, whiche he clepide
 14 also apostolis; Symoun, whom he clepide Petir, and Andrew,
 15 his broȝur, James and Joon, Filip and Bartholomew, Matheu
 and Thomas, James Alphei, and Symount, that is clep.d
 16 Zelotes, Judas of James, and Judas Scarioth, that was tray-
 17 toure. And Jhesus cam down fro the hil with hem, and
 stood in a feeldi place; and the cumpeny of hise discipulis,
 and a greet multiude of puple, of al Judee, and Jerusalem,
 18 and of the see coostis, and of Tyre and Sidon, that camen to
 here hym, and to be heeled of her siknessis; and thei that
 19 weren tranelid of vncleene spiritus, weren heeled. And al puple
 souȝte to touche hym, for vertu wente out of hym, and heeled
 20 alle. And whanne hise iȝen weren cast vp in to hise discipulis,
 he seide, Blessid be 3e, pore men, for the kyngdom of God is
 21 ȝoure. Blessid be 3e, that now hungren, for 3e schulen be
 fulfillid. Blessid be 3e, that now wepen, for 3e schulen leȝe.

22 3e schulen be blessid, whanne men schulen hate 3ou, and
 departe 3ou awei, and putte schenschip to 3ou, and cast out
 23 3oure name as yael, for mannus sone. Joye 3e in that dai,
 and be 3e glad; for lo! 3oure meede is myche in heuene;
 for astir these thingis the fadris of hem diden to prophetis
 24 Netheles wo to 3ou, riche men, that han 3oure coamfort.
 25 Wo to 3ou that ben fulfillid, for 3e schulen hungre. Wo to
 26 3ou that now leizen, for 3e schulen morne, and wepe. Wo to
 3ou, whanne alle men schulen blesse 3ou; astir these thingis
 27 the fadris of hem diden to profetis. But Y seie to 3ou that
 heren, loue 3e 3oure enemyes, do 3e wel to hem that hatiden
 28 3ou; blesse 3e men that cursen 3ou, preye 3e for men that
 29 defamen 3ou. And to him that smyth thee on o cheeke,
 schewe also the tothir; and fro hym that takith awei fro thee
 30 a cloth, nyle thou forbede the coote. And 3yue to eche that
 axith thee, and if a man takith awei tho thingis that ben
 31 thine, axe thou not a3en. And as 3e wolen that men do
 32 to 3ou, do 3e also to hem in lyk maner. And if 3e louen
 hem that louen 3ou, what thanke is to 3ou? for synful men
 33 louen men that louen hem. And if 3e don wel to hem that
 don wel to 3ou, what grace is to 3ou? synful men don this
 34 thing. And if 3e leenen to hem of whiche 3e hopen to take
 a3en, what thanke is to 3ou? for synful men leenen to
 35 synful men, to take a3en as myche. Netheles loue 3e 3oure
 enemyes, and do 3e wel, and leene 3e, hopeinge no thing
 therof, and 3oure mede schal be myche, and 3e schulen
 be the sones of the He3est, for he is benygne on vnkynde
 36 men and yuele men. Therfor be 3e merciful, as 3oure fadir is
 37 merciful. Nyle 3e deme, and 3e schulen not be demed.
 Nyle 3e condempne, and 3e schulen not be condempned;
 38 for 3yue 3e, and it schal be for3ouun to 3ou. 3yue 3e, and it
 schal be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum
 a good mesure, and wel fillid, and schakun togidir, and ouer-

flowynge; for bi the same mesure, bi whiche 3e meeten,
 39 it schal be metun agen to 3ou. And he seide to hem a
 lknese, Whether the blynde may leede the blynde? ne fallen
 40 thei not bothe in to the dicke? A disciple is not aboute the
 maistir; but eche schal be perfite, if he be as his maister.
 41 And what seest thou in thi brotheris i3e a moot, but thou
 42 biholdist not a beem, that is in thin owne i3e? Or hou maist
 thou seie to thi brother, Brothir, suffre, Y schal caste out the
 moot of thin i3e, and thou biholdist not a beem in thin owne
 i3e? Ipocrite, first take out the beem of thin i3e, and thanne
 43 thou schalt se to take the moot of thi brotheris i3e. It is not
 a good tree, that makith yuel fruytis, nether an yuel tree, that
 44 makith good fruytis; for every tre is knowun of his fruyt.
 And men gaderen not figus of thomes, nether men gaderen a
 45 grape of a buysche of breis. A good man of the good
 tresoure of his herte bryngith forth good thingis, and an yuel
 man of the yuel tresoure bryngith forth yuel thingis; for
 46 of the plente of the herte the mouth spekith. And what
 clepen 3e me, Lord, Lord, and doon not tho thingis that
 47 Y seie. Eche that cometh to me, and herith my wordis, and
 48 doith hem, Y schal schewe to 3ou, to whom he is lyk. He
 is lyk to a man that bi dith an hous, that diggide deepe, and
 sette the foundement on a stoon. And whanne greet flood
 was maad, the flood was hurld to that hous, and it mizte
 49 not moue it, for it was found.d on a sad stoon. But he that
 herith, and doith not, is lyk to a man bldynge his hous
 on erthe with outen foundement; in to which the flood
 was hurld and anoon it felle down; and the fallyng down of
 that hous was maad greet.

CAP. VII.

1 AND whanne he hadde fulfillid alle hise wordis in to
 2 the eeris of the puple, he entride in to Cafarnaum. But

a seruaunt of a centurien, that was precious to hym, was
 3 sijck, and drawynge to the deeth. And whanne he hadde
 herd of Jhesu, he sente to hym the eldere men of Jewis,
 and preiede hym, that he wolde come, and heele his seruaunt.
 4 And whanne thei camen to Jhesu, thei preieden hym bisili,
 and seiden to hym, For he is worthi, that thou graunte to
 5 hym this thing; for he loueth oure folk, and he bildide to vs
 6 a synagoge. And Jhesus wente with hem. And whanne he
 was not fer fro the hous, the centurien sente to hym freendis,
 and seide, Lord, nyle thou be trauelid, for Y am not worthi,
 7 that thou entre vnder my roof; for which thing and Y
 demede not my silf worthi, that Y come to thee; but seie
 8 thou bi word, and my child schal be helid. For Y am a man
 ordeyned vndur power, and haue knyztis vndur me; and Y
 seie to this, Go, and he goith, and to anothis, Come, and he
 cometh, and to my seruaunt, Do this thing, and he doith.
 9 And whanne this thing was herd, Jhesus wondride; and
 seide to the puple suyng hym, Treuli Y seie to 3ou, nether
 10 in Israel Y foond so greet feith. And thei that weren sent,
 turneden a3en home, and founden the seruaunt hool, which
 11 was sijck. And it was don aftirward, Jhesus wente in to a
 citee, that is clepid Naym, and hise disciplis; and ful greet
 12 puple wente with hym. And whanne he cam ny3 to the 3ate
 of the citee, lo! the sone of a womman that hadde no mo
 children, was borun out deed; and this was a widowe; and
 13 myche puple of the citee with hir. And whanne the Lord
 Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to
 14 hir, Nyle thou wepe. And he cam ny3, and touchide the
 beere; and thei that baren stoden. And he seide, 3onge
 15 man, Y seie to thee, rise vp. And he that was deed sat vp
 a3en, and bigan to speke; and he 3af hym to his modir.
 16 And drede took alle men, and thei magnyfieden God, and
 seiden, For a grete profete is rysun among vs, and, For

17 God hath visitid his puple. And this word wente out of
 18 hym in to al Judee, and in to al the cuntre aboute. And
 19 Joones disciplis toolden hym of alle these thingis. And Joon
 clepde tweyn of hise disciplis, and sente *hem* to Jhesu, and
 seide, Art thou he that is to come, or abiden we anothir?
 20 And whanne the men cam to hym, thei seiden, Joon Baptist
 sente vs to thee, and seide, Art thou he that is to come, or we
 21 abiden anothir? And in that our he heelide many men
 of her sijknessis, and woundis, and yuel spiritis; and he gaf
 22 sight to many blynde men. And Jhesus answerde, and seide
 to hem, Go ye aȝen, and telle ye to Joon tho thingis that
 ye han herd and seyn; blynde men seyn, crokid men goen,
 mesels ben maad cleene, deaf men heren, deed men risen
 23 aȝen, pore men ben takun to prechyng of the gospel. And
 24 he that schal not be sclaunderid in me, is blessid. And
 whanne the messangeris of Joon weren go forth, he bigan to
 25 seie of Joon to the puple, What wenten ye out in to desert to
 26 se? a reed waggid with the wynd? But what wenten ye out
 to se? a man clothid with softe clothis? Lo! thei that ben
 in precious cloth and in delicis, ben in kyngis housis. But
 what wenten ye out to se? a profete? Ȝe, Y seie to ȝou, and
 27 more than a profete. This is he, of whom it is writun, Lo!
 Y sende myn aungel bifor thi face, which schal make thi
 28 weie redi bifor thee. Certis Y seie to ȝou, there is no man
 more prophete among children of wymmen, than is Joon;
 but he that is lesse in the kyngdom of heuenes, is more than
 29 he. And al the puple berynge, and pupplicants, that hadden
 30 be baptisid with baptym of Joon, iustifieden God; but the
 Farisees and the wise men of the lawe, that weren not
 baptisid of hym, dispisiden the counsel of God aȝens hem
 31 self. And the Lord seide, Therfor to whom schal Y seie men
 32 of this generacioun lijk, and to whom ben thei lijk? Thei
 ben lijk to children sittynge in chepyng, and spekyng

togider, and sciynge, We han sungun to 3ou with pipis, and
 3e han not daunsid; we han maad mornyng, and 3e han not
 33 wept. For Joon Baptist cam, nethir etynge breed, ne drynk-
 34 ynge wyne, and 3e seyen, He hath a feend. Mannus sone
 cam etynge and drynkyng, and 3e seien, Lo! a man a
 deuourer, and drynkyng wyne, a frend of puppicans and
 35 of synful men And wisdom is iustified of her sones. But
 36 oon of the Farisees preiede Jhesu, that he schulde ete with
 hym. And he entride in to the hous of the Farise, and sat at
 37 the mete. And lo a synful womman, that was in the citee,
 as sche knewe, that Jhesu sat at the mete in the hous of the
 38 Farisee, sche brouzte an alabaustre box of oynement; and
 sche stood bihynde bysidis hise feet, and bigan to moiste hise
 feet with teeris, and wipide with the heeris of hir heed, and
 39 kiste hise feet, and anoyntide with oynement. And the
 Farise seynge, that hadde clepide hym, seide within hym silf,
 seynge, If this were a prophete, he schulde wite who and
 what maner womman it were that touchith hym, for sche
 40 is a synful womman. And Jhesus answeride, and seide to
 hym, Symount, Y haue sumthing to seie to thee. And he
 41 seide, Maistr, seie thou. And he answeride, Twei dettouris
 weren to o lener; and oon au3t fyue hundrid pans, and the
 42 other fifti; but whanne thei hadden not wherof thei schulden
 geelde, he for3af to bothe. Who thanne loueth hym more?
 43 Symount answeride, and seide, Y gesse, that he to whom
 he for3af more. And he answeride to hym, Thou hast demyd
 44 r3gtli. And he turnede to the womman, and seide to Sym-
 mount, Seest thou this womman? I entride into thin hous,
 thou 3af no watir to my feet; but this hath moistid my feet
 45 with teeris, and wipide with hir heeris. Thou hast not 3ouun
 to me a cosse; but this, sithen sche entride, ceesside not to
 46 kisse my feet. Thou anoyntidist not myn heed with oile;
 47 but this anoyntide my feet with oynement. For the which

thing Y scie to thee, many synnes ben forȝouun to hir,
 for sche hath loued myche; and to whom is lesse forȝouun,
 48 he loueth lesse. And Jhesus seide to hir, Thi synnes ben
 49 forȝouun to thee. And thei that saten to gider at the mete,
 bigunnen to seie with ynne hem self, Who is this that for-
 50 ȝyueþ synnes. But he seide to the womman, Thi feith hath
 maad thee saaf; go thou in pees.

CAP. VIII.

1 AND it was don aftirward, and Jhesus made iourney bi
 citees and castels, prechyng and euangelisynge the rewme
 2 of God, and twelue with hym; and sum wymmen that weren
 heeld of wickid spiritis and sijknness, Marie, that is clepid
 3 Maudeleyn, of whom seuene deuelis wenten out, and Joone,
 the wijf of Chause, the procuratoure of Eroude, and Susanne,
 and many othir, that mynystriden to hym of her ritchesse.
 4 And whanne myche puple was come togidir, and men bigeden
 5 to hym fro the citees, he seide bi a symylitude, He that
 sowith, ȝede out to sowe his seed. And while he sowith,
 sum fel bisidis the weie, and was defouled, and briddis of
 6 the eir eten it. And othir fel on a stoon, and it sprunge vp,
 ; and driede, for it hadde not moysture. And othir fel among
 thornes, and the thornes sprongen vp togider, and strang-
 8 liden it. And othir fel in to good erthe, and it sprungen
 made an hundrid foold fruyt. He seide these thingis, and
 9 criede, He that hath eiris of heryng, here he. But hise
 10 discipulis axiden him, what this parable was. And he seide
 to hem, To ȝou it is grauntid to knowe the pryuate of the
 kyngdom of God; but to othir men in parablis, that thei
 11 seyng se not, and thei heryng vnderstonde not. And
 12 this is the parable. The seed is Goddis word; and thei
 that ben bisidis the weie, ben these that heren, and aftir-

ward the seend cometh, and takith awei the word fro her
 13 herte, lest thei bileuyng be maad saaf. But thei that *fel*
 on a stoon, ben these that whanne thei han herd, resseyuen
 the word with ioye. And these han not rootis; for at
 a tyme thei bileuen, and in tyme of temptacioun thei goen
 14 awei. But that that *fel* among thornes, ben these that
 herden, and of b. synnessis, and ritchessis, and lustis of lijf
 thei gon forth, and ben stranghd, and bryngen forth no
 15 fruyt. But that that *fel* in to good erthe, ben these that,
 in a good herte, and best heren the word, and holdun, and
 16 brengen forth fruyt in pacience. No man listneth a lanterne,
 and hiltith it with a vessel, or puttith it yndur a bed, but on a
 17 candilstike, that men that entren seen list. For ther is no
 priuei thing, which schal not be openyd, nether hid thing,
 18 which schal not be knowun, and come in to open. Therfor
 se 3e, hou 3e heren; for it schal be 3ouun to hym that hath,
 and who euer hath not, also that that he weneth that he
 19 haue, schal be takun awei fro hym. And his modir and
 britheren camen to hym; and thei myzten not come to hym
 20 for the pup.e. And it was teeld to hym, Thi modir and
 thi bntheren stonden with outforth, willynge to se thee.
 21 And he answerde, and seide to hem, My modir and my
 britheren ben these, that heren the word of God, and doon
 22 it. And it was don in oon of daies, he wente vp in to a
 boot, and hise disciplis. And he seide to hem, Passe we
 23 ouer the see. And thei wenten vp. And while thei rowiden,
 he slepte. And a tempest of wynde cam down in to the
 watur, and thei weren dryuun hidur and thidur with wawis,
 24 and weren in perel. And thei camen ny3, and residen
 hym, and seiden, Comaundoure, we perischen. And he
 roos, and blamyde the wynde, and the tempest of the watur;
 25 and it ceesside, and pesibilte was maad. And he seide to
 hem, Where is 3oure feith? Which dredyng wondriden,

and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeien to hym.

26 And thei rowiden to the cuntree of Gerasenus, that is agens
 27 Galilee. And whanne he wente out to the loond, a man ran to hym, that hadde a deuel long tyme, and he was not clothed
 28 with cloth, nether dwellide in hous, but in sepulcris. This, whanne he saw Jhesu, fel doun bifor hym, and he crynge with a greet vois seide, What to me and to thee, Jhesu, the sone of the highest God? Y biseche thee, that thou
 29 turmente not me. For he comaundide the vncleene spirit, that he schulde go out fro the man. For he took hym ofte tymes, and he was boundun with cheynes, and kept in stockis, and, whanne the boondis weren brokun, he was
 30 lad of deuels in to desert. And Jhesus axide hym, and seide, What name is to thee? And he seide, A legioun; for many deuels weren entrid in to hym. And thei preyden hym, that he schulde not comaunde hem, that thei schulden
 31 go in to helle. And there was a flok of many swyne lesewunge in an hil, and thei preieden hym, that he schulde suffre
 32 hem to entre in to hem. And he suffride hem. And so the deuels wenten out fro the man, and entriden in to the swyne; and with a birre the flok wente heedlyng in to the
 33 pool and was drenchid. And whanne the hirdis sayn this thing don, thei flowen, and tolden in to the cite, and in
 34 to the townes. And thei zeden out to se that thing that was don. And thei camen to Jhesu, and thei founden the man sittynge clothid, fro whom the deuels wenten out, and
 35 in hool mynde at hise feet; and thei dredden. And thei that sayn tolden to hem, how he was maad hool of the legioun.
 36 And al the multitude of the cuntre of Gerasenus preiede hym, that he schulde go fro hem, for thei werun holdun with greet drede. He wente vp in to a boot, and turnede agen
 37 And the man of whom the deuels weren gon out, preide

hym, that he schulde be with hym. Jhesus lefte hym, and
 39 seide, Go aȝen in to thin hous, and telle hou grete thingis
 God hath don to thee. And he wente thorow al the cite,
 and prechide, hou grete thingis Jhesus hadde don to hym.
 40 And it was don, whanne Jhesus was gon aȝen, the puple
 41 resseyuede hym; for alle weren abidynghe hym. And lo!
 a man, to whom the name *was* Jayrus, and he was prynce
 of a synagoge; and he fel down at the feet of Jhesu, and
 42 preiede hym, that he schulde entre in to his hous, for he
 hadde but o douȝter almost of twelue ȝeer eelde, and sche
 was deed. And it bifel, the while he wente, he was thrungun
 43 of the puple. And a womman that hadde a flux of blood
 twelue ȝeer, and hadde spendid al hir catel in leechis, and
 44 sche miȝte not be curid of ony, and sche cam nyȝ bihynde,
 and touchide the hem of his cloth, and anon the fluxe of
 45 hir blood ceesside. And Jhesus seide, Who is that touchide
 me? And whanne alle men denyeden, Petre seide, and thei
 that weren with hym, Comaundour, the puple thristen, and
 46 disesen thee, and thou seist, Who touchide me? And Jhe-
 sus seide, Summan hath touchid me, for that vertu ȝede out
 47 of me. And the womman seynghe, that it was not hid fro
 hym, cam tremblynghe, and fel down at hise feet, and for
 what cause sche hadde touchid hym sche schewide bifor
 48 al the puple, and hou anon sche was helid. And he seide
 to hir, Douȝtir, thi feith hath maad thee saaf; go thou in
 49 pees. And ȝit while he spak, a man cam fro the prince
 of the synagoge, and seide to hym, Thi douȝtir is deed,
 50 nyle thou trauel the maister. And whanne this word was
 herd, Jhesus answeride to the fadir of the damysel, Nyle
 thou drede, but bileue thou oonli, and sche schal be saaf.
 51 And whanne he cam to the hous, he suffride no man to
 entre with hym, but Petir and Joon and James, and the
 52 fadir and the modir of the damysel. And alle wepten, and

bewelleden hir. And he seide, Nyle 3e wepe, for the damysel
 53 is not deed, but slepith. And thei scorneden hym, and
 54 wisten that sche was deed. But he helde hir boond, and
 55 criede, and seide, Damysel, rise vp. And hir spirit turnede
 azen, and sche roos anon. And he comaundide to 3yle
 56 to hir to ete. And hir fadir and modir wondriden greeth;
 and he comaundide hem, that thei schulden not seie to ony
 that thing that was don.

CAP. IX.

1 AND whanne the twelue apostlis weren clepid togidre,
 Jhesus gaf to hem vertu and power on alle deuelis, and that
 2 thei schulden heele syknessis. And he sente hem for to
 3 preche the kyngdom of God, and to heele sijk men. And
 he seide to hem, No thing take 3e in the weie, nether 3erde,
 ne scrippe, neither breed, ne money, and neither haue 3e two
 4 cootis. And in to what hous that 3e entren, dwelle 3e there,
 5 and go 3e not out fro thennus. And who euer resseyuen
 not 3ou, go 3e out of that citee, and schake 3e of the poudir
 6 of 3oure feet in to witnessyng on hem. And thei 3eden
 forth, and wenten aboute bi castels, prechyng and helyng
 7 every where. And Eroude tetrak herde alle thingis that
 8 weren don of hym, and he doutide, for that it was seide of
 sum men, that Joon was risen fro deth; and of summen,
 that Elie hadde apperid; but of othere, that oon of the elde
 9 prophets was risun. And Eroude seide, Y haue biheedid
 Joon; and who is this, of whom Y here siche thingis?
 10 And he souzte to se hym. And the apostlis turneden azen,
 and tolden to hym alle thingis that thei hadden don. And
 he took hem, and wente biidis in to a desert place, that is
 11 Bethsada. And whanne the puple knewen this, thei folewiden
 hym. And he resseyuede hem, and spak to hem of the

kyngdom of God; and he beelde hem that hadden neede of
 12 cure. And the dai bigan to bowe down, and the twelue
 camen, and seiden to hym, Leeue the puple, that thei go, and
 turne in to castels and townes, that ben aboute, that thei
 13 fynde mete, for we ben here in a desert place. And he
 seide to hem, ȝyue ȝe to hem to ete. And thei seiden,
 Ther ben not to vs mo than fyue looues and twei fischis,
 but peraventure that we go, and bie meetis to al this puple.
 14 And the men weren almost fyue thousynde. And he seide
 to hise disciplis, Make ȝe hem sitte to mete bi cumpanyes,
 15 a fifti to gidir. And thei diden so, and thei maden alle men
 16 sitte to mete. And whanne he hadde take the fyue looues
 and twei fischis, he biheeld in to heuene, and blesside hem,
 and brak, and delide to hise disciplis, that thei schulden sette
 17 forth bifor the cumpanyes. And alle men eeten, and weren
 fulfilled; and that that lefte to hem of brokun metis was
 18 takun vp, twelue cofyns. And it was don, whanne he was
 aloone preyinge hise disciplis weren with hym, and he axide
 19 hem, and seide, Whom seien the puple that Y am? And
 thei answenden, and seiden, Joon Baptist, othir *seien* Ehe,
 20 and othir *seien*, o profete of the formere is risun. And he
 seide to hem, But who seien ȝe that Y am? Symount Petir
 21 answeride, and seide, The Crist of God. And he blamyng
 22 hem comaundide that thei schulden seie to no man and
 seide these thingis, For it bihoueth mannus sone to suffre
 many thingis, and to be repreued of the elder men, and of
 the pryncis of prestis, and of scribis, and to be slayn, and the
 23 thridde dai to rise agen. And he seide to alle, If ony wole
 come astir me, denye he hym silf, and take he his cross euery
 24 dai, and sue he me. For he that wole make his lijf saaf
 schal leese it; and he that leesth his lijf for me, schal make
 25 it saaf. And what profitith it to a man, if he wynne al the
 26 world, and leese hymself, and do peiryng of him self. For

who so schameth me and my wordis, mannus sone schal
 schame hym, whanne he cometh in his maieste, and of the
 27 fadris, and of the hooli aungels. And Y seie to 3ou, verily
 ther ben summe stondynge here, whiche schulen not taste
 28 deeth, til thei seen the rewme of God. And it was don afir
 these wordis almost eizte daies, and he took Petre and James
 29 and Joon, and he stiede in to an hil, to preye. And while
 he preiede, the liclesse of his cheer was chaungid, and his
 30 clothing was whit schynynge. And lo! two men spaken
 31 with hym, and Moises and Hele weren seen in maieste;
 and thei sayn his goyng out, which he schulde fulfille in
 32 Jerusalem. And Petre, and thei that weren with hym, weren
 heuy of sleep, and thei wakyng saen his majeste, and the
 33 twey men that stoden with hym. And it was don, whanne
 thei departiden fro hym, Petir seide to Jhesu, Comaundour,
 it is good that we be here, and make we here thre tabernacles,
 oon to thee, and oon to Moises, and oon to Elie. And he
 34 wiste not what he schulde seie. But while he spak these
 thingis, a cloude was maad, and ouerschadewide hem; and
 35 thei dreden, whanne thei entriden in to the cloude. And
 a vois was maad out of the cloude, and seide, This is my
 36 derworth sone, here 3e hym. And while the vois was maad,
 Jhesu was foundun aloone. And thei weren stille, and to
 no man seiden in tho daies oujt of tho thingis, that thei
 37 hadden seyn. But it was doon in the dai suyng, whanne
 38 thei camen doun of the hil, myche puple mette hem. And
 lo! a man of the cumpany criede, and seide, Maister, Y
 39 biseche thee, bholde my sone, for Y haue no mo; and lo!
 a spirit takith hym, and sudenli he crieth, and hurthly doun,
 and to-drawith hym with some, and vnneth he goith awei
 40 al to-drawynge hym. And Y preiede thi disciplis, that thei
 41 schulden caste hym out, and thei myzten not. And Jhesus
 answerde and seide to hem, Al vnfeithful generacioun and

weiward, hou long schal Y be at 3ou, and suffre 3ou? brynge
 42 hidur thi sone. And whanne he cam ny3 the deuel hurldide
 hym down, and to-braidide hym. And Jhesus blamyde the
 vncleue spirit, and heelide the child, and 3eldide him to his
 43 fadir. And alle men wondriden greetli in the gretnesse of
 God. And whanne alle men wondriden in alle thingis that
 44 he dide, he seide to hise disciplis, Putte 3e these wordis in
 3oure hertis, for it is to come, that mannus sone be bitrayed
 45 in to the hondis of men. And thei knewen not this word,
 and it was hid bifor hem, that thei feeliden it not; and thei
 46 dredden to axe hym of this word. But a thou3t entride in
 47 to hem, who of hem schulde be grettest. And Jhesu, seyng
 the thou3tus of the herte of hem, took a child, and settide
 48 hym bisidis hym; and seide to hem, Who euer resseyueth
 this child in my name, resseyueth me; and who euer
 resseyueth me, resseiue him that sente me; for he that
 49 is leest among 3ou alle, is the grettest. And Joon an-
 sweride and seide, Comaundoure, we sayn a man castyng
 out feendis in thi name, and we han forbedun hym, for
 50 he sueth not thee with vs. And Jhesus seide to hym, Nyle
 51 3e forbede, for he that is not agens vs, is for vs. And it
 was don, whanne the daies of his takyng vp weren fulfillid,
 52 he settide faste his face, to go to Jerusalem, and sente
 messangeris bifor his 3yt. And thei 3eden, and entriden
 53 in to a citee of Samaritans, to make redi to hym. And thei
 resseyueden not hym, for the face was of hym goynge in to
 54 Jerusalem. And whanne James and Joon, hise disciplis,
 seyn, thei seiden, Lord, wolt thou that we seien, that fier
 55 come doun fro heuene, and waste hem? And he turnede,
 and blamyde hem, and seide, 3e witen not, whos spiritis 3e
 56 ben; for mannus sone cam not to leese mennus soulis,
 57 but to saue. And thei wenten in to another castel. And
 it was don, whanne thei walkeden in the weie, a man seide

58 to hym, Y schal sue thee, whidur euer thou go. And
 Jhesus seide to hym, Foxis han dennes, and briddis of the
 eir *han* nestis, but mannus sone bath not where he reste
 59 his heed. And he seide to another, Sue thou me. And
 he seide, Lord, suffre me first to go, and birie my fadir.
 60 And Jhesus seide to hym, Suffre that deede men birie hir
 deede men; but go thou, and telle the kyngdom of God.
 61 And another seide, Lord, Y schal sue thee, but first suffre
 62 me to lecue alle thingis that ben at hoom. And Jhesus
 seide to hym, No man that puttith his hoond to the plou,3
 and biholdynge backward, is able to the rewme of God.

CAP. X.

1 AND aftir these thingis the Lord Jhesu ordeynede also
 othir seuenti and tweyn, and sente hem bi tweyn and tweyn
 bifor his face in to euery citee and place, whidir he was to
 2 come. And he seide to hem, There *is* myche ripe corn,
 and fewe werke men; therfor preie 3e the lord of the ripe
 3 corn, that he sende werke men in to his ripe corn. Go
 4 3e, lo! Y sende 3ou as lambren among wolues. *Therfor*
 nyle 3e bere a sachel, nethir scrippe, nethir schoon, and
 5 greete 3e no man bi the were. In to what hous that 3e
 6 entren, first seie 3e, Pees to this hous. And if a sone of pees
 be there, 3oure pees schal reste on hym; but if noon, it schal
 7 turne agen to 3ou. And dwelle 3e in the same hous, etynge
 and drynkyng the thingis that ben at hem; for a werk
 man is worthi his hire. Nyle 3e passe from hous in to hous.
 8 And in to what euer citee 3e entren, and thei resseyuen 3ou,
 9 ete 3e the thingis that ben set to 3ou, and heele 3e the sijke
 men that ben in that citee. And seie 3e to hem, The kyng-
 10 dom of God schal neije in to 3ou. In to what citee 3e
 entren, and thei resseyuen 3ou not, go 3e out in to the

11 streetis of it, and seie þe, We wipen of azens þou the poudir
 that cleued to vs of þoure citee; netheles wite þe this thing,
 12 that the rewme of God schal come nyȝ. Y seie to þou, that
 to Sodom it schal be esiere than to that citee in that dai.
 13 Wo to thee, Corosaym; wo to thee, Bethsaida: for if in
 Tyre and Sidon the vertues hadden be don, whiche han
 be don in þou, sum tyme thei wolden haue sete in heyre and
 14 asches, and haue don penaunce. Netheles to Tire and Sidon
 15 it schal be esiere in the doom than to þou. And thou,
 Cafarnaum, art enhaunsid til to heuene; thou schalt be
 16 drenchid til in to helle. He that herith þou, herih me;
 and he that dispisith þou, dispisith me; and he that dispisith
 17 me, dispisith hym that sente me. And the two and seuenti
discipulis turneden agen with ioye, and seiden, Lord, also
 18 deuelis ben suget to vs in thi name. And he seide to hem,
 19 Y saiȝ Sathnas fallynge down fro heuene, as leit. And lo!
 Y haue þouun to þou power to trede on serpentis, and on
 scorpouns, and on al the vertu of the enemy, and nothing
 20 schal anoye þou. Netheles nyle þe ioye on this thing, that
 spiritus ben suget to þou; but ioye þe, that þoure names ben
 21 wntun in heuenes. In tulk our he gladide in the Hooh
 Goost, and seide, Y knouleche to thee, fadir, Lord of
 heuene and of erthe, for thou hast hid these thingis fro
 wise men and prudent, and hast schewid hem to smale
 22 children. Ȝhe, fadir, for so it pleside bifor thee. Alle
 thingis ben þouun to me of my fadir, and no man woot,
 who is the sone, but the fadir; and who is the fadir, but
 23 the sone, and to whom the sone wole schewe. And he
 turnede to hise discipulis, and seide, Blessid *ben* the iȝen,
 24 that seen tho thingis that þe seen. For Y seie to þou,
 that many prophetis and kyngis wolden haue seie tho
 thingis, that þe seen, and thei sayn not; and here tho thingis,
 25 that þe heren, and thei herden not. And lo! a wise man

of the lawe ros vp, temptynge hym, and seiynge, Maister,
26 what thing schal Y do to haue euerlastynge lijf? And he
seide to hym, What is writun in the lawe? hou red.st thou?
27 He answeride, and seide, Thou schalt loue thi Lord God
of al thin herte, and of al thi soule, and of alle thi strengthis,
28 and of al thi mynde; and thi neyghore as thi silf. And
Jhesus seide to hym, Thou hast answerid riht; do this
29 thing, and thou schalt lyue. But he willynge to iustifie hym
30 silf, seide to Jhesu, And who is my neyghore? And Jhesu
biheld, and seide, A man cam down fro Jerusalem in to
Jerico, and fel among theues, and thei robbiden hym, and
woundiden hym, and wente awei, and lesten the man half
31 alyue. And it bifel, that a prest cam down the same weie,
32 and passide forth, whanne he hadde seyn hym. Also a
dekene, whanne he was bisidis the place, and saiz him,
33 passide forth. But a Samaritan, goynge the weie, cam
bisidis hym; and he siz hym, and hadde reuthe on hym;
34 and cam to hym, and boond togidir hise woundis, and helde
in oyle and wyne; and leide hym on his beest, and ledde
35 in to an ostriu, and dide the cure of hym. And another
dai he brougte forth twey pans, and 3af to the ostiler, and
seide, Haue the cure of hym; and what euer thou schalt
36 3yue ouer, Y schal 3elde to thee, whanne Y come agen.
37 Who of these thre, semeth to thee, was neyghore to hym,
38 that fel among theues? And he seide, He that dide merci
in to hym. And Jhesus seide to hym, Go thou, and do
39 thou on lijk maner. And it was don, while thei wenten,
he entride in to a castel; and a womman, Martha bi name,
39 resseyuede hym in to hir hous. And to this was a sistir,
Marie bi name, which also sat bisidis the feet of the Lord,
40 and herde his word. But Martha bisiede aboute the ofte
seruyce. And sche stood, and seide, Lord, takist thou
no kepe, that my sistir hath left me aloone to serue?

41 therfor seie thou to hir, that sche helpe me. And the
 Lord answerde, and seide to hir, Martha, Martha, thou
 42 art bysi, and art troublid aboute ful many thingis; but o
 43 thing is necessarie. Marie hath chosun the best part, which
 schal not be takun awei fro hir.

CAP. XI.

1 AND it was don, whanne he was preiynge in a place, as
 he ceesside, oon of hise disciplis seide to hym, Lord, teche
 2 vs to preye, as Joon tauhte hise disciplis. And he seide to
 hem, Whanne 3e preien, seie 3e, Fadir, halewid be thi name.
 3 Thi kyngdom come to. 3yue to vs to dai oure ech daies
 4 breed. And for3yue to vs oure synnes, as we for3yuen to
 ech man that owith to vs. And lede vs not in to tempta-
 5 cion. And he seide to hem, Who of 3ou schal haue a
 freend, and schal go to hym at mydny3t, and schal seie
 6 to hym, Freend, leene to me thre looues; for my freend
 cometh to me fro the weie, and Y haue not what Y schal
 7 sette bifor hym. And he with ynforth answeere and seie,
 Nyle thou be heuy to me; the dore is now schit, and my
 children ben with me in bed; Y may not rise, and 3yue
 8 to thee. And if he schal dwelle sul knockynge, Y seie
 to 3ou, thou3 he schal not rise, and 3yue to him, for that
 that he is his freend, netheles for his contynuel axyng he
 schal ryse, and 3yue to hym, as many as he hath nede to.
 9 And Y seie to 3ou, axe 3e, and it schal be 3ouan to 3ou;
 sake 3e, and 3e schulen fynde; knocke 3e, and it schal
 10 be openyd to 3ou. For ech that axith, takith, and he that
 sekith, fyndith; and to a man that knockith, it schal be
 11 openyd. Therfor who of 3ou axith his fadir breed, whether
 he schal 3yue hym a stoon? or if he axith fisch, whether
 12 he schal 3yue hym a serpent for the fisch? or if he axe

13 an eye, whether he schal a reche hym a scorpioun? Therfor
 if ȝe, whanne ȝe ben yuel, kunnen ȝyue good ȝifus to ȝoure
 children, hou myche more ȝoure fadir of heuene schal ȝyue
 14 a good spirit to men that axith him. And Jhesus was
 castynge out a feend, and he was doumbe. And whanne
 he hadde cast out the feend, the doumbe man spak; and
 15 the puple wondride. And sum of hem seiden, In Belsabub,
 16 prince of deuelis, he castith out deuelis. And othir temptinge
 17 axiden of hym a tokene fro heuene. And as he saiȝ the
 thouȝtis of hem, he seide to hem, Euery rewme departid
 agens it silf, schal be desolat, and an hous schal falle on
 18 an hous. And if Sathanas be departid agens hym silf, hou
 schal his rewme stonde? For ȝe seien, that Y caste out
 19 feendis in Belsabub. And if Y in Belsabub caste out fendis,
 in whom casten out ȝoure sones? Therfor thei schulen be
 20 ȝoure domesmen. But if Y caste out fendis in the syngir
 of God, thanne the rewme of God is comun among ȝou.
 21 Whanne a strong armed man kepith his hous, alle thingis
 22 that he weldith ben in pees. But if a stronger than he
 come vpon hym, and ouercome hym, he schal take awei
 al his armere, in which he tristide, and schal de.e abrood
 23 his robes. He that is not with me, is agens me; and he
 24 that gederith not togidir with me, scaterith abrood. Whanne
 an vnclene spirit goth out of a man, he wandrith bi drie
 places, and sekith reste; and he fyndynge not, seith, Y
 schal turne agen in to myn hous, fro whannes Y cam out.
 And whanne he cometh, he fyndith it clased with besyms,
 and ayre arayed. Thanne he goth, and takith with hym
~~seven~~ othere spirits worse than hym silf, and thei entren,
 and dwellen there. And the laste thingis of that man ben
~~worse~~ worse than the formere. And it was don, whanne
 he hadde seid these thingis, a womman of the rumpanye
~~was~~ of wys, and seide to hym, Blessid be the wombe

that bare thee, and *blessid be* the tetis that thou hast soken.
 28 And he seide, But 3he *blessid be* thei, that heren the word
 29 of God, and kepen it. And whanne the puple runnen
 togidere, he bigan to seie, This generacioun is a weiward
 generacioun; it sekith a token, and a tokene schal not
 30 be 3ouun to it, but the tokene of Jonas, the profete. For as
 Jonas was a tokene to men of Nynyue, so mannus sone schal
 31 be to this generacioun. The queen of the south schal rise in
 doom with men of this generacioun, and schal condempne
 hem; for sche cam fro the endis of the erthe, for to here
 the wisdom of Salomon, and lo! here is a gretter than
 32 Salomon. Men of Nynyue schulen rise in doom with this
 generacioun, and schulen condempne it: for thei diden
 penaunce in the prechyng of Jonas, and lo! here is a
 33 gretter than Jonas. No man tendith a lanterne, and puttith
 in hidils, nether vndur a buyschel, but on a candilstike, that
 34 thei that goen in, se l3zt. The lanterne of thi bodi is thin
 i3e; if thin i3e be symple, al thi bodi schal be l3zt; but if it
 35 be weyward, al thi bodi schal be derkful. Therfor se thou,
 36 lest the l3zt that is in thee, be derknessis. Therfor if al
 thi bodi be br3zt, and haue no part of derknessis, it schal
 be al br3zt, and as a lanterne of br3ztneße it schal 3yue l3zt
 37 to thee. And whanne he spak, a Farisee preiede him,
 that he schulde ete with hym. And he entride, and sat to
 38 the meete. And the Farisee bigan to seie, gessynge with
 39 ynne hym silf, whi he was not waschen bifor mete. And
 the Lord seide to hym, Now 3e Farisees clensen that that
 is with outenforth of the cuppe and the plater; but that
 thing that is with ynne of 3ou, is ful of raueyn and wickid-
 40 nesse. Foolis, whether he that made that that is withouten-
 41 forth, made not also that that is with ynne? Netheles that
 that is ouer plus, 3yue 3e almes, and lo! alle thingis ben
 42 cleene to 3ou. But wo to 3ou, Farisees, that tithen mynte,

and rue, and ech eerbe, and leeuē doom and the charite
 of God. For it bihofte to do these thingis, and not leeuē
 43 tho. Wo to ȝou, Farisees, that louen the firste chaieris
 44 in synagogis, and salutaciouns in chepyng Wo to ȝou,
 that ben as sepulcris, that ben not seyn, and men walkyng
 45 aboue witen not But oon of the wise men of the lawe
 answeride, and seide to hym, Maystir, thou seiynge these
 46 thingis, also to vs doist dispit. And he seide, Also wo
 to ȝou, wise men of lawe, for ȝe chargen men with birthuns
 which thei moun not bere, and ȝe ȝou silf with ȝoure o
 47 fyngur touchen not the heuyness. Wo to ȝou, that biden
 48 toubis of profetis; and ȝoure fadris slown hem. Treuli
 ȝe witnessen, that ȝe consenten to the werkis of ȝoure fadris,
 49 for thei slown hem, but ȝe biden her sepulcris. Therfor
 the wisdom of God seide, Y schal sende to hem profetis
 50 and apostlis, and of hem thei schulen sle and pursue, that
 the blood of alle prophetis, that was sched fro the making
 51 of the world, be souȝt of this generacioun; fro the blood
 of the iust Abel to the blood of Zacharie, that was slayn
 bitwixe the auter and the hous. So Y seie to ȝou, it schal
 52 be souȝt of this generacioun. Wo to ȝou, wise men of the
 lawe, for ȝe han takun awei the keye of kunnyng; and ȝe
 ȝow silf entriden not, and ȝe han forbeden hem that entriden.
 53 And whanne he seide these thingis to hem, the Farisees and
 wise men of lawe bigunnen greuouſl. to aȝenstonde, and
 54 stoppe his mouth of many thingis, aspiynge hym, and
 sekyng to take sum thing of his mouth, to accuse hym.

CAP. XII.

1 AND whanne myche puple stood aboute, so that thei treden
 ech on othir, he bigan to seie to hise disciplis, Be ȝe war of
 2 the sourdouȝ of the Farisees, that is ypcocnsie. For no thing

is hid, that schal not be schewid; nether hid, that schal not
 3 be wist. For whi tho thingis that 3e han seid in derknessis,
 schulen be seid in list; and that that 3e han spokun in eere
 4 in the couchis, schal be prechid in roofes. And Y seie to
 3ou, my freendis, be 3e not a ferd of hem that sleen the
 bodie, and aftir these thingis han no more what thei schulen
 5 do. But Y schal schewe to 3ou, whom 3e schulen drede;
 drede 3e hym, that aftir he hath slayn, he hath power to
 sende in to helle. And so Y seie to 3ou, dredē 3e hym.
 6 Whether fyue sparowis ben not seld for twei halpens; and
 7 oon of hem is not in forȝetyng bifor God? But also alle the
 heeris of 3oure heed ben noumbrid. Therfor nyle 3e drede;
 8 3e ben of more prijs than many sparowis. Treuli Y seie to
 3ou, ech man that knoulechith me bifor men, mannus sone
 9 schal knouleche hym bifor the aungels of God. But he that
 denyeth me bifor men, schal be denyed bifor the aungels of
 10 God. And ech that seith a word aȝens mannus sone, it schal
 be forȝouun to hym; but it schal not be forȝouun to hym,
 11 that blasfemeth aȝens the Hooli Goost. And whanne thei
 leden 3ou in to synagogis, and to magistratis, and potestatis,
 nyle 3e be bisie, hou or what 3e schulen answere, or what
 12 3e schulen seie. For the Hooli Goost schal teche 3ou in that
 13 our, what it bihoueth 3ou to seie. And oon of the puple
 seide to hym, Maystir, seie to my brothir, that he departe with
 14 me the eritage. And he seyde to hym, Man, who ordeynede
 15 me a domesman, or a departere, on 3ou? And he seide to
 hem, Se 3e, and be 3e war of al coueytice; for the lijf of
 a man is not in the abundaunce of tho thingis, whiche he
 16 weldith. And he tolde to hem a liknesse, and seide, The
 17 feeld of a riche man brouȝte forth plenteuouse fruytis. And
 he thouȝte with ynne hym silf, and seide, What schal Y do,
 18 for Y haue not whidur Y schal gadere my fruytis? And he
 seith, This thing Y schal do; Y schal throwe down wy

bernes, and Y schal make gretter, and thidir Y schal gadir
 19 alle thingis that growen to me, and my goodis. And Y
 schal seie to my soule, Soule, thou hast many goodis kept
 in to ful many 3eeris; rest thou, ete, drynke, and make feeste.
 20 And God seide to hym, Fool, in this nyzt thei schulen take
 thi lijf fro thee. And whos schulen tho thingis be, that thou
 21 hast arayed? So is he that tresourith to hym silf, and is not
 22 riche in God. And he seide to hise disciplis, Therfor Y seie
 to 3ou, nyle 3e be bisy to 3oure lijf, what 3e schulen ete,
 23 nether to 3oure bodi, with what 3e schulen be clothid. The
 lijf is more than mete, and the body more than clothing.
 24 Biholde 3e crowis, for thei sowen not, nethir repen, to whiche
 is no celer, ne berne, and God fedith hem. Hou myche more
 25 3e ben of more prijs than thei. And who of 3ou bithenkyng
 26 may put to o cubit to his stature? Therfor if 3e moun not
 27 that that is leest, what ben 3e bisie of othere thingis? Bi-
 holde 3e the lilies of the feeld, hou thei waxen; thei trauelen
 not, nethir spynnen. And Y seie to 3ou, that nethir Salomon
 28 in al his glorie was clothid as oon of these. And if God
 clothith thus the hey, that to dai is in the feeld, and to morewe
 is cast in to an ouen; hou myche more 3ou of litil feith.
 29 And nyle 3e seke, what 3e schulen ete, or what 3e schulen
 30 drynke; and nyle 3e be reisd an hiz. For folkis of the world
 seken alle these thingis; and 3our fadir woot, that 3e neden
 31 alle these thingis. Netheles seke 3e first the kyngdom of
 32 God, and alle these thingis schulen be caste to 3ou. Nile 3e,
 litil flok, drede, for it pleside to 3oure fadir to 3yue 3ou a
 33 kyngdom. Selle 3e tho thingis that 3e han in possessioun,
 and 3yue 3e almes. And make to 3ou sachels that waxen not
 oolde, tresoure that failith not in heuenes, whidir a theef
 34 neizith not, nether mouzt destruyeth. For where is thi tre-
 35 soure, there thin herte schal be. Be 3oure leendis gird aboue,
 36 and lanternes brennyng in 3oure hoondis; and 3e lijke to

men that abiden her lord, whanne he schal turne aȝen fro the weddyngis, that whanne he schal come, and knocke, anon
 37 thei openen to hym. Blessid *be* tho seruauntis, that whanne the lord schal come, he schal fynde wakyng. Treuli Y seie to ȝou, that he schal girde hym silf, and make hem sitte
 38 to mete, and he schal-go, and serue hem. And if he come in the secounde wakyng, and if he come in the thridde
 39 wakyng, and fynde so, tho seruauntis ben blessid. And wite ȝe this thing, for if an hosebonde man wiste, in what our the thief wolde come, sotheli he schulde wake, and not suffre
 40 his hous to be myned. And be ȝe redi, for in what our
 41 ȝe gessen not, mannus sone schal come. And Petre seide to hym, Lord, seist thou this parable to vs, or to alle? And the Lord seide, Who, gessist thou, is a trewe dispendere, and a prudent, whom the lord hath ordeyned on his meyne,
 43 to ȝyue hem in tyme mesure of whete? Blessid *is* that seruaunt, that the lord whanne he cometh, schal fynde so
 44 doynge. Verili Y seie to ȝou, that on alle thingis that he weldith, he schal ordeyne hym. That if that seruaunt seie in his herte, My lord tarieth to come; and bigynne to smyte children, and handmaydenes, and ete, and drynke, and be
 46 fulfillid ouer mesure, the lord of that seruaunt schal come, in the dai that he hopith not, and the our that he woot not; and schal departe hym, and putte his part with vnfeithful men.
 47 But thilke seruaunt that knew the wille of his lord, and made not hym redi, and dide not afir his wille, schal be betun with
 48 many *betyngis*. But he that knew not, and dide worthi thingis of strokis, schal be betun with fewe. For to eche man to whom myche is ȝouun, myche schal be axid of hym; and thei schulen axe more of hym, to whom thei bitoken myche.
 49 Y cam to sende fier in to the erthe, and what wole Y, but
 50 that it be kyndlid? And Y haue to be baptisid with a baptyism, and hou am Y constreyned, til that it be perfilli don?

51 Wene 3e, that Y cam to 3yue pees in to erthe? Nay,
 52 Y say to 3ou, but departyng. For fro this tyme ther schulen
 be fyue departid in oon hous; thre schulen be departid
 azens tweyne, and tweyne schulen be departid azens thre;
 53 the fadir azens the sone, and the sone azens the fadir; the
 modir azens the douȝtir, and the douȝtir azens the modir;
 the hosebondis modir azens the sones wijf, and the sones
 54 wijf azens hir hosebondis modir. And he seide also to the
 puple, Whanne 3e seen a cloude risynge fro the sunne
 goynge doun, anoon 3e seien, Reyn cometh; and so it is
 55 don. And whanne 3e *seen* the south blowynge, 3e seien,
 56 That heete schal be; and it is don. Ypocritis, 3e kunnen
 preue the face of heuene and of erthe, but hou preuen 3e not
 57 this tyme. But what and of 3ou silf 3e demen not that that is
 58 iust? But whanne thou goist with thin aduersarie in the weie
 to the prince, do bisynesse to be delyuerid fro hym; lest
 perauenture he take thee to the domesman, and the domes-
 man bitake thee to the maistirful axer, and the maistirful axer
 59 sende thee in to prisoun. Y seie to thee, thou schalt not go
 fro thennus, til thou zelde the laste ferthing.

CAP. XIII.

1 AND sum men weren present in that tyme, that telden
 to hym of the Galileis, whos blood Pilat myngide with the
 2 sacrificis of hem. And he answeride, and seide to hem,
 Wenen 3e, that these men of Galile weren synneris more than
 3 alle Galilees, for thei suffriden siche thingis? Y seie to 3ou,
 nay; alle 3e schulen perische in lijk manere, but 3e han
 4 penitence. And as tho eigetene, on which the toure in Siloa
 5 fel doun, and slowe hem, gessen 3e, for thei weren dettouris
 6 more than alle men that dwellen in Jerusalem? Y seie to
 7 you, nay; but also 3e alle schulen perische, if 3e doon not
 8 penitence. And he seide this liknesse, A man hadde a fige

tre plauntid in his vynzerd, and he cam sekyng fruyt in it,
 7 and foond noon. And he seide to the tilier of the vynzerd,
 Lo! thre ȝeeris ben, sithen Y come sekyng fruyt in this fige
 tre, and Y fynde noon; therfor kitte it down, whereto occupi-
 8 eth it the erthe? And he answeyng seide to hym, Lord,
 suffre it also this ȝeer, the while Y delue aboute it, and Y
 9 schal donge it; if it schal make fruyt, if nay, in tyme com-
 10 yng thou schalt kitte it down. And he was techinge in her
 11 synagoge in the sabatis. And lo! a womman, that hadde
 a spirit of siknesse eigtene ȝeeris, and was crokid, and nethir
 12 ony maner myȝte loke vpward. Whom whanne Jhesus hadde
 seyn, he clepide to hym, and seide to hir. Womman, thou art
 13 delyuerid of thi siknesse. And he settide on hir his hoondis,
 14 and anon sche stood uprizt, and glorified God. And the
 prince of the synagoge answerde, hauyng dedeyn for Jhesus
 hadde heelid in the sabat; and he seide to the puple, Ther
 ben sixe dayes, in whiche it bihoueth to worche; therfor come
 3e in these, and be ȝe heelid, and not in the daie of sabat.
 5 But the Lord answerde to hym, and seide, Ypocrite, whether
 ech of ȝou vntieth not in the sabat his oxe, or asse, fro the
 6 cratche, and ledith to watir? B.hoste it not this douȝtir
 of Abraham, whom Satanas hath boundun, lo! eigtetene
 ȝeeris, to be vnboundun of this boond in the dai of the
 7 sabat? And whanne he seide these thingis, alle hise aduer-
 saries weren aschamed, and al the puple ioiede in alle thingis,
 8 that weren gloriousli don of hym. Therfor he seide, To
 what thing is the kyngdom of God lijk? and to what thing
 10 schal Y gesse it to be lijk? It is lijk to a corn of seneuey,
 which a man took, and cast in to his ȝerd; and it wax, and
 was maad in to a greet tree, and fowls of the ere residen in
 10 the braunchis therof. And eft soone he seide, To what thing
 11 schal Y gesse the kyngdom of God lijk? It is lijk to
 sourdoug, that a womman took, and hadde it in to thre

12 mesuris of mele, til al were sourid. And he wente bi citees
 and castels, techynge and makynge a iourney in to Jerusalem.
 13 And a man seide to hym, Lord, if there ben fewe, that ben
 14 saued? And he seide to hem, Stryue 3e to entre bi the
 streite 3ate; for Y scie to 3ou, many seken to entre, and thei
 15 schulen not mowe. For whanne the hosebonde man is
 entrid, and the dore is closid, 3e schulen bigynne to stonde
 with out forth, and knocke at the dore, and seie, Lord, opyn
 to vs And he schal answee, and seie to 3ou, Y knowe 3ou
 16 not, of whennus 3e ben. Thanne 3e schulen bigynne to seye,
 We han etun bifor thee and drunkun, and in oure streets thou
 17 hast tau3t. And he schal seie to 3ou, Y know 3ou not,
 of whennus 3e ben; go awei fro me, alle 3e worcheris of
 18 wickidnesse. There schal be wepyng and gruntyng of teeth,
 whanne 3e schulen se Abraham, and Isaac, and Jacob, and
 alle the prophetis in the kyngdom of God; and 3ou to be put
 19 out. And thei schulen come fro the eest and west, and
 fro the north and south, and schulen sitte at the mete in the
 20 rewme of God. And lo! thei that weren the firste, ben the
 21 laste; and thei that weren the laste, ben the firste. In that
 day sum of the Farisees camen ny3, and seiden to hym, Go
 22 out, and go fro hennus, for Eroude wole sle thee. And he
 seide to hem, Go 3e, and seie to that foxe, Lo Y caste out
 feendis, and Y make perfili heelthis, to dai and to morew,
 23 and the thridde dai Y am endid. Netheles it bihoueth me to
 dai, and to morewe, and the dai that sueth, to walke; for it
 24 fallith not a profete to perische out of Jerusalem Jerusalem,
 that sleest profetis, and stonest hem that ben sent
 to thee, hou ofte wolde Y gadre togider thi sones, as a brid
 gaderith his nest vndur fethris, and thou woldist not.
 25 Lo! 3oure hous schal be left to 3ou desert. And Y seie to
 3ou, that 3e schulen not se me, til it come, whanne 3e schulen
 seie, Blessid is he, that cometh in the name of the Lord

CAP. XIV.

1 AND it was don, whanne he hadde entrid in to the hous of
 a prince of Farisees, in the sabat, to ete breed, thei aspieden
 2 hym. And lo! a man sijk in the dropesie was bifor hym.
 3 And Jhesus answerynge spak to the wise men of lawe, and to
 the Farisees, and seide, Whethir it is leueful to heele in the
 4 sabat? And thei helden pees. And Jhesus took, and heelide
 5 hym, and let hym go. And he answeride to hem, and seide,
 Whos asse or oxe of 3ou schal falle in to a pit, and he schal
 6 not anoon drawe hym out in the dai of the sabat? And thei
 7 myzten not answeere to hym to these thingis. He seide also
 a parable to men bodun to a feeste, and biheld hou thei
 8 chesen the first sitting place, and seide to hem, Whanne thou
 art bodun to bridalis, sitte not at the mete in the firste place;
 lest perauenture a worthier than thou be bodun of hym,
 9 and lest he come that clepide thee and hym, and seie to
 thee, 3yue place to this, and thanne thou schalt bigynne with
 10 schame to holde the lowest place. But whanne thou art
 bedun to a feste, go, and sitte down in the laste place,
 that whanne he cometh, that bad thee to the feeste, he
 seie to thee, Freend, come hizer. Thanne worschip schal
 11 be to thee, bifor men that sitten at the mete. For ech that
 enhaunsith hym, schal be lowid; and he that meketh hym,
 12 schal be hized. And he seide to hym, that hadde bodun hym
 to the feeste, Whanne thou makist a mete, or a soper, nyle
 thou clepe thi freendis, nether thi britheren, nethir cosyns,
 nethir neizboris, ne riche men; lest perauenture thei bidde
 13 thee a3en to the feeste, and it be 3olde a3en to thee. But
 whanne thou makist a feeste, clepe pore men, feble, crokid,
 14 and blynde, and thou schalt be blessid; for thei han not
 wherof to 3elde thee, for it schal be 3oldun to thee in the
 15 risyng a3en of iust men. And whanne oon of hem that saten

togider at the mete hadde herd these thingis, he seide to hym,
 Blessid *is* he, that schal etc breed in the rewme of God.
 16 And he seide to hym, A man made a greet soper, and clepide
 17 many. And he sent his seruaunt in the our of soper, to
 seie to men that weren bodun to the feeste, that thei schulden
 18 come, for now alle thingis ben redi. And alle bigunnen
 togidir to excusen hem. The firste seide, Y haue bouzt a
 toun, and Y haue nede to go out, and se it; Y preye thee, haue
 19 me excusid. And the tother seide, Y haue bouzt fyue zockis
 of oxun, and Y go to preue hem; Y preye thee, haue me
 20 excusid. And an othir seide, Y haue weddid a wijf; and
 21 therfor Y may not come. And the seruaunt turnede aȝen,
 and tolde these thingis to his lord. Thanne the hosebonde
 man was wrooth, and seide to his seruaunt, Go out swithe in
 to the grete stretis and smal stretis of the citee, and brynge
 22 ynne hidir pore men, and feble, blynde, and crokid. And
 the seruaunt seide, Lord, it is don, as thou hast comaundid,
 23 and ȝit there is a *void* place. And the lord seide to the ser-
 uaunt, Go out in to weies and heggis, and constreine *men* to
 24 entre, that myn hous be fulfilled. For Y seie to ȝou, that
 25 noon of tho men that ben clepid, schal taaste my soper. And
 myche puple wenien with hym, and he turnede, and seide to
 26 hem, If ony man cometh to me, and hatith not his fadir, and
 modir, and wijf, and sones, and briheren, and s. stris, and ȝit
 27 his owne lȝf, he may not be my disciple. And he that
 berith not his cross, and cometh astir me, may not be my dis-
 28 ciple. For who of ȝou willynge to bilde a toure, whether he
 first sitte not, and countith the spensis that ben nedeful, if he
 29 haue to perfourme? Lest astir that he hath set the founde-
 ment, and mowe not perfourme, alle that seen, bigynnen to
 30 scorne hym, and seie, For this man bigan to bilde, and myzte
 31 not make an ende. Or what kyng that wole go to do a
 bataile aȝens anothir kyng, whether he situth not first, and

bithenkith, if he may with ten thousynde go azens hym that
 31 cometh azens hym with twenti thousynde? Ellis 3it while he
 is afer, he sendynge a messanger, preieth tho thingis that ben
 32 of pees. So therfor ech of 3ou, that forsakith not alle thingis
 33 that he hath, may not be my disciple. Salt is good; but if
 34 salt vanysche, in what thing schal it be sauerid? Nethir in
 erthe, nethir in donghille it is profitable, but it schal be cast
 out. He that hath eeris of herynge, here he.

CAP. XV.

1 AND pupplicans and synful men weren neijynge to him, to
 2 here hym. And the Farisees and scribis grutchiden, seiynge,
 3 For this resseyueth synful men, and etith with hem. And he
 4 spak to hem this parable, and seide, What man of 3ou that
 hath an hundrith scheep, and if he hath lost oon of hem,
 whither he leeueth not nynti and nyne in desert, and goith
 5 to it that perischide, til he fynde it? And whanne he hath
 foundun it, he ioieth, and leyith it on hise schuldris; and he
 6 cometh hoom, and clepith togidir hise freendis and neijboris,
 and seith to hem, Be 3e glad with me, for Y haue founde my
 7 scheep, that hadde perischid. And Y seie to 3ou, so ioye
 schal be in heuene on o synful man doynge penaunce, more
 than on nynti and nyne iuste, that han no nede to penaunce.
 8 Or what womman hauynge ten besauntis, and if sche hath
 lost oo besaunt, whether sche teendith not a lanterne, and
 turneth vpsodoun the hows, and sekith diligentli, til that sche
 9 fynde it? And whanne sche hath foundun, sche clepith
 togidir freendis and neijboris, and seith, Be 3e glad with me,
 10 for Y haue founde the besaunt, that Y hadde lost. So Y seie
 to 3ou, ioye schal be bifor aungels of God on o synful man
 11 doynge penaunce. And he seide, A man hadde twei sones;
 12 and the 3onger of hem seide to the fadir, Fadir, 3yue me the

porcioun of catel, that fallith to me. And he departide to hem
13 the catel. And not aftir many daies, whanne alle thingis
weren gederid togider, the 3onger sone wente forth in pil-
grymage in to a fer cuntre; and there he wastide hise goodis
14 in lyuynge lecherously. And aftir that he hadde endid alle
thingis, a strong hungre was maad in that cuntre, and he bigan
15 to haue nede. And he wente, and drouȝ hym to oon of the
citeseyns of that cuntre. And he sente hym in to his toun,
16 to fede swyn. And he coueitide to fille his wombe of the
17 coddis that the hoggis eeten, and no man ȝaf hym. And he
turnede aȝen to hym silf, and seide, Hou many hirid men in
my fadir hous han plente of looues; and Y perische here
18 thorouȝ hungir. Y schal rise vp, and go to my fadir, and Y
schal seie to hym, Fadir, Y haue synned in to heuene, and
19 bifor thee; and now Y am not worthi to be clepid thi sone,
20 make me as oon of thin hirid men. And he roos vp, and cam
to his fadir. And whanne he was ȝit afer, his fadir saiȝ hym,
and was stirrid bi mercy. And he ran, and fel on his necke,
21 and kisseide hym. And the sone seide to hym, Fadir, Y
haue synned in to heuene, and bifor thee; and now Y am
22 not worthi to be clepid thi sone. And the fadir seide to hise
seruauntis, Swithe brynge ȝe forth the firste stoole, and clothe
23 ȝe hym, and ȝyue ȝe a ryng in his hoond, and schoon on hise
feet; and brynge ȝe a fat calf, and sle ȝe, and ete we, and
24 make we feeste. For this my sone was deed, and hath lyued
aȝen; he perischid, and is foundun. And alle men bigunnen
25 to ete. But his eldere sone was in the feeld; and whanne he
cam, and neiȝede to the hous, he herde a symfonye and a
26 croude. And he clepide oon of the seruauntis, and axide,
27 what these thingis weren. And he seide to hym, Thi bro-
ther is comun, and thi fadir slewe a fat calf, for he resseyuede
28 hym saaf. And he was wrooth, and wolde not come in.
29 Therfor his fadir wente out, and bigan to preye hym. And

he answerde to his fadir, and seide, Lo! so many ȝeeris Y
 serue thee, and Y neuer brak thi comaundement; and thou
 neuer ȝaf to me a kidde, that Y with my freendis schulde haue
 30 etc. But aftir that this thi sone, that hath deuourid his sub-
 31 staunce with horis, cam, thou hast slayn to hym a fat calf. And
 he seide to hym, Sone, thou art euer more with me, and alle
 32 my thingis ben thine. But it bihofte for to make feeste,
 and to haue ioye; for this thi brother was deed, and lyuede
 aȝen; he perischide, and is foundun.

CAP. XVI.

1 He seide also to hise disciplis, Ther was a riche man, that
 hadde a baili; and this was defamed to him, as he hadde
 2 wastid his goodis. And he clepide hym, and seide to hym,
 What here Y this thing of thee? ȝelde reckynyng of thi baili,
 3 for thou miȝte not now be baili. And the baili seide with
 ynne him silf, What schal Y do, for my lord takith awei fro
 4 me the baili? delfe mai Y not, I schame to begge. Y woot
 what Y schal do, that whanne Y am remeued fro the baili,
 5 thei resseyue me in to her hous. Therfor whanne alle the
 dettours of his lord weren clepid togider, he seide to the firste,
 6 Hou myche owist thou to my lord? And he seide, An hund-
 rid barelis of oyle. And he seide to hym, Take thi caucioun,
 7 and sitte soone, and write fifti. Aftirward he seide to another,
 And hou myche owist thou? Which answerde, An hundred
 coris of whete. And he seide to hym, Take thi lettris, and
 8 write foure scoore. And the lord preiside the baili of wickyd-
 nesse, for he hadde do prudentli; for the sones of this world
 ben more prudent in her generacioun than the sones of liȝt.
 9 And Y seie to ȝou, make ȝe to ȝou freendis of the ritchesse of
 wickidnesse, that whanne ȝe schulen fayle, thei resseyue ȝou
 10 in to euerlastyng tabernaclis. He that is trewe in the leeste

thing, is trewe also in the more; and he that is wickid in
 11 a htil thing, is wickid also in the more. Therfor if 3e weren
 not trewe in the wickid thing of ritchesse, who schal bitake
 12 to 3ou that that is verry? And if 3e weren not trewe in othere
 13 mennus thing, who schal 3yue to 3ou that that is 3oure? No
 seruaunt may serue to twei lordis; for ether he schal hate the
 toon, and loue the tothir; ethir he schal drawe to the toon,
 and schal dispise the tothir. 3e moun not serue to God and
 14 to ritchesse. But the Farisees, that weren coueytous, herden
 15 alle these thingis, and thei scorneden hym. And he seide to
 hem, 3e it ben, that iustifien 3ou bifor men; but God hath
 knowun 3oure hertis, for that that is hi3 to men, is abnomyne-
 16 cioun bifor God. The lawe and prophetis til to Joon; fro
 that tyme the rewme of God is euangelisid, and ech man
 17 doith violence in to it. Forsothe it is lyter heuene and erthe
 18 to passe, than that o titil falle fro the lawe. Euery man that
 forsakith his wijf, and weddith an other, doith letcherie; and
 he that weddith the *wyf* forsakun of the hosebonde, doith
 19 auowtrie. There was a riche man, and was clothid in pur-
 20 pur, and whit silk, and eete euery dai schynyngh. And there
 was a begger, Lazarus bi name, that lai at his 3ate ful of bilis,
 21 and couetide to be fulfillid of the crummes, that fellen down
 fro the riche mannus boord, and no man 3af to hym; but
 22 boundis camen, and lickiden hise bilis. And it was don, that
 the begger diede, and was borun of aungels in to Abrahams
 23 bosum. And the riche man was deed also, and was biried in
 helle. And he reiseide hise 3en, whanne he was in turmentis,
 24 and say Abraham afer, and Lazarus in his bosum. And he
 cride, and seide, Fadir Abraham, haue merci on me, and
 sende Lazarus, that he dippe the ende of his syngur in watir,
 25 to keie my tunge; for Y am turmentid in this flawme. And
 Abraham seide to hym, Sone, haue mynde, for thou hast
 receiued good thingis in thi lijf, and Lazarus also yuel

thingis; but he is now comfourtid, and thou art turmentid.
 16 And in alle these thingis a greet derk place is stabuschid
 betwixe vs and ȝou; that thei that wolen fro hennus passe
 27 to ȝou, moun not, nethir fro thennus passe ouer hidur. And
 he seide, Thanne Y preie thee, fadir, that thou sende hym in
 28 to the hous of my fadir. For Y haue fyue britheren, that he
 witnesse to hem, lest also thei come in to this place of tur-
 29 mentis. And Abraham seide to him, Thei han Moyses and
 30 the prophetis; here thei hem. And he seide, Nay, fadir
 Abraham, but if ony of deed men go to hem, thei schulen do
 31 penaunce. And he seide to hym, If thei heren not Moises
 and prophetis, nethir if ony of deed men rise aȝen, thei schulen
 bileue to hym.

CAP. XVII.

1 AND Jhesu seide to hise disciplis, It is impossible that
 sclaudris come not; but wo to that man, bi whom thei
 2 comen. It is more profitable to him, if a mylne stoon be
 put aboute his necke, and he be cast in to the see, than that
 3 he sclandre oon of these lit.e. Take ȝe hede ȝou sif; if thi
 brothur hath synned aȝens thee, blame hym; and if he do
 4 penaunce, forȝyue hym. And if seuene sithis in the dai
 he do synne aȝens thee, and seuene sithis in the dai he be
 conuertid to thee, and seie, It forthenkith me, forȝyue thou
 5 hym. And the apostlis seiden to the Lord, Encrese to vs
 6 feith. And the Lord seide, If ȝe han feith as the corn of
 seneuei, ȝe schulen seie to this more tre, Be thou drawun vp
 bi the rote, and be ouerplauntid in to the see, and it schal
 7 obeie to ȝou. But who of ȝou hath a seruaunt erynge, or
 Jesewynge oxis, which seith to hym, whanne he turneth aȝen
 8 fro the feeld, Anoon go, and sitte to mete; and seith not to
 hym, Make redi, that Y soupe, and girde thee, and serue me,
 while Y ete and drynke, and aftir this thou schalt ete and

9 drynke; whether he hath grace to that seruaunt, for he dide
 10 that that he comaundde hym? Nay, Y gesse So 3e
 whanne 3e han don alle thingis that ben comaundid to 3ou,
 seie 3e, We ben vnprofitable seruauntis, we han do that that
 11 we ou3ten to do. And it was do, the while Jhesus wente
 in to Jerusalem, he passide thorou the myddis of Samarie,
 12 and Galilee. And whanne he entride in to a castel, ten
 leprouse men camen azens hym, whiche stoden afer, and
 13 reiseden her voys, and seiden, Jhesu, comaundoure, haue
 14 merci on vs. And as he say hem, he seide, Go 3e, schewe 3e
 3ou to the prestis. And .i. was don, the while thei wenten,
 15 thei weren clensid. And oon of hem, as he saiz that he was
 16 clensid, wente a3en, magnifynge God with grete vois. And
 he sel down on the face bifore hise feet, and dide thankyngis;
 17 and this was a Samantan. And Jhesus answerde, and seide,
 Whether ten ben not clensid, and where ben the nyne?
 18 There is noon foundun, that turnede a3en, and 3af glorie
 19 to God, but this alien And he seide to hym, Rise vp, go
 20 thou; for thi feith hath maad thee saaf. And he was axid
 of Farisees, whanne he rewme of God cometh. And he an-
 swerde to hem, and seide, The rewme of God cometh not
 21 with aspyng, nether thei schulen seie, Lo! here, or lo there,
 22 for lo! the rewme of God is with yune 3ou. And he seide
 to hise disciplis, Daies schulen come, whanne 3e schulen
 desire to se o dai of mannus sone, and 3e schulen not se
 23 And thei schulen seie to 3ou, Lo! here, and lo there. Nyle
 24 3e go, nether sue 3e; for as leyt schynyng from vndur
 heuene schyneth in to tho thingis that ben vndur heuene,
 25 so schal mannus sone be in his dai. But first it bihoueth
 hym to suffre many thingis, and to be repreued of this gener-
 26 acioun. And as it was doon in the daies of Noe, so it schal
 27 be in the daies of mannys sone. Thei eeten and drunkun,
 weddiden wyues, and weren 3ouun to weddyngis, til in to the

dai in the whych Noe entride in to the schip; and the greet
 28 flood cam, and loste alle. Also as it was don in the daies of
 Loth, thei eeten and drunkun, bouyten and seelden, plauntiden
 29 and bildiden; but the dai that Loth wente out of Sodome, the
 Lord reynede fier and brymstoon fro heuene, and loste alle.
 30 Lijk this thing it schal be, in what dai mannys sone schal be
 31 schewid. In that our he that is in the roof, and his vessels
 in the hous, come he not down to take hem awei; and he
 32 that *schal be* in the feeld, also turne not azen bihynde. Be 3e
 33 myndeful of the wijf of Loth. Who euer seketh to make his
 lijf saaf, schal leese it; and who euer leesiuh it, schal quykene
 34 it. But Y seie to 3ou, in that ny3t twei schulen be in o bed,
 35 oon schal be takun, and the tothir forsakun; twei *wymmen*
 schulen be gryndynge togidir, the toon schal be takun, and the
 tother forsakun; twei in a feeld, the toon schal be takun, and
 36 the tother left. Thei answeren, and seien to hym, Where,
 37 Lord? Which seide to hem, Where euer the bodi schal be,
 thidur schulen be gaderid togidere also the eglis.

CAP. XVIII.

1 AND he seide to hem also a parable, that it bihoueth to
 2 preye euer more, and not faile; and seide, There was a iuge
 in a citee, that dredde not God, nether schamede of men.
 3 And a widowe was in that citee and sche cam to hym, and
 4 seide, Venge me of myn aduersarie and he wolde not longe
 tyme. But aftir these thingis he seide with ynne hym siff,
 5 Thou3 Y drede not God, and schame not of man, netheles
 for this widewe is heuy to me, Y schal venge hir; lest at the
 6 laste sche comynge condempne me. And the Lord seide,
 7 Here 3e, what the domesman of wickidnesse seith; and
 whether God schal not do veniaunce of hise chosun, crynge
 to hym dai and ny3t, and schal haue pacience in hem?

8 Sotheli Y seie to 3ou, for soone he schal do veniaunce of
 hem. Netheles gessist thou, that mannus sone comynge
 9 schal fynde feith in erthe? And he seide also to sum men,
 that tristiden in hem sif, as *thei weren* rightful, and dispiseden
 10 othere, this parable, seiynge, Twei men wenten vp in to the
 temple to preye; the toon a Farisee, and the tother a pup-
 11 plican. And the Farisee stood, and preiede bi hym sif
 these thingis, and seide, God, Y do thankynge to thee, for Y
 am not as other men, rauainours, vniust, auouteris, as also
 12 this puppican; Y faste twies in the woke, Y 3yue tithis of
 13 alle thingis that Y haue in possessioun. And the puppican
 stood afer, and wolde nether reise hise 3en to heuene, but
 smoot his brest, and seide, God be merciful to me, synnere.
 14 Treuli Y seie to 3ou, this 3ede down in to his hous, and was
 iustified fro the other. For ech that enhaunsith hym, schal
 be maad low, and he that mekith hym, schal be enhaunsid.
 15 And thei brou3ten to hym 3onge children, that he schulde
 touche hem; and whanne the disciplis saen this thing, thei
 16 blameden hem. But Jhesus clepide togider aem, and seide,
 Suffre 3e children to come to me and nyle 3e forbede hem.
 17 for of siche is the kyngdom of heuenes. Treuli Y seie
 to 3ou, who euer schal not take the kyngdom of God as
 18 a child, he schal not entre in to it. And a prince axide hym,
 and seide, Goode maister, in what thing doynge schal Y
 19 weilde euerlastynge lijf? And Jhesus seide to hym, What
 seist thou me good? No man is good, but God aloone.
 20 Thou knowest the comaundement is, Thou schalt not sle, Thou
 schalt not do lecherie, Thou schalt not do theft, Thou schalt
 not seie fals witnessyng, Worschipe thi fadir and *thi* modir.
 21 Which seide, Y haue kept alle these thingis from my 3ongthe
 22 And whanne this thing was herd, Jhesus seide to hym, 3it
 o thing failith to thee; sille thou alle thingis that thou hast,
 and 3yue to pore men, and thou schalt haue tresour in

23 heuene; and come, and sue thou me. Whanne these thingis
 24 weren herd, he was soresful, for he was ful ryche. And
 Jhesus seyng hym maad sorie, seide, How hard thei that han
 25 money schulen entre in to the kyngdom of God; for it is
 liȝter a camel to passe thorou a nedlis iȝe, than a riche man
 26 to entre in to the kyngdom of God. And thei that herden
 27 these thingis seiden, Who may be maad saaf? And he seide
 to hem, Tho thingis that ben impossible anentis men, ben
 28 possible anentis God. But Petir seide, Lo! we han left alle
 29 thingis, and han sued thee. And he seide to hym, Treuli Y
 seie to ȝou, there is no man that schal forsake hous, or fadir,
 modir, or britheren, or wijf, or children, or feeldis, for the
 30 rewme of God, and schal not resseyue many mo thingis in this
 31 tyme, and in the world to comynge euerlastynge lijf. And
 Jhesus took hise twelue *discipulis*, and seide to hem, Lo! we
 gon vp to Jerusalem, and alle thingis schulen be endid, that
 32 ben writun bi the prophetis of mannus sone. For he schal
 be bitraied to hethen men, and he schal be scorned, and
 33 scourgid, and bispat; and afir that thei han scourgid, thei
 schulen sle hym, and the thridde dai he schal rise aȝen.
 34 And thei vndurstoden no thing of these; and this word was
 hid fro hem, and thei vndurstoden not tho thingis that weren
 35 seid. But it was don, whanne Jhesus cam nyȝ to Jerico,
 36 a blynde man sat bisidis the weie, and beggide. And
 whanne he herde the puple passynge, he axide, what this
 37 was. And thei seiden to hym, that Jhesus of Nazareth
 38 passide. And he criede, and seide, Jhesu, the sone of
 39 Dauyd, haue mercy on me. And thei that wenten bifor
 blamyden hym, that he schulde be stille; but he criede
 myche the more, Thou sone of Dauid, haue mercy on me.
 40 And Jhesus stood, and comaundide hym to be brouȝt forth
 to hym. And whanne he cam nyȝ, he axide hym, and
 41 seide, What wolt thou that Y schal do to thee? And he

42 seide, Lord, that Y se. And Jhesus seide to hym, Biholde ;
 43 thi feith hath maad thee saaf. And anoon he say, and suede
 hym, and magnyfiède God. And al the puple, as it say, ȝaf
 heri yng to God.

CAP. XIX.

1, 2 And Jhesus goynge yn, walkide thorou Jericho. And lo !
 a man, Sache bi name, and this was a prince of pupplicans,
 3 and he *was* riche. And he souzte to se Jhesu, who he was,
 and he myzte not, for the puple, for he was litil in stature.
 4 And he ran bifore, and stizede in to a sicomoure tree, to
 5 se hym ; for he was to passe fro thennus. And Jhesus
 biheld vp, whanne he cam to the place, and saiȝ hym, and
 seide to hym, Sache, haste thee, and come doun, for to
 6 dai Y mot dwelle in thin hous. And he hiȝynge cam doun,
 7 and ioi ynge resseyuede hym. And whanne alle men sayn,
 thei grutchiden sei ynge, For he hadde turned to a synful
 8 man. But Sache stood, and seide to the Lord, Lo ! Lord, Y
 ȝyue the half of my good to pore men ; and if Y haue ony
 9 thing defraudid ony man, Y ȝelde foure so myche. Jhesus
 seith to hym, For to dai heelthe is maad to this hous, for that
 10 he is Abrahams sone ; for mannus sone cam to seke, and
 11 make saaf that thing that perischide. Whanne thei herden
 these thingis, he addide, and seide a parable, for that he was
 12 of Jerusalem, and for thei gessiden, that anoon the kyngdom
 of God schulde be schewid. Therfor he seide, A worthi man
 wente in to a fer cuntre, to take to hym a kyngdom, and to
 13 turne aȝen. And whanne hise ten seruauntis weren clepid,
 he ȝaf to hem ten besauntis ; and seide to hem, Chaffare ȝe,
 14 til Y come. But hise citeseyns hatiden hym, and senten a
 messenger aftir hym, and seiden, We wolen not, that he
 15 regne on vs. And it was don, that he turnede aȝen, whan he
 biholdide take the kyngdom ; and he comaundide hise seruauntis

to be clepid, to whiche he hadde 3yue monei, to wite, hou
 16 myche ech hadde wonne bi chaffaryng. And the firste cam,
 17 and seide, Lord, thi besaunt hath wonne ten besauntis. He
 seide to hym, Wel be, thou good seruaunt; for in litil thing
 thou hast be trewe, thou schalt be hauynge power on ten
 18 citees. And the tother cam, and seide, Lord, thi besaunt hath
 19 maad fyue besauntis. And to this he seide, And be thou on
 20 fyue citees. And the thridde cam, and seide, Lord, lo! thi
 21 besaunt, that Y hadde, put vp in a sudarie. For Y dredde
 thee, for thou art a sterne man; thou takist away that that
 thou settidist not, and thou repist that that thou hast not
 22 sowun. He seith to hym, Wickid seruaunt, of thi mouth
 Y deme thee. Wistist thou, that Y am a sterne man, takynge
 awei that thing that Y setide not, and repynge that thing that
 23 Y sewe not? and whi hast thou not 3ouun my money to the
 24 bord, and Y comynge schulde haue axid it with vsuris? And
 he seide to men stondynge ny3, Take 3e awei fro hym the
 25 besaunt, and 3yue 3e to hym that bath ten be3auntis. And
 26 thei seiden to hym, Lord, he bath ten besauntis. And Y
 seie to 3ou, to ech man that hath, it schal be 3ouun, and
 he schal encrease; but fro him that hath not, also that thing
 27 that he hath, schal be takun of hym. Netheles brynge 3e
 hidur tho myn enemyes, that wolden not that Y regnede
 28 on hem, and sle 3e bifor me. And whanne these thingis
 29 weren seid, he wente bifore, and 3ede vp to Jerusalem. And
 it was don, whanne Jhesus cam ny3 to Bethsage and Betanye,
 at the mount, that is clepid of Olyuete, he sente hise twei
 30 disciplis, and seide, Go 3e in to the castel, that is agens 3ou;
 in to which as 3e entren, 3e schulen fynde a colt of an asse
 tied, on which neuer man sat; vntye 3e hym, and brynge 3e
 31 to me. And if ony man axe 3ou, whi 3e vnten, thus 3e
 32 schulen seie to hym, For the Lord desirith his werk. And
 thei that weren sent, wenten forth, and fonden as he seide to

33 hem, a colt stondyng. And whanne thei vntieden the colt,
 the lordis to hym seiden to hem, What vntien 3e the colt ?
 34 And thei seiden, For the Lord hath nede of hym. And thei
 35 ledde hym to Jhesu ; and thei castyng her clothis on the
 36 colt, setten Jhesu *on hym*. And whanne he wente, thei
 37 strowiden her clothis in the weie. And whanne he cam ny3
 to the comyng down of the mount of Olyuete, al the puple
 that cam down bygunnen to ioie, and to herie God with greet
 vois on alle the vertues, that thei hadden sayn, and seiden,
 38 Blessid *be* the king, that cometh in the name of the Lord,
 39 pees in heuene, and glorie in hi3e thingis. And sum of the
 Farisees of the puple seiden to hym, Maister, blame thi disci-
 40 phs. And he seide to hem, Y seie to 3ou, for if these ben
 41 stille, stoonus schulen crye. And whanne he neizede, he
 42 seiz the citee, and wepte on it, and seide, For if thou haddist
 knowun, thou *schuldist wepe* also ; for in this dai the thingis
ben in pees to thee, but now thei ben hid fro thin 3en.
 43 But daies schulen come in thee, and thin enemyes schulen
 enuyroun thee with a pale, and thei schulen go aboute thee,
 44 and make thee streit on alle sidis, and caste thee down to the
 erthe, and thi sones that ben in thee ; and thei schulen not
 leue in thee a stoon on a stoon, for thou hast not knowun
 45 the tyme of thi visitacioun. And he entride in to the temple,
 and bigan to caste out men sellyng ther innce and biyng, e
 46 and seide to hem, It is writun, That myn hous is an hous of
 47 prayer, but 3e han maad it a den of theues. And he was
 techyng euerydai in the temple. And the princis of prestis,
 and the scribis, and the princis of the puple sou3ten to lese
 48 hym ; and thei founden not, what thei schulden do to hym,
 for al the puple was ocupied, and herde hym

CAP. XX.

1 AND it was don in oon of the daies, whanne he tauȝte the
 puple in the temple, and prechide the gospel, the princis of
 2 preestis and scribis camen togidere with the elder men; and
 thei seiden to hym, Seie to vs, in what power thou doist these
 3 thingis, or who is he that ȝaf to thee this power? And
 Jhesus answeride, and seide to hem, And Y schal axe you
 4 o word; answeren ȝe to me. Was the baptym of Joon of
 5 heuene, or of men? And thei thouȝten with ynne hem silf,
 seiynge, For if we seien, Of heuene, he schal seie, Whi
 6 thanne bileuen ȝe not to hym? and if we seien, Of men,
 al the puple schal stoone vs; for thei ben certeyn, that Joon
 7 is a prophete. And thei answeriden, that thei knewen not,
 8 of whennus it was. And Jhesus seide to hem, Nether Y seie
 9 to ȝou, in what power Y do these thingis. And he bigan
 to seie to the puple this parable. A man plauntide a vynȝerd,
 and hirde it to tihens; and he was in pilgrimage longe tyme.
 10 And in the tyme of gaderynge of grapis, he sente a ser-
 uaunt to the tihers, that thei schulden ȝyue to hym of the
 fruyt of the vynȝerd; whiche beten hym, and leten hym go
 11 voide. And he thouȝte ȝit to sende another seruaunt; and
 thei beten this, and turmentiden hym sore, and leten hym go.
 12 And he thouȝte ȝit to sende the thridde, and hym also thei
 13 woundiden, and castiden out. And the lord of the vynȝerd
 seide, What schal Y do? Y schal sende my dereworthc
 sone; perauenture, whanne thei seen hym, thei schulen drede.
 14 And whanne the tihers sayn hym, thei thouȝten with ynne
 hem silf, and seiden, This is the eire, sle we hym, that the
 15 eritage be oure. And thei castiden hym out of the vynȝerd,
 and killiden hym. What schal thanne the lord of the vnye-
 16 ȝerd do to hem? He schal come, and distruye these tihers,
 and ȝyue the vynȝerd to othere. And whanne this thing

17 was herd, thei seiden to hym, God forbede. But he bihelde
 hem, and seide, What thanne is this that is writun, The stoon
 which men bldyngge repreueden, this is maad in to the heed
 18 of the corner? Ech that schal falle on that stoon, schal be
 to-brisid, but on whom it schal falle, it schal al to breke him.
 19 And the princis of prestis, and scribis, souzten to leye on
 hym hoondis in that our, and thei dredden the puple, for
 20 thei knewen that to hem he seide this liknesse. And thei
 aspieden, and senten aspieris, that feyneden hem iust, that
 thei schulden take hym in word, and bitaak hym to the
 21 power of the prince, and to the power of the iustice. And
 thei axiden hym, and seiden, Maister, we witen, that riztli
 thou seist and techist; and thou takst not the persooone of
 22 man, but thou techist in treuthe the weie of God. Is it leue-
 23 ful to vs to 3yue tribute to the emperoure, or nay? And he
 24 biheld the disseit of hem, and seide to hem, What tempten 3e
 me? Shewe 3e to me a peny; whos ymage and superscrip-
 cion hath it? Thei answerden, and seiden to hym, The
 25 emperouris. And he seide to hem, 3elde 3e therfor to the
 emperoure tho thingis that ben the emperours, and tho thingis
 26 that ben of God, to God. And thei myzten not repreue his
 word bifor the puple; and thei wondriden in his answer,
 27 and heelden pees. Summe of the Saduceis, that denyeden
 the azen-risyng fro deeth to lijf, camen, and axiden hym, and
 28 seiden, Maister, Moises wroot to vs, if the brother of ony man
 haue a wijf, and be deed, and he was with ouden eiris, that his
 29 brothir take his wijf, and reise seed to his brother. And so
 there weren seuene britheren. The firste took a wijf, and is
 30 deed with ouden eiris; and the *brothir* suynge took hir, and
 31 be is deed with ouden sone; and the thridde took hir; also
 32 and alle seuene, and lesten not seed, but ben deed; and the
 33 laste of alle the womman is deed. Therfor in the risyng
 34 whos wijf of hem schal sche be? for seuene hadden hir

34 to wijf. And Jhesus seide to hem, Sones of this world
 35 wedden, and ben 3ouun to weddyngis; but thei that schulen
 be had worthi of that world, and of the risyng a3en fro deeth,
 36 nethir ben wedded, nethir wedden wyues, nethir schulen
 mowe die more; for thei ben euen with aungels, and ben
 the sones of God, sithen thei ben the sones of risyng a3en fro
 37 deeth. And that deed men risen a3en, also Moises schewide
 bisidis the busch, as he seith, The Lord God of Abraham,
 38 and God of Ysaac, and God of Jacob. And God is not of
 deed men, but of lyuyng men; for alle men lyuen to hym.
 39 And summe of scribis answeringe, seiden, Maistir, thou hast
 40 wel seid. And thei dursten no more axe hym ony thing.
 41 But he seide to hem, How seien men, Crist to be the sone of
 42 Daud, and Daud hym silf seith in the book of Salmes, The
 43 Lord seide to my lord, Sitte thou on my ri3thalf, til that
 44 Y putte thin enemyes a stool of thi feet? Therfor Daud
 45 clepith hym lord, and hou is he his sone? And in heryng of
 46 al the puple, he seide to hise disciplis, Be 3e war of scribis,
 that wolen wandre in stolis, and louen salutaciouns in chep-
 yng, and the firste chaieris in synagogis, and the firste sittynge
 47 placis in feestis; that deuouren the housis of widewis, and
 feynen long preiyng; these schulen take the more damp-
 nacioun.

CAP. XXI.

1 AND he biheeld, and saye tho riche men, that casten her
 2 3iftis in to the treserie; but he saye also a litil pore widewe
 3 castynge twei ferthingis. And he seide, Treuli Y seie to 3ou,
 4 that this pore widewe keste more than alle men. For whi
 alle these of thing that was plenteuouse to hem casten in
 to the 3iftis of God; but this widewe of that thing that failide
 5 to hir, caste al hir liflode, that sche hadde. And whanne
 sum men seiden of the temple, that it was apparaild with

6 gode stoonus and giftis, he seide, These thingis that 3e seen,
 daies schulen come, in whiche a stoon schal not be left
 7 on a stoon, which schal not be destried. And thei axiden
 hym, and seiden, Comaundour, whanne schulen these thingis
 be? and what tokne *shal be*, whanne thei schulen bigynne to
 8 be don? And he seide, Se 3e, that 3e be not d.aseyued; for
 many schulen come in my name, seynge, For Y am, and the
 9 tyme schal neize; therfor nyle 3e go aftr hem. And whanne
 3e schulen here batailis and stryues with ynne, nyle be 3e aferd;
 it bihoueth first these thingis to be don, but not 3it anoon is
 10 an ende. Thanne he seide to hem, Folk schal rise azens
 11 folk, and rewme azens rewme; grete mouyngis of erthe
 schulen be bi placis, and pestilencis, and hungrys, and dredis
 12 fro heuene, and grete tokenes schulen be. But bifore alle
 these thingis thei schulen sette her hoondis on 3ou, and
 schulen pursue, bitakyng in to synagogis and kepyngis,
 13 drawyng to kyngis and to iusticis, for my name; but it
 14 schal falle to 3ou in to witnessyng. Therfor putte 3e in 3oure
 15 hertis, not to thenke bifore, hou 3e schulen answe; for Y
 schal 3yue to 3ou mounh and wisdom, to whiche alle 3oure
 16 aduersaries schulen not mowe azenstonde, and azenseie. And
 3e schulen be takun of fadir, and modir, and britheren, and
 cosyns, and freendis, and bi deeth thei schulen turmente of
 17 3ou; and 3e schulen be in haate of ale men for my name.
 18, 19 And an heere of 3oure heed schal not perische, in 3oure
 20 pacience 3e schulen welde 3oure soulis. But whanne 3e
 schulen se Jerusalem ben enuyround with an oost, thanne
 21 wite 3e, that the desolacioun of it schal neize. Thanne thei
 that ben in Judee, fle to the mountans; and thei that *ben* in
 the myddel of it, gon awei; and thei that *ben* in the cuntreis,
 enue not in to it. For these ben daies of veniaunce, that
 22 *ale thingis* that ben writun, be fulfillid. And wo to hem,
 23 *that ben* with child, and norischen in tho daies; for a gree

diseese schal be on the erthe, and wraththe to this puple.
 24 And thei schulen falle bi the scharpnesse of sward, and thei
 schulen be led prisoneris in to alle folkis; and Jerusalem
 schal be defoulid of hethene men, til the tymes of naciouns
 25 be fulfilld. And tokenes schulen be in the sunne, and the
 mone, and in the steris; and in the erthe ouerleiyng of
 26 folkis, for confusioun of sown of the see and of floodis; for
 men schulen wexe drye for drede and abidyng that schulen
 come to al the world; for vertues of heuenes schulen be
 27 mouyd. And thanne thei schulen se mannys sone comynge
 28 in a cloude, with greet power and maieste. And whanne
 these thingis bigynnen to be maad, biholde 3e, and reise
 29 3e 3oure heedis, for 3oure redempcioun neieth. And he
 seide to hem a liknesse, Se 3e the fige tre, and alle trees,
 30 whanne thei bryngen forth now of hem silf fruyt, 3e witen
 31 that somer is ny; so 3e, whanne 3e seen these thingis to be
 32 don, wite 3e, that the kyngdom of God is ny. Treuli Y seie
 to 3ou, that this generacioun schal not passe, til alle thingis
 33 be don. Heuene and erthe schulen passe, but my wordis
 34 schulen not passe. But take 3e heede to 3ou silf, lest per-
 auenture 3oure hertis be greuyd with glotony, and drunk-
 enesse, and bisynnessis of this lijf, and thulke dai come sodein
 35 on 3ou; for as a snare it schal come on alle men, that sitten
 36 on the face of al erthe. Therfor wake 3e, preiyng in ech
 tyme, that 3e be hadde worthi to fle alle these thingis that
 37 ben to come, and to stonde bifor mannus sone. And in
 daies he was techynge in the temple, but in nyztis he 3ede
 38 out, and dwellide in the mount, that is clepid of Olyuet. And
 al the puple roos eerli, to come to hym in the temple, and to
 here hym.

CAP. XXII.

1 And the halidai of therf looues, that is seid pask, neizede.
 2 And the princis of preestis and the scribis souzten, hou thei
 3 schulden sle Jhesu, but thei dredden the puple. And
 4 Sathanas entride in to Judas, that was clepid Scarioth, oon
 5 of the twelue. And he wente, and spak with the princis
 6 of preestis, and with the magistratis, hou he scaulde bitray
 7 hym to hem. And thei ioyeden, and maden couenaunt to
 8 hym to geue hym money. And he bihipte, and he souzte oportunte,
 9 to bitraye hym, with outen puple. But the daies of therf
 10 looues camen, in whiche it was neede, that the sacrifice of
 11 the pask were slayn. And he sente Petre and Joon, and seide,
 12 Go ye, and make ye redi to vs the pask, that we ete. And
 13 thei seiden, Where wolt thou, that we make redi? And he
 14 seide to hem, Lo! whanne ye schulen entre in to the citee, a
 15 man berynge a vessel of watir schal meete you; sue ye hym
 16 in to the hous, in to which he entriþ. And ye schulen
 17 seie to the husebonde man of the hous, The maister seith
 18 to thee, Where is a chaumbre, where Y schal ete the pask
 19 with my disciplis? And he schal schewe to you a greet
 20 soupyng place strewid, and there make ye redi. And thei
 21 jeden, and founden as he seide to hem, and thei maden
 22 redi the pask. And whanne the our was come, he sat to
 23 the mete, and the twelue apostilis with hym. And he seide
 24 to hem, With desier Y haue desirid to ete with you this pask,
 25 bifor that Y suffre; for Y seie to you, that fro this tyme
 26 Y schal not ete it, til it be fulfillid in the rewme of God.
 27 And whanne he hadde take the cuppe, he dide gracis, and
 28 seide, Take ye, and departe ye among you; for Y seie to
 29 you, that Y schal not drynke of the kynde of this vyne, til
 30 the rewme of God come. And whanne he hadde take breed,
 31 he bade thankyngis, and brak, and gaf to hem, and seide,

This is my bodi, that schal be ȝouun for ȝou; do ȝe this thing in mynde of me. He took also the cuppe, afir that he hadde soupid, and seide, This cuppe is the newe testament in my blood, that schal be sched for ȝou. Nethcles lo! the boond of hym that bitraieth me, is with me at the table. And mannus sone goith, afir that it is determyned; netheles ȝwo to that man, bi whom he schal be bitraied. And thei bigunnen to seke among hem, who it was of hem, that was to do this thing. And strif was maad among hem, which of hem schulde be seyn to be grettest. But he seide to hem, Kyngis of hethen men ben lordis of hem, and thei that han power on hem ben clepid good doeris, but ȝe not so, but he that is grettest among ȝou, be maad as ȝongere, and he that is bifor goere, as a seruaunt. For who is gretter, he that sittith at the mete, or he that mynysrith? whether not he that sittith at the mete? And Y am in the myddil of ȝou, as he that mynysrith. And ȝe ben, that han dwellid with me in my temptaciouns; and Y dispose to you, as my fadir hath disposid to me, a rewme, that ȝe ete and drynke on my boord in my rewme, and sitte on trones and deme the twelue kynredis of Israel. And the Lord seide to Symount, Symount, lo, Satanas hath axid ȝou, that he schulde ridile as whete; but Y haue preyede for thee, that thi feith faile not; and thou sum tyme conuertid, conferme thi britheren. Which seide to hym, Lord, Y am redi to go in to prisoun and in to deeth with thee. And he seide, Y seie to thee, Petir, the cok schal not crowe to dai, til thou thries forsake that thou knowist me. And he seide to hem, Whanne Y sente ȝou with outhen sachel, and scrippe, and schone, whether ony thing failide to ȝou? And thei seiden, No thing. Therfor he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath noon, selle his coote, and bigge a swerd. For Y seie to ȝou,

that ȝit it bihoueth that thing that is writun to be fulfilld
 in me, And he is arettid with wickid men; for tho thingis
 38 that ben of me han ende. And thei seiden, Lord, lo! twei
 39 swerdis here. And he seide to hem, It is ynow³. And he
 ȝede out, and wente astir the custom in to the hille of
 40 Olyues; and the disciplis sueden hym. And whanne he
 cam to the place, he seide to hem, Preye ȝe, lest ȝe entren in
 41 to temptacioun. And he was taken awei fro hem, so myche
 42 as is a stonys cast; and he knehde, and preyede, and seide,
 Fadir, if thou wolt, do awei this cuppe fro me; netheles not
 43 my wille be don, but thin. And an aungel appende to
 hym fro heuene, and counfortide hym. And he was maad
 44 in agonye, and preyede the lenger; and his swot was maad
 45 as dropis of blood rennynge down in to the erthe. And
 whanne he was rysun fro preier, and was comun to hise
 46 disciplis, he foond hem slepynge for heuynesse. And he
 seide to hem, What slepen ȝe? Rise ȝe, and preye ȝe, that ȝe
 47 entre not in to temptacioun. ȝit while he spak, lo! a
 company, and he that was clepid Judas, oon of the twelue,
 48 wente bifor hem; and he cam to Jhesu, to kisse hym. And
 Jhesus seide to hym, Judas, with a coss thou bytrayest
 49 mannys sone. And thei that weren aboute hym, and sayn
 that that was to come, seiden to hym, Lord, whether we
 50 smyten with swerd? And oon of hem smoot the seruau^t
 51 of the prince of preestis, and kittide of his rizt eere. But
 Jhesus answerde, and seide, Suffre ȝe til hidir. And whanne
 52 he hadde touchid his cere, he heclide hym. And Jhesus
 seide to hem, that camen to hym, the princis of preestis,
 and maistratis of the temple, and eldre men, As to a
 53 theef ȝe han gon out with swerdis and staues? Whanne
 Y was ech dai with ȝou in the temple, ȝe streijten not out
 hoodis in to me; but this is ȝoure our, and the power of
 54 darknessis. And thei token him, and ledde to the hous of

55 the prince of prestis; and Petir suede hym afer. And
 whanne a fier was kyndelid in the myddil of the greet
 hous, and thei saten aboute, Petir was in the myddil of hem.
 56 Whom whanne a damysel hadde seyn sittynge at the list,
 and hadde biholdun hym, sche seide, And this was with hym.
 57 And he denyede hym, and seide, Womman, Y knowe hym
 58 not. And aftir a litil another man siȝ hym, and seide, And
 thou art of hem. But Petir seide, A! man, Y am not.
 59 And whanne a space was maad as of on our, another affirm-
 yd, and seide, Treuli this was with hym; for also he is of
 60 Galilee. And Petir seide, Man, Y noot what thou seist.
 61 And anon ȝit while he spak, the cok crewe. And the Lord
 turnede aȝen, and bihelde Petre; and Petre hadde mynde on
 the word of Jhesu, as he hadde seid, For bifor that the cok
 62 crowe, thries thou schalt denye me. And Petre ȝede out,
 63 and wepte bittirli. And the men that helden hym scorneden
 64 hym, and smyten hym. And thei blynfelden hym, and
 smyten his face, and axiden hym, and seiden, Arede, thou
 65 *Crist*, to vs, who is he that smoot thee? Also thei blas-
 66 femynge seiden aȝens hym many other thingis. And as the
 day was come, the eldre men of the puple, and the princis of
 prestis, and the scribis camen togidir, and ledde hym in
 67 to her councel, and seiden, If thou art *Crist*, seie to vs.
 68 And he seide to hem, If Y seie to ȝou, ȝe schulen not
 bileue to me; and if Y axe, ȝe schulen not answere to me,
 69 nethir ȝe schulen delyuere me. But aftir this tyme mannys
 sone schal be sittynge on the riȝt half of the vertu of God.
 70 Therfor alle seiden, Thanne art thou the sone of God?
 71 And he seide, ȝe seien that Y am. And thei seiden, What
 ȝit desiren we witnessyng? for we vs silf han herd of his
 mouth.

CAP. XXIII.

1 AND al the multitude of hem aysen, and led den hym to
 2 Pilat. And thei bigunnen to accuse hym, and seiden, We
 han foundun this turnynge vpsodoun oure folk, and for-
 bedynge tributis to be ȝouun to the emperour, and seiynge
 3 that hym silf is Crist and kyng. And Pilat axide hym, and
 seide, Art thou kyng of Jewis? And he answeride, and
 4 seide, Thou seist. And Pilat seide to the princis of prestis,
 and to the puple, Y fynde no thing of cause in this man.
 5 And thei woxen stronger, and seiden, He moueth the puple,
 techynge thorou al Judee bigynnyng fro Galile til h,dir
 6 And Pilat herynge Galile axide, if he were a man of Galile.
 7 And whanne he knewe that he was of the powere of Eroude,
 he sente hym to Eroude; which was at Jerusalem in the
 8 daies. And whanne Eroude saw Jhesu, he ioiede ful myche;
 for long tyme he coueitide to se hym, for he herde many
 things of hym, and hopide to see sum tokene to be don
 9 of hym. And he axide hym in many wordis; and he an-
 10 sweride no thing to hym. And the princis of preestis and
 11 the scribis stoden, stidfastli accusynge hym. But Eroude
 with his oost disp side Lym, and scornede hym, and clothide
 12 with a white cloth, and sente hym agen to Pilat. And Eroude
 and Pilat weren maad freendis fro that dai; for bifor thei
 13 weren enemyes togidre. And Pilat clepide togider the
 princis of prestis and the maiestratis of the puple, and seide
 14 to hem, ȝe han brougt to me this man, as turnynge away the
 puple, and lo! Y axynge bifor ȝou fynde no cause in this
 15 man of these thingis, in whiche ȝe accusen hym; nether
 Eroude, for he hath sent hym agen to vs, and lo! no thing
 16 worth of deth is don to hym. And therfor Y schal amende
 hym and delyuere hym. But he moste nede delyuer to hem
 17 aoon bi the feest dai. And al the puple criede togidre, and

19 seide, Do awei hym, and delyuer to vs Barabas ; which was
 sent in to prisoun for disturblyng maad in the cite, and for
 20 mansleyng. And eftsoone Pilat spak to hem, and wolde
 21 delyuer Jhesu. And thei vndurcrieden, and seiden, Crucifie,
 22 crucifie hym. And the thridde tyme he seide to hem, For
 what yuel hath this don? Y fynde no cause of deeth in
 hym ; therfor Y schal chastise hym, and Y schal delyuer.
 23 And thei contynueden with greet voicis axynge, that he
 schulde be crucified ; and the voicis of hem woxen stronge.
 24, 25 And Pilat demyde her axyng to be don. And he dely-
 ueride to hem hym, that for mansleyng and sedicioun was
 sent in to prisoun, whom thei axiden ; but he bitook Jhesu
 26 to her wille. And whanne thei ledden hym, thei token a
 man, Symon of Syrenen, comynge fro the toun, and thei
 27 leiden on hym the cross to bere aftir Jhesu. And there
 suede hym myche puple, and wymmen that weiliden, and
 28 bymorneden hym. And Jhesus turnede to hem, and seide,
 Dou3tris of Jerusalem, nyle 3e wepe on me, but wepe 3e on
 29 3oure sif and on 3oure sones. For lo ! daies schulen come,
 in whiche it schal be seid, Blessid be bareyn wymmen, and
 wombis that han not borun children, and the tetis that han
 30 not 3ouun souke. Thanne thei schulen bigynne to seie to
 mounteyns, Falle 3e doun on vs, and to smale hillis, Keuere
 31 3e vs. For if in a greene tre thei don these thingis, what
 32 schal be don in a drie? Also othere twei wickid men weren
 33 led with hym, to be slayn. And aftir that thei camen
 in to a place, that is clepid of Caluerie, there thei crucifieden
 hym, and the theues, oon on the ri3t half, and the tother
 34 on the left half. But Jhesus seide, Fadir, for3yue hem, for
 35 thei witen not what thei doon. And thei departiden his
 clothis, and kesten lottis. And the puple stood abidyng ;
 and the princis scorneden hym with hem, and seiden, Othere
 men he maad saaf ; make he hym sif saaf, if this be Crist,

36 the chosun of God. And the knyghtis neygeden, and scorn-
 37 eden hym, and profreden vynegre to hym, and seiden, If
 38 thou art king of Jewis make thee saaf. And the super-
 scribeoun was writun ouer hym with Greke lettris, and of
 39 Latyn, and of Ebreu, This is the kyng of Jewis. And oon
 of these theues that hangiden, blasfemyde hym, and seide,
 40 If thou art Crist, make thi silf saaf and vs. But the tothir
 answeyng, biamyde hym, and seide, Nether thou dredist
 41 God, that art in the same dampnacioun? And treuli we
 iustli, for we han resseued worthi thingis to werkis; but
 42 this dide no thing of yuel. And he seide to Jhesu, Lord,
 haue mynde of me, whanne thou comest in to thi kyngdom.
 43 And Jhesus seide to hym, Treuli Y seie to thee, this dai
 44 thou schalt be with me in paradise. And it was almost the
 sixte our, and derknessis weren maad in al the erthe in to
 45 the nynthe our. And the sun was maad derk, and the veile
 46 of the temple was to rent a two. And Jhesus crynge with
 a greet vois, seide, Fadir, in to thin hoondis Y bitake my
 47 spirit. And he seiynge these thingis, gaf vp the goost. And
 the centurien seyng that thung that was don, glorifiede God,
 48 and seide, Verli this man was iust. And al the puple of
 hem that weren there togidir at this spectacle, and sayn
 the thingis that weren don, smyten her brestis, and turneden
 49 azen. But alle his knowun stoden afer, and wymmen that
 50 sueden hym fro Gahle, seyng these thingis. And lo! a
 man, Joseph bi name, of Aramathie, a cite of Judee, that
 51 was a decurien, a good man and a iust, this *man* concentide
 not to the counseil and to .he dedis of hem, and he abood
 52 the kyngdom of God. This *Joseph* cam to Pilat, and axide
 53 the bod. of Jhesu, and took it doun, and wlappe it in a
 cleene lynen cloth, and leide hym in a graue newun, in which
 54 not 3.t ony man hadde be leid. And the dai was the euen
 55 of the halidai, and the sabat bigan to schyne. And the

wymmen suyngē, that camen with hym fro Galile, sayn
 56 the graue, and hou his bodi was leid. And thei turneden
 aȝen, and maden redi swete smellynge spicis, and oyne-
 mentis; but in the sabat thei restiden, afir the comaunde-
 ment.

CAP. XXIV,

1 BUT in o dai of the woke ful eerli thei camen to the
 graue, and brouȝten swete smellynge spices, that thei hadden
 2 arayed. And thei founden the stoon turned awei fro the
 3 graue. And thei ȝeden in, and founden not the bodi of
 4 the Lord Jhesu. And it was don, the while thei weren
 astonyed in thouȝt of this thing, lo! twei men stoden bisidis
 5 hem in schynynge cloth. And whanne thei dredden, and
 bowedē her semblaunt in to the erthe, thei seiden to hem,
 6 What seken ȝe hym that lyueth with deed men? He is
 not here, but is risun. Hauē ȝe mynde, hou he spak to
 7 ȝou, whanne he was ȝit in Galile, and seide, For it bihoueth
 mannys sone to be bitakun in to the hondis of synful men,
 8 and to be crucified, and the thridde dai to rise aȝen. And
 9 thei bithouȝten on hise wordis. And thei ȝeden aȝen fro
 the graue, and telden alle these thingis to the enleuene,
 10 and to alle othir. And ther was Marie Mawdeleyn, and
 Joone, and Marie of James, and other wymmen that weren
 11 with hem, that seiden to apostlis these thingis. And these
 wordis weren seyn bifor hem as madnesse, and thei bileuedē
 12 not to hem. But Petir roos vp, and ran to the graue; and
 he bowide doun, and say the lynyen clothis liynge aloone.
 And he wente bi him silf, wondrynge on that that was don.
 13 And lo! tweyne of hem wenten in that dai in to a castel,
 that was fro Jerusalem the space of sixti furlongis, bi name
 14 Emaws. And thei spaken togidir of alle these thingis
 15 that haddun bifallun. And it was don, the while thei

talkiden, and souȝten bi hem silf, Jhesus hym silf neiȝede,
 16 and wente with hem. But her iȝen weren holdun, that
 17 thei knewen him not. And he seide to hem, What ben
 these wordis, that ȝe speken togidir wandrynge, and ȝe
 18 ben sorewful? And oon, whos name *was* Cleofas, answerde,
 and seide, Thou thi silf art a pilgrym in Jerusalem, and
 hast thou not knowun, what thingis ben don in it in these
 19 daies? To whom he seide, What thingis? And thei seiden
 to hym, Of Jhesu of Nazareth, that was a man prophete,
 20 myȝti in werk and word bifor God and al the puple; and
 hou the heȝest preestis of oure princis bitoken hym in
 21 to dampnacioun of deeth, and crucifieden hym. But we
 hopiden, that he schulde haue aȝenbouȝt Israel. And now
 on alle these thingis the thridde dai is to dai, that these
 22 thingis weren don. But also summe wymmen of ouris
 maden vs afered, whiche bifor dai weren at the graue;
 23 and whanne his bodi was not foundun, thei camen, and
 seiden, that thei syen also a siȝt of aungels, whiche seien,
 24 that he lyueth. And summe of oure wenten to the graue,
 and thei founden so as the wymmen seiden, but thei founden
 25 not hym. And he seide to hem, A! foolis, and slowe of
 herte to bileue in alle thingis that the prophetis han spokun.
 26 Whethir it bihofte not Crist to suffre these thingis, and
 27 so to entre in to his glorie? And he bigan at Moises
 and at alle the prophetis, and declaride to hem in alle
 28 scripturis, that weren of hym. And thei camen nyȝ the
 29 ~~casel~~, whidur thei wenten. And he made countenaunce
 30 ~~that~~ he wolde go ferthere. And thei constreyneden hym,
 31 ~~and seien~~, Dwelle with vs, for it drawith to nyȝt, and the
 32 ~~is now~~ bowid down. And he entride with hem. And
 33 ~~was~~ ~~him~~, while he sat at the mete with hem, he took
 34 ~~bread~~ and blesside, and brak, and took to hem. And the
 35 ~~was~~ ~~c~~ ~~men~~ weren openyd, and thei knewen hym; and he

32 vanyschide fro her ȝen. And thei seiden togidir, Whether
 oure herte was not brennyng in vs, while he spak in the
 33 weie, and openyde to vs scripturis? And thei risen vp in
 the same our, and wenten aȝen in to Jerusalem, and founden
 the enleuene gaderid togidir, and hem that weren with hem,
 34 seiynge, That the Lord is risun verrili, and apperide to
 35 Symount. And thei tolden what thingis weren don in
 the weie, and hou thei knewen hym in brekyng of breed.
 36 And the while thei spaken these thingis, Jhesus stood in the
 myddil of hem, and seide to hem, Pees to ȝou; Y am,
 37 nyle ȝe drede. But thei weren affraied and agast, and
 38 gessiden hem to se a spirit. And he seide to hem, What
 ben ȝe troblid, and thoughtis comen vp in to ȝoure hertis?
 39 Se ȝe my hoondis and my feet, for Y my silf am. Fele
 ȝe, and se ȝe; for a spirit hath not fleisch and boonys,
 40 as ȝe seen that Y haue. And whanne he hadde seid this
 41 thing, he schewide hoondis and feet to hem. And ȝit
 while thei bileueden not, and wondriden for ioye, he seide,
 42 Han ȝe here ony thing that schal be etun? And thei pro-
 ferden hym a part of a fisch rostid, and an hony combe.
 43 And whanne he hadde etun bfore hem, he took that that
 44 lefte, and ȝaf to hem; and seide to hem, These ben the
 wordis that Y spak to ȝou, whanne Y was ȝit with ȝou;
 for it is nede that alle thingis ben fulfillid, that ben writun
 in the lawe of Moises, and in prophetis, and in salmes,
 45 of me. Thanne he openyde to hem wit, that thei schulden
 46 vnderstonde scripturis. And he seide to hem, For thus
 it is writun, and thus it bihofte Crist to suffre, and ryse
 47 aȝen fro deeth in the thridde dai; and penaunce and re-
 myssioun of synnes to be prechid in his name in to alle
 48 folkis, bigynnyng at Jerusalem. And ȝe ben witnessis
 49 of these thingis. And Y schal sende the biheest of my
 fadir in to ȝou; but sitte ȝe in the citee, til that ȝe be clothid

50 with vertu from an hiȝ. And he ledde hem forth in to
 Betanye, and whanne his hondis weren lift vp, he blesside
 51 hem. And it was don, the while he blesside hem, he
 52 departide fro hem, and was borun in to heuene. And thei
 worschipiden, and wenten aȝen in to Jerusalem with greet
 53 ioye, and weren euermore in the temple, heriynge and
 blessynge God.

JOHN.

CAP. I.

1 In the bigynnyng was the word, and the word was at God,
 2 and God was the word. This was in the bigynnyng at God.
 3 Alle thingis weren maad bi hym, and withouten hym was
 4 maad no thing, that thing that was maad. In hym was lijf,
 5 and the lijf was the liȝt of men; and the liȝt schyneth in derk-
 6 nesis, and derknessis comprehendiden not it. A man was
 7 sent fro God, to whom the name was Joon. This man cam
 in to witnessyng, that he schulde bere witnessing of the liȝt,
 8 that alle men schulden bileue bi hym. He was not the liȝt,
 9 but that he schulde bere witnessing of the liȝt. There was a
 very liȝt, which liȝtneth ech man that cometh in to this world.
 10 He was in the world, and the world was maad bi hym, and
 11 the world knew hym not. He cam in to his owne thingis,
 12 and hise resseyueden hym not. But hou many euer res-
 seyueden hym, he gaf to hem power to be maad the sones of
 God, to hem that bileueden in his name; the whiche not
 13 of bloodis, nether of the wille of fleische, nether of the
 14 wille of man, but ben borun of God. And the word was
 maad man, and dwellyde among vs, and we han seyn the
glorie of hym, as the *glorie* of the oon bigetun sone of

15 the fadir, ful of grace and of treuthe. Joon berith witnessyng
 of hym, and crieth, and seith, This is, whom Y seide, He that
 schal come afir me, is maad bifore me, for he was tofor me;
 16 and of the plente of hym we alle han takun, and grace for
 17 grace. For the lawe was ȝouun bi Moises; but grace and
 18 treuthe is maad bi Jhesu Crist. No man sai euer God, no
 but the oon bigetun sone, that is in the bosum of the fadir,
 19 he hath teld out. And this is the witnessyng of Joon, whanne
 Jewis senten fro Jerusalem prestis and dekenes to hym, that
 20 thei schulden axe hym, Who art thou? He knoulechide,
 and denyede not, and he knoulechide, For Y am not Crist.
 21 And thei axiden hym, What thanne? Art thou Elie? And
 he seide, Y am not. Art thou a profete? And he answeride,
 22 Nay. Therfor thei seiden to hym, Who art thou? that we
 ȝyue an answer to these that senten vs. What seist thou of thi
 23 self? He seide, Y am a vois of a crier in deseert, Dresse ȝe the
 24 weie of the Lord, as Ysaie, the prophete, seide. And thei that
 25 weren sent, weren of the Fariseis. And thei axiden hym,
 and seiden to hym, What thanne baptisist thou, if thou art
 26 not Crist, nether Elie, nether a profete? Joon answeride to
 hem, and seide, Y baptise in watir, but in the myddil of ȝou
 27 hath stonde oon, that ȝe knowen not; he it is, that schal
 come afir me, that was maad bifor me, of whom Y am
 28 not worthi to louse the thwong of his schoo. These thingis
 weren don in Bethanye bigende Jordan, where Joon was bap-
 29 tisyng. Another day Joon say Jhesu comynge to hym, and
 he seide, Lo! the lomb of God, lo! he that doth awei the
 30 synnes of the world. This is he, that Y seide of, Afir me
 is comun a man, which was maad bifor me; for he was
 31 rather than Y. And Y knew hym not, but that he be schewid
 32 in Israel, therfor Y cam baptisyng in watir. And Joon bar
 witnessyng, and seide, That Y saȝ the spirit comynge down
 33 as a culuer fro heuene, and dwellide on hym. And Y knew

hym not ; but he that sente me to baptise in watir, seide to me, On whom thou seest the Spirit comynge down, and dwellynge on hym, this is he, that baptisith in the Hooli
34 Goost. And Y say, and bar witnessyng, that this is the sone
35 of God. Anothir dai Joon stood, and tweyne of hise disci-
36 plis ; and he biheeld Jhesu walkinge, and seith, Lo ! the
37 lomb of God. And twei disci plis herden hym spekyng, and
38 solewiden Jhesu. And Jhesu turnede, and say hem suyng
hym, and seith to hem, What seken ȝe ? And thei seiden to
39 hym, Rabi, that is to seie, Maistir, where dwellist thou ? And he
seith to hem, Come ȝe, and se. And thei camen, and sayn
where he dwellide ; and dweken with hym that dai. And it
40 was as the tenthe our. And Andrewe, the brother of Symount
Petr, was oon of the tweyne, that herden of Joon, and hadden
41 sued hym. This foond first his brother Symount, and he
seide to him, We han foundun Messias, that is to seie, Crist
42 and he ledde him to Jhesu. And Jhesus bihelde hym, and
seide, Thou art Symount, the sone of Johanna ; thou schalt
43 be clepid Cefas, that is to seie, Petre. And on the morewe
he wolde go out in to Gailee, and he foond Filip, and he
44 seith to hym, Suc thou me. Filip was of Bethsaida, the citee
45 of Andrew and of Petre. Filip foond Nathanael, and seide to
hym, We han foundun Jhesu, the sone of Joseph, of Naza-
46 reth, whom Moyse wroot in the lawe and profetis. And
Nathanael seide to hym, Of Nazareth may sum good thing
47 be ? Filip seide to hym, Come, and se. Jhesus siȝ Natha-
nael comynge to hym, and seide to hym, Lo ! verili a man of
48 Israel, in whom is no gile. Nathanael seide to hym, Wherof
hast thou knowun me ? Jhesus answerde, and seide to hym,
Bifor that Filip clepide thee, whanne thou were vndur the fig
49 tree, Y saiȝ thee. Nathanael answerde to hym, and seide,
Rabi, thou art the sone of God, thou art kyng of Israel.
50 Jhesus answerde, and seide to hym, For Y seide to thee.

Y saw3 thee vndur the fige tre, thou bileuest ; thou schalt
 51 se more than these thingis. And he seide to hem, Treuli,
 treuli, Y seie to 3ou, 3e schulen se heuene opened, and the
 aungels of God styngge vp and comynge down on mannys
 sone.

CAP. II.

1 And the thridde dai weddyngis weren maad in the Cane of
 2 Galilee ; and the modir of Jhesu was there. And Jhesus was
 3 clepid, and hise disciplis, to the weddyngis. And whanne
 wijn failide, the modir of Jhesu seide to hym, Thei han not
 4 wijn. And Jhesus seith to hir, What to me and to thee,
 5 womman ? myn our cam not 3it. His modir seith to the
 6 mynystris, What euere thing he seie to 3ou, do 3e. And there
 weren set sixe stonun cannes, afir the clensyng of the Jewis,
 7 holdyngge ech tweyne ether thre metretis. And Jhesus seith
 to hem, Fille 3e the pottis with watir. And thei filliden hem,
 8 vp to the mouth. And Jhesus seide to hem, Drawe 3e now,
 9 and bere 3e to the architriclyn. And thei baren. And whanne
 the architriclyn hadde tastid the watir maad wijn, and wiste
 not wherof it was, but the mynystris wisten that drowen the
 watir, the architriclyn clepith the spouse, and seith to hym,
 10 Ech man settith first good wijn, and whanne men ben ful-
 fillid, thanne that that is worse ; but thou hast kept the good
 11 wijn in to this tyme. Jhesus dide this the bigynnyng of
 signes in the Cane of Galilee, and schewide his glorie ; and
 12 hise disciplis bileueden in hym. Afir these thingis he cam
 down to Cafarnaum, and his modir, and hise britheren, and
 13 hise disciplis ; and thei dwelliden there not many daies. And
 the pask of Jewis was ny3, and Jhesus wente vp to Jeru-
 14 salem. And he soond in the temple men sillyngge oxun, and
 15 scheep, and culueris, and chaungeris sittynge. And whanne
 he hadde maad as it were a scourge of smale cordis, he

droof out alle of the temple, and oxun, and scheep; and
 he schedde the money of chaungers, and turnede vpsedown
 16 the boordis. And he seide to hem that selden culueris, Take
 awci fro hennus these thingis, and nyle 3e make the hous of
 17 my fadir an hous of marchaundise. And hise disciplis hadden
 mynde, for it was writun, The feruent loue of thin hous hath
 18 etun me. Therfor the Jewis answeriden, and seiden to hym,
 What token schewist thou to vs, that thou doist these thingis?
 19 Jhesus answerde, and seide to hem, Vndo 3e this temple, and
 20 in thre daies Y schal reise it. Therfor the Jewis seiden to
 hym, In fourti and sixe 3eer this temple was bildid, and schalt
 21 thou in thre daies reise it? But he seide of the temple of his
 22 bodi. Therfor whanne he was risun fro deeth, hise disciplis
 hadden mynde, that he seide these thingis *of his bodi*; and
 thei bileueden to the scripture, and to the word that Jhesus
 23 seide. And whanne Jhesus was at Jerusalem in pask, in the
 fe-ste dai, many bileueden in his name, seynge his signes that
 24 he dide. But Jhesus trowide not hym silf to hem, for he
 25 knewe alle men; and for it was not nede to hym, that ony man
 schulde bere witnessyng, for he wiste, what was in man.

CAP. III.

1 AND there was a man of the Farisees, Nychodeme bi
 2 name, a prince of the Jewis. And he cam to Jhesu bi
 nyght, and seide to hym, Rabi, we witen, that thou art comun
 fro God maister; for no man may do these signes, that
 thou doist, but God be with hym. Jhesus answerde, and
 seide to hym, Treuli, treuli, Y seie to thee, but a man be
 3 borun azen, he may not se the kyngdom of God. Nycho-
 4 deme seide to hym, Hou may a man be borun, whanne
 he is celd? whether he may entre azen in to his modris
 5 wombe, and be borun azen? Jhesus answerde, Treuli,
 6 Y seie to thee, but a man be borun azen of watir,

and of the Hooli Goost, he may not entre in to the kyngdom
6 of God. That that is borun of the fleisch, is fleisch; and
7 that that is borun of spirit, is spirit. Wondre thou not,
8 for Y seide to thee, It bihoueth ȝou to be borun aȝen. The
spirit brethith where he wole, and thou herist his vois, but
thou wost not, fro whennus he cometh, ne whidir he goith;
9 so is ech man that is borun of the spirit. Nychodeme
answeride, and seide to hym, Hou moun these thingis be
10 don? Jhesus answeride, and seide to hym, Thou art a
11 maister in Israel, and knowist not these thingis? Treuli,
treuli, Y seie to thee, for we speken that that we witen,
and we witnessen that that we han seyn, and ȝe taken not
12 oure witnessyng. If Y haue seid to ȝou ertheli thingis,
and ȝe bileuen not, hou if Y seie to ȝou heueneli thingis,
13 schulen ȝe bileue? And no man stieth in to heuene, but
he that cam down fro heuene, mannys sone that is in heuene.
14 And as Moises areride a serpent in desert, so it bihoueth
15 mannys sone to be reisd, that ech man that bileueth in
16 hym, perische not, but haue euerlastyng. lijf. For God
louede so the world, that he ȝaf his oon bigetun sone, that
ech man that bileueth in him perische not, but haue euer-
17 lastyng. lijf. For God sente not his sone in to the world,
that he iuge the world, but that the world be saued bi him.
18 He that bileueth in hym, is not demed; but he that bileueth
not, is now demed, for he bileueth not in the name of the
19 oon bigetun sone of God. And this is the dom, for lijȝ cam
in to the world, and men loueden more derknessis than lijȝ;
20 for her werkes weren yuele. For ech man that doith yuele,
hatith the lijȝ; and he cometh not to the lijȝ, that hise werkis
21 be not repreued. But he that doith treuthe, cometh to the
lijȝ, that hise werkis be schewid, that thei ben don in God.
22 Afir these thingis Jhesus cam, and hise disciplis, in to the
loond of Judee, and there he dwellide with hem, and bapti-

23 side. And Joon was baptisinge in Ennon, bisidis Salym,
 for many watris weren there; and thei camen, and weren
 24 baptisid. And Joon was not 3it sent in to prisoun.
 25 Therfor a questioun was maad of Jonys disciplis with
 26 the Jewis, of the purificacioun. And thei camen to Joon,
 and seiden to hym, Maister, he that was with thee bi3onde
 Jordan, to whom thou hast borun witnessyng, lo! he bap-
 27 tisith, and alle men comen to hym. Joon answerde, and
 seide, A man may not take ony thing, but it be 3ouun to
 28 hym fro heuene. 3e 3ou silf beren witnessyng to me,
 that Y seide, Y am not Crist, but that Y am sent bfore
 29 hym. He that hath a w3f, is the hosebonde; but the
 freend of the spouse that stondith, and henth hym, ioieth
 with ioye, for the vois of the spouse. Therfor in this thing
 30 my ioye is fulfillid. It bihoueth hym to wexe, but me to
 31 be maad lesse. He that cam from aboue, is aboue alle;
 he that is of the erthe, spekith of the erthe; he that cometh
 32 from heuene, is aboue alle. And he witnessith that thing
 that he hath seie, and herde, and no man takith his wit-
 33 nessing. But he that takith his witnessyng, hath confermyd
 34 that God is sothefast. But he whom God hath sent, spekith
 the wordis of God; for not to mesure God 3yueth the spirit.
 35 The fadir loueth the sone, and he hath 3ouun alle thingis
 36 in his boond. He that bileueth in the sone, hath euer-
 lastynghe lijf; but he that is vnbileueful to the sone, schal
 not se euerlastynghe lijf, but the wraththe of God dwellith
 on hym.

CAP. IV.

THEREFOR as Jhesu knew, that the Farisees herden, that
 Jhesu makith and baptisith mo disciplis than Joon, thou3
 Jhesu baptiside not, but hise disciplis, he lefte Judee, and

wente aȝen in to Galilee. And it bihofte hym to passe bi Samarie. Therfor Jhesus cam in to a citee of Samarie, that is seid Sicar, bisidis the place, that Jacob ȝaf to Joseph, his sone. And the welle of Jacob was there; and Jhesus was weri of the iourney, and sat thus vpon the welle. And the our was, as it were the sixte. And a womman cam fro Samarie, to drawe watir. And Jhesus seith to hir, ȝyue me drynk. And hise disciplis weren gon in to the citee, to bie mete. Therfor thilke womman of Samarie seith to him, Hou thou, whanne thou art a Jewe, axist of me drynk, that am a womman of Samarie? for Jewis vsiden not *to dele* with Samaritans. Jhesus answerde, and seide to hir, If thou wistist the ȝifte of God, and who he is, that seith to thee, ȝyue me drynk, thou perauenture woldist haue axid of hym, and he schulde haue ȝouun to thee quyk watir. The womman seith to him, Sire, thou hast not where ynne to drawe, and the pit is deep; wherof thanne hast thou quik watir? Whethir thou art grettere than oure fadir Jacob, that ȝaf to vs the pit? and he drank therof, and hise sones, and hise beestis. Jhesus answerde, and seide to hir, Eche man that drynkith of this watir, schal thirste este soone; but he that drynkith of the watir that Y schal ȝyue hym, schal not thirste with outen ende; but the watir that Y schal ȝyue hym, schal be maad in hym a welle of watir, spryngynge vp in to euerlastynge lijf. The womman seith to hym, Sire, ȝyue me this watir, that Y thirste not, nether come hidur to drawe. Jhesus seith to hir, Go, clepe thin hosebonde, and come hidir. The womman answerde, and seide, Y haue noon hosebonde. Jhesus seith to hir, Thou seidist wel. That Y haue noon hosebonde; for thou hast hadde fyue hosebondis, and he that thou hast, is not thin hosebonde. This thing thou seidist sotheli. The womman seith to hym, Lord, Y se, that thou art a prophete. Oure

fadris worschipiden in this hil, and 3e seien, that at Jerusalem
21 is a place, where it bihoueth to worschipe. Jhesus seith
to hir, Womman, bileue thou to me, for the our schal come,
whanne nether in this hil, nethir in Jerusalem, 3e schulen
22 worschipe the fadir. 3e worschipen that 3e knowen not;
we worschipen that that we knowen; for helthe is of the
23 Jewis. But the tyme is comun, and now it is, whanne
trewe worschiperis schulen worschipe the fadir in spirit
and treuthe; for also the fadir sekith suche, that worschipen
24 hym. God is a spirit, and it bihoueth hem that worschipen
25 hym, to worschipe in spirit and treuthe. The womman
seith to hym, Y woot that Messias is comun, that is seid
Crist; therfor whanne he cometh, he schal telle vs alle
26 thingis. Jhesus seith to hir, Y am he, that spekith with
27 thee. And anoon hise disciplis camen, and wondriden,
that he spak with the womman; netheles no man seide
to hym, What sekist thou, or, What spekist thou with hir?
28 Therfor the womman lefte hir watir pot, and wente in to
29 the citee, and seide to tho men, Come 3e, and se 3e a
man, that seide to me alle thingis that Y haue don;
30 whether he be Crist? And thei wenten out of the citee,
31 and camen to hym. In the mene while hise disciplis
32 preieden hym, and seiden, Maistir, etc. But he seide to
33 hem, Y haue mete to ete, that 3e knowen not. Therfor
disciplis seiden togidir, Whether ony man hath brougt him
34 mete to ete? Jhesus seith to hem, My mete is, that Y do
the wille of hym that sente me, that Y perfourme the werk
35 of hym. Whether 3e seien not, that 3it foure monethis ben,
and rype corn cometh? Lo! Y seie to 3ou, lifte vp 3oure
ijen, and se 3e the feeldis, for now thei ben white to repe.
36 And he that repith takith hire, and gaderith fruyt in to
euerlastynge lijf; that bothe he that sowith, and he that
37 repith, haue ioye togidere. In this thing is the word trewe,

38 for anothir is that sowith, and anothir that repith. Y sente
 39 you to repe, that that 3e haue not trauelid; othere men
 40 han trauelid, and 3e han entrid in to her trauels. And of
 that citee many Samaritans bileueden in hym, for the
 word of the womman, that bare witnessyng, That he seide
 41 to me alle thingis that Y haue don. Therfor whanne Sa-
 maritans camen to hym, thei preieden hym to dwelle there;
 42 and he dwelte there twey daies. And many mo bileueden
 43 for his word, and seiden to the womman, That now not
 for thi speche we bileuen; for we han herd, and we witen,
 44 that this is verili the sauour of the world. And astir twei
 daies he wente out fro thennus, and wente in to Galilee.
 45 And he bar witnessyng, that a profete in his owne cuntre
 hath noon onour. Therfor whanne he cam in to Galilee,
 men of Galilee resseyueden hym, whanne thei hadden seyn
 alle thingis that he hadde don in Jerusalem in the feeste
 dai; for also thei hadden comun to the feeste dai.
 46 Therfor he cam eftsoone in to the Cane of Galile,
 where he made the watir wiyn. And a litil kyng was,
 47 whos sone was sijk at Cafarnaum. Whanne this hadde
 herd, that Jhesu schulde come fro Judee in to Galilee, he
 wente to hym, and preiede hym, that he schulde come
 48 doun, and heele his sone; for he bigan to die. Therfor
 Jhesus seide to him, But 3e se tokenes and grete wondris,
 49 3e bileuen not. The litil kyng seith to hym, Lord, come
 50 doun, bifor that my sone die. Jhesus seith to hym, Go,
 thi sone lyueth. The man bileuede to the word, that
 51 Jhesus seide to hym, and he wente. And now whanne
 he cam doun, the seruauntis camen agens hym, and telden
 52 to hym, and seiden, That his sone lyuede. And he axide
 of hem the our, in which he was amendid. And thei
 seiden to hym, For 3istirdai in the seuenthe our the feuer
 53 lefte him. Therfor the fadir knewe, that thilke our it was,

in which Jhesus seide to hym, Thi sone lyueth; and he
 54 bileuede, and al his hous. Jhesus dide eft this secounde
 tokene, whanne he cam fro Judee in to Galilee.

CAP. V.

1 AFTIR these thingis ther was a feeste dai of Jewis, and
 2 Jhesus wente vp to Jerusalem. And in Jerusalem is a waiss-
 ynge place, that in Ebrew is named Bethsaida, and hath fyue
 3 porchis. In these lay a greet multitude of sike men, blynde,
 4 crokid, and drie, abidyng the mouyng of the watir. For the
 aungel of the Lord cam down certeyne tymes in to the watir,
 and the watir was moued; and he that first cam down in to
 the sisterne, aftir the mouyng of the watir, was maad hool of
 5 what euer sijksesse he was holdun. And a man was there,
 6 hauynge eizte and thritti ȝeer in his sikensesse. And whanne
 Jhesus hadde seyn hym liggyng, and hadde knowun, that he
 hadde myche tyme, he seith to hym, Wolt thou be maad
 7 hool? The sijk man answerde to hym, Lord, Y haue no
 man, that whanne the watir is moued, to putte me in to the
 cisterne; for the while Y come, anothis goith down bifor me
 8 Jhesus seith to hym, Rise vp, take thi bed, and go. And
 9 anon the man was maad hool, and took vp his bed, and
 10 wente forth. And it was sabat in that dai. Therfor the
 Jewis seiden to him that was maad hool, It is sabat, it is not
 11 leueful to thee, to take awei thi bed. He answeride to hem,
 He that made me hool, seide to me, Take thi bed, and go.
 12 Therfor thei axiden him, What man is that, that seide to thee,
 13 Take vp thi bed, and go? But he that was maad hool, wiste
 not who it was. And Jhesus bowide awei fro the puple, that
 14 was set in the place. Aftirward Jhesus foond hym in the
 temple, and seide to hym, Lo! thou art maad hool; now
 nyle thou do synne, lest any worse thing bifalle to thee.

15 Thilke man wente, and telde to the Jewis, that it was Jhesu
 16 that made hym hool. Therfor the Jewis pursueden Jhesu,
 17 for he dide this thing in the sabat. And Jhesus answeride
 18 to hem, My fadir worchith til now, and Y worche. Therfor
 the Jewis souȝten more to sle hym, for not oneli he brak the
 sabat, but he seide that God *was* his fadir, and made hym
 19 euene to God. Therfor Jhesus answerde, and seide to hem,
 Treuli, treuli, Y seye to ȝou, the sone may not of hym silf do
 ony thing, but that thing that he seeth the fadir doynge; for
 what euere thingis he doith, the sone doith in lijk maner tho
 20 thingis. For the fadir loueth the sone, and schewith to hym
 alle thingis that he doith; and he schal schewe to hym
 21 grettere werkis than these, that ȝe wondren. For as the
 fadir reisith deed men, and quykeneth, so the sone quykeneth
 22 whom he wole. For nethir the fadir iugith ony man, but
 23 bath ȝouun ech doom to the sone, that alle men onoure the
 sone, as thei onouren the fadir. He that onourith not the
 24 sone, onourith not the fadir that sente hym. Treuli, treuli, Y
 seie to ȝou, that he that herith my word, and bileueth to hym
 that sente me, hath euerlastynge lijf, and he cometh not in
 25 to doom, but passith fro deeth in to lijf. Treuli, treuli
 Y seie to ȝou, for the our cometh, and now it is, whanne deed
 men schulen here the vois of Goddis sone, and thei that
 26 heren, schulen lyue. For as the fadir bath lijf in hym silf,
 27 so he ȝaf to the sone, to haue lijf in him silf; and he ȝaf to
 28 hym power to make doom, for he is mannys sone. Nyle ȝe
 wondre this, for the our cometh, in which alle men that ben
 29 in brielis, schulen here the voice of Goddis sone. And thei
 that han do goode thingis, schulen go in to aȝenrisyng of
 lijf; but thei that han done yuele thingis, in to aȝenrisyng of
 30 doom. Y may no thing do of my silf, but as Y here, Y deme,
 and my doom is iust, for Y seke not my wille, but the wille
 31 of the fadir that sente me. If Y bere witnessing of my silf,

31 my witnessyng is not trewe; another is that berith witnessyng
 of me, and Y woot that his witnessyng is trewe, that he berith
 33 of me. 3e senten to Joon, and he bar witnessyng to treuthe.
 34 But Y take not witnessyng of man, but Y seie these thingis,
 35 that 3e be saaf. He was a lanterne brennyng and schyn-
 36 ynge; but 3e wolden glade at an our in his ljt. But Y haue
 more witnessyng than Joon, for the werkis that my fadir 3af
 to me to perfourme hem, thilke werkis that Y do beren wit-
 37 nessyng of me, that the fadir sente me. And the fadir that
 sente me, he bar witnassyng of me. Nether 3e herden euere
 38 his vois, nether 3e seien his licnesse. And 3e han not his
 word dwellynge in 3ou; for 3e byleuen not to hym, whom he
 39 sente. Seke 3e scripturis, in which 3e gessen to haue euer-
 lastyng lijf; and tho it ben, that beren witnessyng of me.
 40 And 3e wolen not come to me, that 3e haue lijf. Y take not
 41, 42 clerenesse of men; but Y haue knowun 3ou, that 3e han
 43 not the loue of God in 3ou. Y cam in the name of my
 fadir, and 3e token not me. If another come in his owne
 44 name, 3e schulen resseyue hym. Hou moun 3e bileue, that
 resseyuen glorie ech of othere, and 3e seken not the glorie
 45 that is of God aloone? Nyle 3e gesse, that Y am to accuse
 3ou anentis the fadir; it is Moises that accusith 3ou, in whom
 46 3e hopen. For if 3e bileueden to Moises, perauenture 3e
 47 schulden bileue also to me, for he wroot of me. But if 3e
 bileuen not to hise lettris, hou schulen 3e bileue to my
 wordis?

CAP. VI.

1 AFTIR these thingis Jhesus wente ouere the see of Galilee,
 2 that is Tiberias. And a greet multitude suede hym; for thei
 sayn the tokenes, that he dide on hem that weren sijke.
 3 Therfor Jhesus wente in to an hil, and sat there with hise
 4 disciplis. And the paske was ful nix. a feeste dai of the

5 Jewis. Therfor whanne Jhesus hadde lift vp hise ȝen, and
 hadde seyn, that a greet multitude cam to hym, he seith to
 Filip, Wherof schulen we be looues, that these men ete?
 6 But he seide this thing, temptynge hym; for he wiste what
 7 he was to do. Filip answerde to hym, The looues of tweyn
 hundrid pans sufficen not to hem, that ech man take a litl
 8 what Oon of hise disciplis, Andrew, the broth r of Symount
 9 Petre, seith to him, A child is here, that hath fyue barli
 looues and twei fischis; but what hen these among so
 10 manye? Therfor Jhesus seith, Make ȝe hem sitte to the
 mete. And there was myche hey in the place. And so men
 11 saten to the mete, as fyue thousynde in noumbre. And
 Jhesus took fyue looues, and whanne he hadde do thank-
 yngis, he departide to men that saten to the mete, and also
 12 of the fischis, as myche as thei wolden. And whanne thei
 weren fillid, he seide to hise disciplis, Gadir ȝe the relifs that
 13 ben left, that thei perischen not. And so thei gadriden, and
 filliden twelue cofyns of relif of the fyue barli looues and
 14 twei fischis, that leste to hem that hadden etun. Therfor
 tho men, whanne thei hadden seyn the signe that he hadde
 don, seiden, For this is verili the profete, that is to come in to
 15 the world. And whanne Jhesus hadde knowun, that thei
 weren to come to take hym, and make hym kyng, he fleiȝ
 16 aloone eft in to an hille. And whanne euentid was comun,
 17 his disciplis wenten down to the see. And thei wenten vp in
 to a boot, and thei camen ouer the see in to Cafarnaum.
 And derknessis weren maad .lianne, and Jhesus was not
 18 come to hem. And for a greet wynde blew, the see roos vp.
 19 Therfor whanne thei hadden rowid as fyue and twenti fur-
 longis or thrett, thei seen Jhesus walkyng on the see, and to
 20 be neiȝ the boot; and thei dredden. And he seide to hem,
 21 Y am; nyle ȝe drede Therfor thei wolden take hym in to
 the boot, and anon the boot was at the loond, to which thei

21 wenten. On the tother dai the puple, that stood ouer the see,
 say, that ther was noon other boot there but con, and that
 Jhesu entride not with hise disciplis in to the boot, but hise
 23 disciplis aloone wenten. But othere bootis camen fro Tibe-
 rias bisidis the place, where thei hadden eetun breed, and
 24 diden thankyngis to God. Therfor whanne the puple hadde
 seyn, that Jhesu was not there, nether hise disciplis, the
 wenten vp in to bootis, and camen to Cafarnaum, sekyng
 25 Jhesu. And whanne thei hadden foundun hym ouer the see
 26 thei seiden to hym, Rabi, hou come thou hidur? Jhesus
 answerde to hem, and seide, Treuli, treuli, Y seie to 3ou, 3e
 seken me, not for 3e sayn the myraclis, but for 3e eten of
 27 looues, and weren fillid. Worche 3e not mete that perischith,
 but that dwelath in to euerlastyng lif, which *mete* mannys
 sone schal 3yue to 3ou; for God the fadir hath markid hym.
 28 Therfor thei seiden to hym, What schulen we do, that we
 29 worche the werkis of God? Jhesus answerde, and seide to
 hem, This is the werk of God, that 3e bileue to hym, whom
 30 he sente. Therfor thei seiden to hym, What tokene thanne
 doist thou, that we seen, and bileue to thee? what worchist
 31 thou? Oure fadrs eeten manna in desert, as it is writun, He
 32 gaf to hem breed fro heuene to ete. Therfor Jhesus seith to
 hem, Treul, treuli, Y seie to 3ou, Moyse gaf 3ou not breed
 fro heuene, but my fadir 3yueth 3ou veri breed fro heuene;
 33 for it is very breed that cometh down fro heuene, and 3yueth
 34 lif to the world. Therfor thei seiden to hym, Lord, euere
 35 3yue vs this breed. And Jhesus seide to hem, Y am breed
 of lif; he that cometh to me, schal not hungur; he that
 36 bileneth in me, schal neuere thirste. But Y seid to 3ou,
 37 that 3e han seyn me, and 3e biueden not. Al thing, that
 the fadir 3yueth to me, schal come to me; and Y schal not
 38 caste hym out, that cometh to me. For Y cam down fro
 heuene, not that Y do my wille, but the wille of hym that

39 sente me. And this is the wille of the fadir that sente
 me, that al thing that the fadir 3af me, Y leese not of it,
 40 but a3en reise it in the laste dai. And this is the wille of my
 fadir that sente me, that ech man that seeth the sone, and
 bileueth in hym, haue euerlastynge lijf; and Y schal a3en
 41 reyse hym in the laste dai. Therfor Jewis grutchiden of
 hym, for he hadde seid, Y am breed that cam down fro
 42 heuene. And thei seiden, Whether this is not Jhesus, the
 sone of Joseph, whos fadir and modir we han knowun. Hou
 43 thanne seith this, That Y cam down fro heuene? Therfor
 Jhesus answerde, and seide to hem, Nyle 3e grutche togidere.
 44 No man may come to me, but if the fadir that sente me,
 drawe hym; and Y schal a3en reise hym in the laste dai.
 45 It is writun in prophetis, And alle men schulen be able for to
 be tau3t of God. Ech man that herde of the fadir, and hath
 46 lerned, cometh to me. Not for ony man hath sey the fadir,
 47 but this that is of God, hath sey the fadir. Sotheli, sotheli,
 Y seie to 3ou, he that bileueth in me, hath euerlastynge lijf.
 48, 49 Y am breed of lijf. 3oure fadris eeten manna in desert,
 50 and ben deed. This is breed comynge down fro heuene,
 51 that if ony man ete therof, he die not. Y am lyuynge breed,
 52 that cam down fro heuene. If ony man ete of this breed, he
 schal lyue withouten ende. And the breed that Y schal 3yue,
 53 is my fleisch for the lijf of the world. Therfor the Jewis
 chidden togidere, and seiden, Hou may this 3yue to vs his
 54 fleisch to ete? Therfor Jhesus seith to hem, Treuli, treuli,
 Y seie to 3ou, but 3e eten the fleisch of mannus sone, and
 55 drenken his blood, 3e schulen not haue lijf in 3ou. He that
 etith my fleisch, and drynkith my blood, hath euerlastynge
 56 lijf, and Y schal a3en reise hym in the laste dai. For my
 57 fleisch is veri mete, and my blood is very drynk. He that
 etith my fleisch, and drynkith my blood, dwellith in me, and
 58 Y in hym. As my fadir lyuynge sente me, and Y lyue for the

59 fadir, and he that etith me, he schal lyue for me. This is
 breed, that cam down fro heuene Not as youre fadris eten
 manna, and ben deed, he that etith this breed, schal lyue
 60 withouten ende. He seide these thingis in the synagoge,
 61 techynge in Cafarnaum. Therfor many of hise disciplis
 62 herynge, seiden, This word is hard, who may here it? But
 Jhesus witynge at hym silf, that hise disciplis grutchiden
 of this thing, seide to hem, This thing schlaundrith you?
 63 Therfor if 3e seen mannus sone stynge, where he was bifor?
 64 It is the spirit that quykeneth, the fleisch profitith no thing;
 the wordis that Y haue spokun to you, ben spirit and lijf.
 65 But ther ben summe of you that bileuen not. For Jhesus
 wiste fro the bigynnyng, which weren bileuyng, and who
 66 was to bitraye hym. And he seide, Therfor Y seide to you,
 that no man may come to me, but it were youun to hym of my
 67 fadir. Fro this tyme many of hise disciplis wenten abak,
 68 and wenten not now with hym. Therfor Jhesus seide to the
 69 twelue, Whether 3e wolen also go awei? And Symount
 Petre answeride to hym, Lord, to whom schulen we gon?
 70 Thou hast wordis of euerlastynge lijf; and we bileuen, and
 71 han knowun, that thou art Crist, the sone of God. Therfor
 Jhesus answerde to hem, Whether Y chees not you twelue,
 72 and oon of you is a feend? And he seide this of Judas
 of Symount Scaoth, for this was to bitraye hym, whanne
 he was oon of the twelue.

CAP. VII.

1 After these thingis Jhesus walkide in to Galilee, for he
 wolde not walke in to Judee, for the Jewis souzten to sle
 2 hym. And ther was neiȝ a feeste dai of the Jewis, Seno-
 3 segia. And hise britheren seiden to hym, Passe fro hennus,
 and go in to Judee, that also thi disciplis seen thi werkis

4 that thou doist, for no man doith any thing in hiddlis, and
 hym self sekith to be opyn. If thou doist these thingis,
 5 schewe thi self to the world. For nether hise britheren
 6 bileueden in hym. Therfor Jhesus seith to hem, My tyme
 7 cam not ȝit, but ȝoure tyme is enermore redi. The world
 may not hate ȝou, sothely it hatith me; for Y bere witness-
 8 yng therof, that the werkis of it ben yuele. Go ȝe vp to
 this feeste dai, but Y schal not go vp to this feeste dai,
 9 for my tyme is not ȝit fulfillid. Whanne he hadde seid
 10 these thingis, he dwelte in Galilee. And afur that hise
 britheren weren gon vp, thanne he ȝede vp to the feeste
 11 dai, not opynh, but as in priuete. Therfor the Jewis souȝten
 12 hym in the feeste dai, and seiden, Where is he? And
 myche grutchyng was of hym among the puple. For
 summe seiden, That he is good; and othere seiden, Nai,
 13 but he disceyueth the puple; netheles no man spak opynli
 14 of hym, for drede of the Jewis. But whanne the myddil
 feeste dai cam, Jhesus wente vp in to the temple, and
 15 tauȝte. And the Jewis wondriden, and seiden, Hou can
 16 this *man* lettris, sithen he hath not lerned? Jhesus answerde
 to hem, and seide, My doctryne is not myn, but h.s that
 17 sente me. If ony man wole do h.s wille, he schal knowe
 of the techyng, whether it be of God, or Y speke of my
 18 self. He that spekiþ of hym self, sekith his owne glone;
 bu. he that sekith the glorie of hym that sente hym, is
 19 sothefast, and vniȝtwisnesse is not in hym. Whether Moises
 ȝaf not to ȝou a lawe, and noon of ȝou doith the lawe? What
 20 seken ȝe to sle me? And the puple answerde, and seide,
 21 Thou hast a deuel; who sekith to sle thee? Jhesus answerde,
 and seide to hem, Y haue don o werk, and alle ȝe wondren.
 22 Therfor Moises ȝaf to ȝou circumcisioun; not for it is of
 Moyses, but of the fadris; and in the sabat ȝe circumciden a
 23 man. If a man take circumcisioun in the sabat, that the lawe

of Moises be not brokun, han 3e indignacioun to me, for
 24 Y made al a man hool in the sabat? Nile 3e deme aftir
 25 the face, but deme 3e a riztful doorn. Therfor summe of
 Jerusalem seiden, Whethir this is not he, whom the Jewis
 26 seken to sle? and lol he spekith opynli, and thei seien no
 thing to hym. Whether the princes knewen verli, that this
 27 is Crist? But we knowun this *man*, of whennus he is; but
 whanne Crist schal come, no man woot of whennus he is.
 28 Therfor Jhesus criede in the temple techynge, and seide,
 3e knowen me, and 3e knowen of whennus Y am; and
 Y cam not of my silf, but he is trewe that sente me.
 29 whom 3e knowen not. Y knowe hym, and if Y seie that
 Y knowe hym not, Y schal be rik to 3ou, a liere; but
 30 Y knowe hym, for of hym Y am, and he sente me. Ther
 for thei sougten to take hym, and no man sette on hym
 31 hoondis, for his our cam not 3it. And many of the puple
 bileueden in hym, and seiden, Whanne Crist schal come,
 whether he schal do mo tokenes, than tho that this doth?
 32 Farisees herden the puple musinge of hym these thingis;
 and the princis and Farisees senten mynysters, to take
 33 hym. Therfor Jhesus seide to hem, 3it a lnd tyme Y
 34 am with 3ou, and Y go to the fadir, that sente me. 3e
 schulen seke me, and 3e schulen not fynde, and where
 35 Y am, 3e may not come. Therfor the Jewis seiden to
 hem silf, Windur schal this gon, for we schulen not fynde
 hym? whether he wole go in to the scater yng of hethene
 36 men, and wole teche the hethene? What is this word,
 which he seide, 3e schulen seke me, and 3e schulen not
 37 fynde; and where Y am, 3e moun not come? But in the
 laste dai of the greet feeste, Jhesus stood, and criede, and
 seide, If ony man thirstith, come he to me, and drynke.
 38 He that bileueth in me, as the scripture seith, Floodis of
 39 quyk watir schulen flowe fro his wombe. But he seide this

thing of the Spirit, whom men that bileueden in hym
 schulden take; for the Spirit was not ȝit ȝouun, for Jhesus
 40 was not ȝit glorified. Therfor of that cumpanye, whanne
 thei hadden herd these wordis of hym, thei seiden, This
 41 is verili a prophete. Othere seiden, This is Crist. But
 42 summe seiden, Whether Crist cometh fro Galilee? Whether
 the scripture seith not, that of the seed of Daud, and of
 the castel of Bethleem, where Daud was, Crist cometh?
 43 Therfor discencioun was maad among the puple for hym.
 44 For summe of hem wolden haue take hym, but no man
 45 sette hondis on hym. Therfor the mynystris camen to
 bischopis and Farisees, and thei seiden to hem, Whi
 46 brouȝten ȝe not hym? The mynystris answeriden, Neuere
 47 man spak so, as this *man* spekith. Therfor the Farisees
 48 answeriden to hem, Whether ȝe ben disseyued also? whether
 ony of the pryncis or of the Farisees bileueden in hym?
 49 But this puple, that knowith not the lawe, ben cursid.
 50 Nychodeme seith to hem, he that cam to hym bi nyȝt,
 51 that was oon of hem, Whethir oure lawe demith a man,
 but it haue first herde of hym, and knowe what he doith?
 52 Thei answeriden, and seiden to hym, Whether thou art
 a man of Galilee also? Seke thou scripturis, and se thou,
 53 that a prophete risith not of Galilee. And thei turneden
 aȝen, ech in to his hous.

CAP. VIII.

1, 2 But Jhesus wente in to the mount of Olyuete. And
 eerli eft he cam in to the temple; and al the puple cam
 3 to hym; and he sat, and tauȝte hem. And scribis and
 Fariseis bryngen a womman takun in auoutrye, and thei
 4 settiden hir in the myddil, and seiden to hym, Maystir,
 5 this womman is now takun in auoutrie. And in the lawe

Moises comaundide vs to stoone suche; therfor what seist
 6 thou? And thei seiden this thing temptynge hym, that
 thei myzten accuse hym. And Jhesus bowide hym silf
 7 doun, and wroot with his fyngur in the erthe. And whanne
 thei abiden axynge hym, he reiseide hym silf, and seide to
 hem, He of 3ou that is without synne, first caste a stoon
 8 in to hir And eft he bowide hym silf and wroot in the
 9 erthe. And thei herynge these thingis, wenten awei oon
 aftir another, and thei bigunnen fro the eldre men; and
 Jhesus dwelte aloone, and the womman stondynge in the
 10 myddil. And Jhesus reiseide hym silf, and seide to hir,
 Womman, where ben thei that accusiden thee? no man
 11 hath dampned thee Sche seide, No man, Lord. Jhesus
 seide to hir, Nethir Y schal dampne thee; go thou, and
 12 now afturward nyle thou synne more Therfor eft Jhesus
 spak to hem, and seide, Y am the ljt of the world; he
 that sueth me, walkith not in derknessis, but schal haue
 13 the ljt of lijf. Therfor the Fariseis seiden, Thou berist
 14 witnessyng of thi silf; thi witnessyng is not trewe. Jhesus
 answerde, and seide to hem, And if Y bere witnessyng
 of my silf, my witnessyng is trewe; for Y woot fro whennus
 15 Y cam, and whidur Y go But 3e wten not fro whennus
 Y cam, ne whidur Y go. For 3e demen aftir the fleisch,
 16 but Y deme no man; and if Y deme, my doom is trewe,
 for Y am not aloone, but Y and the fadir that sente me.
 17 And in 3oure lawe it is writun, that the witnessyng of
 18 twei men is trewe. Y am, that bere witnessyng of my
 silf, and the fadir that sente me, berith witnessyng of me.
 19 Therfor thei seiden to hym, Where is thi fadir? Jhesus
 answeride, Nether 3e knowen me, nethir 3e knowen my
 fadir, if 3e knewen me, perauenture 3e schulden knowe
 20 also my fadir Jhesus spak these wordis in the tresorie,
 techynge in the temple; and no man took hym, for his

21 our cam not ȝit. Therfor eft Jhesus seide to hem, Lo !
 Y go, and ȝe schulen seke me, and ȝe schulen die in ȝoure
 22 synne; whidur Y go, ȝe moun not come. Therfor the Jewis
 seiden, Whether he schal sle hym silf, for he seith, Whidur Y
 23 go, ȝe moun not come? And he seide to hem, ȝe ben of by-
 nethe, Y am of aboue; ȝe ben of this world, Y am not of this
 24 world. Therfor Y seide to ȝou, that ȝe schulen die in ȝoure
 synnes; for if ȝe bileuen not that Y am, ȝe schulen die in ȝoure
 25 synne. Therfor thei seiden to hym, Who art thou? Jhesus
 26 seide to hem, The bigynnyng, which also speke to ȝou. Y
 haue many thingis to speke, and deme of ȝou, but he that
 sente me is sothefast; and Y speke in the world these
 27 thingis, that Y herde of hym. And thei knewen not, that
 28 he clepide his fadir God. Therfor Jhesus seith to hem,
 Whanne ȝe han areisid mannis sone, thanne ȝe schulen
 knowe, that Y am, and of my silf Y do no thing; but as
 29 my fadir tauȝte me, Y speke these thingis. And he that
 sente me is with me, and lefte me not aloone; for Y do
 30 euermore tho thingis, that ben plesynge to hym. Whanne
 31 he spak these thingis, manye bileueden in hym. Therfor
 Jhesus seide to the Jewis, that bileueden in hym, If ȝe
 dwellen in my word, verli ȝe schulen be my disciplis;
 32 and ȝe schulen knowe the treuthe, and the treuthe schal
 33 make ȝou fre. Therfor the Jewis answeriden to hym,
 We ben the seed of Abraham, and we serueden neuere
 34 to man; hou seist thou, That ȝe schulen be fre? Jhesus
 answeride to hem, Treuli, treuli, Y seie to ȝou, ech man
 35 that doith synne, is seruaunt of synne. And the seruaunt
 dwellith not in the hows with outen ende, but the sone
 36 dwellith with outen ende. Therfor if the sone make ȝou
 27 fre, verli ȝe schulen be fre. Y woot that ȝe ben Abra-
 hams sones, but ȝe seken to sle me, for my word taketh
 38 not in ȝou. Y speke tho thingis, that Y say at my fadir;

39 and 3e doen tho thingis, that 3e sayn at 3oure fadir. Thei
 answerden, and seiden to hym, Abraham is oure fadir.
 Jhesus seith to hem, If 3e ben the sones of Abraham,
 40 do 3e the werkis of Abraham. But now 3e seken to sle
 me, a man that haue spoken to 3ou treuthe, that Y herde
 41 of God. Abraham dide not this thng 3e doen the werkis
 of 3oure fadir. Therfor thei seiden to hym, We ben not
 42 borun of fornycacioun; we han o fadir, God. But Jhesus
 seith to hem, If God were 3oure fadir, sotheli 3e schulden
 loue me; for Y passide forth of God, and cam; for nether
 43 Y cam of my silf, but he sente me. Whi knowen 3e not
 44 my speche? for 3e moun not here my word 3e ben of
 the fadir, the deucl, and 3e wolen do the desyris of 3oure
 fadir. He was a mansleere fro the bigynnyng, and he
 stood not in treuthe; for treuthe is not in hym. Whanne
 he spekith lesyng, he spekith of his owne; for he is a
 45 liere, and fadir of it. But for Y seie treuthe, 3e bileuen
 46 not to me. Who of 3ou schal repreue me of synne? if
 47 Y sey treuthe, whi bileuen 3e not to me? He that is of
 God, herith the wordis of God; therfor 3e heren not,
 48 for 3e ben not of God. Therfor the Jewis answeriden,
 and seiden, Whether we seien not wel, that thou art a
 49 Samaritan, and hast a deucl? Jhesus answerde, and seide,
 Y haue not a deucl, but Y onoure my fadir, and 3e han
 50 vnhonourid me. For Y seke not my glorie; there is he,
 51 that sekith, and demeth. Treuli, treuli, Y seie to 3ou, if
 ony man kepe my word, he schal not taste deth with outen
 52 ende. Therfor the Jewis seiden, Now we han knowun,
 that thou hast a deucl. Abraham is deed, and the prophetis,
 and thou seist, If ony man kepe my word, he schal not
 53 taste deth withouten ende. Whether thou art grettere
 than oure fader Abraham, that is deed, and the prophets
 54 ben deed; whom makist thou thi silf? Jhesus answeride,

If Y glorifie my silf, my glorie is nouȝt; my fadir, is that
 55 glorifieth me, whom ȝe seien, that he is ȝoure God. And
 ȝe han not knowun hym, but Y haue knowun hym; and
 if Y seie that Y knowe hym not, Y schal be a liere lich
 56 to ȝou; but Y knowe hym, and Y kepe his word. Abra-
 ham, ȝoure fadir, gladide to se my dai; and he saiȝ, and
 57 ioyede. Thanne the Jewis seiden to hym, Thou hast
 58 not ȝit fifti ȝeer, and hast thou seien Abraham? Therfor
 Jhesus seide to hem, Treuli, treuli, Y seie to ȝou, bifer
 59 that Abraham schulde be, Y am. Therfor thei token stonys,
 to caste to hym; but Jhesus hidde hym, and wente out
 of the temple.

CAP. IX.

1 AND Jhesus passynge, seiȝ a man blynd fro the birthe.
 2 And hise disciplis axiden hym, Maistir, what synnede this
 man, or hise eldris, that he schulde be borun blynd?
 3 Jhesus answeride, Nether this man synnede, nether hise
 eldris; but that the werkis of God be schewid in hym.
 4 It bihoueth me to worche the werkis of hym that sente
 me, as longe as the dai is; the nyȝt schal come, whanne
 5 no man may worche. As longe as Y am in the world,
 6 Y am the lȝt of the world. Whanne he hadde seid these
 thingis, he spette in to the erthe, and made cley of the
 7 spotil, and anoyntide the cley on hise ȝen, and seide to
 hym, Go, and be thou waisschun in the watir of Siloe,
 that is to seie, Sent. Thanne he wente, and waisschide,
 8 and cam seynge. And so neȝboris, and thei that hadden
 seyn him bifer, for he was a beggere, seiden, Whether
 9 this is not he, that sat, and beggide? Othere men seiden,
 That this it is; othere men *seyden*, Nai, but he is lijc hym.
 10 But he seide, That Y am. Therfor thei seiden to hym,
 11 Hou ben thin ȝen openyd? He answerde, Thilke man,

that is seid Jhesus, made clei, and anoyntide myn igen,
and seide to me, Go thou to the watre of Siloe, and
12 wassche; and Y wente, and wasschide, and say. And
thei seiden to hym, Where is he? He seide, Y woot not.
13 Thei leden hym that was blynd to the Farisees. And
14 it was sabat, whanne Jhesus made cley, and openyde hise
15 igen. Eft the Farisees axiden hym, hou he hadde seyn.
And he seide to hem, He leide to me cley on the igen.
16 and Y wasschide, and Y se. Therfor summe of the Farisees
seiden, This man is not of God, that kepith not the
sabat. Othere men seiden, Hou may a synful man do
17 these signes. And strif was among hem. Therfor thei
seien eftsoone to the blynd man, What seist thou of hym,
that openyde thin igen? And he seide, That he is a
18 prophete. Therfor Jewis bileueden not of hym, that he
was blynd, and hadde seyn, til thei clepiden his fadir and
19 modir, that hadde seyn. And thei axiden hem, and seiden,
Is this þoure sone, which þe seien was borun blynd? hou
20 thanne seest he now? His fadir and modir answeriden
to hem, and seiden, We witen, that this is oure sone, and
21 that he was borun blynd; but hou he seest now, we witen
neuer, or who openyde hise igen, we witen nere; axe þe
22 hym, he hath age, speke he of hym silf. His fader and
modir seiden these thingis, for thei dredden the Jewis;
for thanne the Jewis hadden conspyrd, that if ony man
kouecheide hym Crist, he schulde be don out of the
23 synagoge. Therfor his fadir and modir seiden, That he
24 hath age, axe þe hym. Therfor eftsoone thei clepiden
the man, that was blynd, and seiden to hym, þyue thou
glorie to God; we witen, that this man is a synnere.
25 Thanne he seide, If he is a synnere, Y woot neuer; o
26 thing Y woot, that whanne Y was blynd, now Y se. Therfor
thei seiden to hym, What dide he to thee? hou openyde

27 he thin igen? He answerde to hem, Y seide to 3ou now,
 and 3e herden; what wolen 3e eftsoone here? whether 3e
 28 wolen be maad hise discyplis? Therfor thei cursiden hym,
 and seiden, Be thou his disciple; we ben disciplis of Moises.
 29 We witen, that God spak to Moises; but we knowen not
 30 this, of whennus he is. Tilke man answeride, and seide
 to hem, For in this is a wondrousful thing, that 3e witen not,
 31 of whennus he is, and he hath openyd myn igen. And we
 witen, that God herith not synful men, but if ony man is
 worschypere of God, and douth his wille, he herith hym.
 32 Fro the world it is not herd, that ony man openyde the
 33 igen of a blynd borun man; but this were of God, he myyt
 34 not do ony thing. Thei answeriden, and seiden to hym,
 Thou art al borun in synnes, and techist thou vs? And
 35 thei putten hym out. Jhesus herd, that thei hadden putte
 hym out; and whanne he hadde founde hym, he seide to
 36 hym, Bileuest thou in the sone of God? He answerde,
 37 and seide, Lord, who is he, that Y bileue in hym? And
 Jhesus seide to hym, And thou hast seyn him, and he it
 38 is, that spekith with thee. And he seide, Lord, Y bylene.
 39 And he felle doun, and worschipide hym. Therefore Jhesus
 seide to hym, Y cam in to this world, in to doom, that thei
 40 that seen not, see, and thei that seen, be maad blynde. And
 summe of the Faryseis herden, that weren with hym, and
 41 thei seiden to hym, Whether we ben blynde? Jhesus seide
 to hem, If 3e weren blynde, 3e schulden not haue synne;
 but now 3e seien, That we seen, 3oure synne dwellith stille.

CAP. X.

1 TREULL, treuli, Y seie to 3ou, he that cometh not in by
 the dore in to the foold of scheep, but stieth bi another
 2 weie, is a nyzt theef and a dai theef. But he that entrieth

3 bi the dore, is the scheepherde of the scheep. To this
 the porter openeth, and the scheep heren his vois, and he
 4 clepith his owne scheep bi name, and ledith hem out. And
 whanne he hath don out his owne scheep, he goith bifor
 hem, and the scheep suen hym; for thei knowun his vois.
 5 But thei suen not an alien, but fleen from hym; for thei
 6 han not knowun the vois of aliens. Jhesus seide to hem
 this prouerbe; but thei knewen not what he spak to hem.
 7 Therfor Jhesus seide to hem eftsoone, Treuli, treuli, Y
 8 seie to ȝou, that Y am the dore of the scheep. As many
 as han come, weren nyȝt theues and day theues, but the
 9 scheep herden not hem. Y am the dore. If ony man
 schal entre bi me, he schal be sauyd; and he schal go
 10 ynne, and schal go out, and he schal fynde lesewis. A
 nyȝt theef cometh not, but that he stele, sle, and leese;
 and Y cam, that thei han lijf, and haue more plenteousli.
 11 I am a good scheepherde; a good scheepherde ȝyueth
 12 his lijf for hise scheep. But an hirid hyne, and that is
 not the scheepherde, whos ben not the scheep his owne,
 seeth a wolf comynge, and he leeueth the scheep, and
 fleeth; and the wolf rauyschith, and disparplith the scheep.
 13 And the hirid hyne fleeth, for he is an hirid hyne, and it
 14 parteyneth not to hym of the scheep. Y am a good
 scheepherde, and Y knowe my scheep, and my scheep
 15 knowen me. As the fadir hath knowun me, Y knowe
 16 the fadir; and Y putte my lijf for my scheep. Y haue
 othere scheep, that ben not of this foolde, and it bihoueth
 me to brynge hem togidir, and thei schulen here my vois;
 17 and it schal be maad o foolde and o scheepherde. Therfor
 the fadir loueth me, for Y putte my lijf, that eftsoone Y
 18 take it. No man takith it fro me, but Y putte it of my
 wil. Y haue power to putte it, and Y haue power to take
 it agen. This maundement Y haue takun of my fadir.

19 Eft dissencioun was maad among the Jewis for these wordis.
 20 And many of hem seiden, He hath a deuel, and maddith;
 21 what heren 3e hym? Othere men seiden, These wordis
 ben not of a *man* that hath a feend. Whether the deuel
 22 may opene the igen of blynde men? But the feestis of
 halewyng of the temple weren maad in Jerusalem, and
 23 it was wyntir. And Jhesus walkide in the temple, in the
 24 porche of Salomon. Therfor the Jewis camen aboute
 hym, and seiden to hym, Hou long takist thou awei oure
 25 soule? if thou art Crist, seie thou to vs opynli. Jhesus
 answerde to hem, Y speke to 3ou, and 3e bileuen not
 the werkis that Y do in the name of my fadir, beren wit-
 26 nessyng of me. But 3e bileuen not, for 3e ben not of my
 27 scheep. My scheep heren my vois, and Y knowe hem,
 28 and thei suen me. And Y 3yue to hem euerelastyng
 lif, and thei schulen not perische with outen ende, and
 29 noon schal rauysche hem fro myn hoond. That thing
 that my fadir 3af to me, is more than alle thingis; and no
 30 man may rauysche fro my fadris hoond. Y and the fadir
 31 ben oon. The Jewis token vp stoonys, to stoone hym.
 32 Jhesus answerde to hem, Y haue schewide to 3ou many
 good werkis of my fadir, for which werk of hem stonen
 33 3e me? The Jewis answerden to hym, We stoonen thee
 not of good werk, but of blasfemye, and for thou, sithen
 34 thou art a man, makist thi silf God. Jhesus answerde to
 hem, Whether it is not writun in 3oure lawe, That Y seide,
 35 3e ben goddis? Yf he seide that thei weren goddis, to
 whiche the word of God was maad, and scripture may not
 36 be vndon, thilke that the fadir hath halewid, and hath
 sent in to the world, 3e seien, That thou blasfemest, for
 37 Y seide, Y am Goddis sone? Yf Y do not the werkis
 38 of my fadir, nyle 3e bileue to me; but if Y do, thou 3e
 wolen not bileue to me, bileue 3e to the werkis; that 3e

knowe and bileue, that the fadir is in me, and Y in the fadir.
 39 Therfor thei sougten to take hym, and he wente out of her
 40 hondis. And he wente eftsoone ouer Jordan, in to that
 place where Joon was firste baptisynge, and he dwelte there.
 41 And manye camen to hym, and seiden, For Joon dide no
 42 myracle and alle thingis what euer Joon seide of this,
 weren sothe. And many bileueden in hym.

CAP. XL.

1 AND ther was a sijck man, Lazarus of Bethanye, of the
 2 castel of Marie and Martha, hise sistris. And it was Marye,
 which anoyntide the Lord with oynement, and wipte hise
 3 feet with hir heeris, whos brother Lazarus was sijck. Therfor
 hise sistris senten to hym, and seide, Lord, lo! he whom
 4 thou louest, is sijck. And Jhesus herde, and seide to hem,
 This syknesse is not to the deth, but for the glorie of God,
 5 that mannus sone be glorified bi hym. And Jhesus louyde
 6 Martha, and hir sistir Marie, and Lazarus. Therfor whanne
 Jhesus herde, that he was sijck, thanne he dwellide in the
 7 same place twei daies. And after these thingis he seide to
 8 hise disciplis, Go we eft in to Judee. The disciplis seien
 to hym, Maister, now the Jewis sougten for to stoone thee,
 9 and eft goist thou thidir? Jhesus answerde, Whether ther
 ben not twelue ouris of the dai? If ony man wandre in
 the dai, he hirtith not, for he seeth the liȝt of this world.
 10 But if he wandre in the nȝt, he stombhth, for liȝt is not
 in him. He seith these thingis, and aftir these thingis he
 11 seide to hem, Lazarus, oure freend, slepith, but Y go to
 12 rest fro sleep. Therfor hise disciplis seiden, Lord,
 he schal be saaf. But Jhesus hadde seid of
 13 him, but thei gessiden, that he seide of slepyng of
 14 him. Therfor Jhesus seide to hem opynli, Lazarus

15 is deed; and Y haue ioye for 3ou, that 3e bileue, for Y was
 16 not there; but go we to hym. Therfor Thomas, that is
 seid Didymus, seide to euen disciplis, Go we also, that we
 17 dien with hym. And so Jhesus cam, and foond hym hauynge
 18 thanne foure daies in the graue. And Bethany was bisidia
 19 Jerusalem, as it were fiftene furlongis. And many of the
 Jewis camen to Mary and Martha, to counforte hem of her
 20 brothir. Therfor as Martha herde, that Jhesu cam, sche
 21 ran to hym; but Mary sat at home. Therfor Martha seide
 to Jhesu, Lord, if thou haddist be here, my brother hadde
 22 not be deed. But now Y woot, that what euere thingis
 23 thou schalt axe of God, God schal 3yue to thee. Jhesus
 24 seith to hir, Thi brother schal rise agen. Martha seith to
 hym, Y woot, that he schal rise agen in the agen risyng in
 25 the laste dai. Jhesus seith to hir, Y am agen risyng and lijf;
 he that bileueth in me, 3he, thou3 he be deed, he schal lyue;
 26 and ech that lyueth, and bileueth in me, schal not die with
 27 outhen ende. Bileuest thou this thing? Sche seith to hym,
 3he, Lord, Y haue bileued, that thou art Crist, the sone of
 28 the lyuyng God, that hast come in to this world. And
 whanne sche hadde seid this thing, sche wente, and clepide
 Marie, hir sistir, in silence, and seide, The maister cometh,
 29 and clepith thee. Sche, as sche herd, aroos anoon, and cam
 30 to hym. And Jhesus cam not 3it in to the castel, but he
 was 3it in that place, where Martha hadde comun agens hym.
 31 Therfor the Jewis that weren with hir in the hous, and
 counfortiden hir, whanne thei sayn Marie, that sche roos
 swithe, and wente out, thei sueden hir, and seiden, For
 32 sche goith to the graue, to wepe there. But whanne Marie
 was comun where Jhesus was, sche seyng hym felde down
 to his feet, and seide to hym, Lord, if thou haddist be
 33 here, my brother hadde not be deed. And therfor whanne
 Jhesu sai3 hir wepyng, and the Jewis wepyng that weren

with hir, he made noise in spirit, and troblide hym silf,
 34 and seide, Where han ȝe leid hym? Thei seien to hym,
 35, 36 Lord, come and se. And Jhesus wepte. Therfor the
 37 Jewis seiden, Lo ! hou he louede hym. And summe of hem
 seiden, Whethir this *man* that openyde the ȝen of the borun
 blynde *man*, myȝte not make that this schulde not die?
 38 Therfor Jhesus eft makynge noise in hym silf, cam to the
 graue. And there was a denne, and a stoon was leid
 39 thereon. And Jhesus seith, Take ȝe away the stoon.
 Martha, the sistir of hym that was deed, seith to hym, Lord,
 40 he stynkith now, for he hath leye foure daies. Jhesus seith
 to hir, Hauē Y not seid to thee, that if thou bileuest, thou
 41 schalt se the glorie of God? Therfor thei token awei the
 stoon. And Jhesus lifte vp hise ȝen, and seide, Fadir, Y
 42 do thankyngis to thee, for thou hast herd me; and Y wiste,
 that thou euermore herist me, but for the puple that stondith
 aboute, Y seide, that thei bileue, that thou hast sent me.
 43 Whanne he hadde seid these thingis, he criede with a greet
 44 vois, Lazarus, come thou forth. And anon he that was
 deed, cam out, boundun the hondis and feet with boondis,
 and his face boundun with a sudarie. And Jhesus seith
 to hem, Vnbynde ȝe hym, and suffre ȝe hym to go forth.
 45 Therfor many of the Jewis that camen to Marie and Martha,
 46 and seyn what thingis Jhesus dide, bileueden in hym. But
 summe of hem wente to the Farisees, and seiden to hem,
 47 what thingis Jhesus hadde don. Therfor the bischops and
 the Farisees gadriden a counsel agens Jhesu, and seiden,
 48 What do we? for this man doth many myraclis. If we
 leue hym thus, alle men schulen bileue in hym; and
 Romayns schulen come, and schulen take our place and
 49 oure folk. But oon of hem, Cayfas bi name, whanne he
 50 was bischop of that ȝeer, seide to hem, ȝe witen nothing,
 51 we thenken, that it spedith to ȝou, that o man die for the

51 puple, and that al the folc perische not. But he seide not
 this thing of hym silf, but whanne he was bischop of that
 52 3eer, he prophesiede, that Jhesu was to die for the folc,
 and not oneli for the folc, but that he schulde gadere in
 53 to oon the sones of God that weren scaterid. Therfor
 54 fro that day thei souyten for to sle hym. Therfor Jhesus
 walkide not thanne opynli among the Jewis; but he wente
 in to a cuntre bisidis desert, in to a citee, that is seid Effren,
 55 and there he dwellide with hise disciplis. And the pask of
 the Jewis was niz, and many of the cuntrey wenten vp to
 56 Jerusalem bifor the pask, to halewe hem silf. Therfor
 thei souyten Jhesu, and spaken togidere, stondynge in the
 temple, What gessen 3e, for he cometh not to the feeste day?
 For the bischopis and Farisees hadden 3ouun a maundement,
 that if ony man knowe where he is, that he schewe, that thei
 take hym.

CAP. XII.

1 THERFOR Jhesus bifor sixe daies of pask cam to Bethanye,
 2 where Lazarus hadde be deed, whom Jhesus reise. And
 thei maden to hym a soopere there, and Martha mynystride
 to hym; and Lazarus was oon of men that saten at the
 3 mete with hym. Therfor Marie took a pound of oynement
 of trewe narde precious, and anoyntide the feet of Jhesu,
 and wipte hise feet with hir heeris; and the hous was fulfillid
 4 of the sauour of the oynement. Therfor Judas Scarioth,
 5 oon of hise disciplis, that was to bitraye hym, seide, Whi
 is not this oynement seeld for thre hundrid pens, and is
 6 3ouun to nedi men? But he seide this thing, not for it
 perceynede to hym of nedi men, but for he was a theef,
 and he hadde the pursis, and bar tho thingis that weren
 7 sent. Therfor Jhesus seide, Suffre 3e hir, that in to the
 8 day of my biring sche kepe that; for 3e schulen euermore

haue pore men with you, but ye schulen not euermore haue
 9 me. Therfore myche puple of Jewis knew, that Jhesus was
 there; and thei camen, not oonli for Jhesu, but to se
 10 Lazarus, whom he hadde reisid fro deth. But the princis
 11 of prestis thougten to sle Lazarus, for manye of the Jewis
 12 wenten awei for him, and bileueden in Jhesu. But on the
 morew a myche puple, that cam togidere to the feeste dai,
 whanne thei hadden herd, that Jhesus cam to Jerusalem,
 13 token braunchis of palmes, and camen forth agens hym,
 and crieden, Osanna, blessid is the kyng of Israel, that
 14 cometh in the name of the Lord. And Jhesus foond a
 15 zonge asse, and sat on hym, as it is writun, The dougtr
 of Syon, nyle thou drede; lo! thi kyng cometh, sittynge
 16 on an asse fole. Hise disciplis knewen not first these
 thingis, but whanne Jhesus was glorified, thanne thei hadden
 mynde, for these thingis weren writun of hym, and these
 17 thingis thei diden to hym. Therfor the puple bar witnessyng,
 that was with hym, whanne he clepide Lazarus fro the graue,
 18 and reiside hym fro deth. And therfor the puple cam, and
 mette with hym, for thei herden that he hadde don this
 19 signe. Therfor the Farisees seiden to hem self, Ye seen,
 that we profiten no thing; lo! al the world wente afir hym.
 20 And there weren summe bethene men, of hem that hadden
 21 comt vp to worschipe in the feeste dai. And these camen
 to Filip, that was of Bethsaida of Galilee, and preieden hym,
 and seiden, Sire, we wolen se Jhesu. Filip cometh, and
 seith to Andrew; eft Andrew and Filip seiden to Jhesu.
 22 And Jhesus answerde to hem, and seide, The our cometh,
 23 that mannus sone be clarified. Treuli, treuli, Y seie to you,
 24 wher a corn of whete falle in to the erthe, and be deed, it
 25 schal abyde aloone; but if it be deed, it bryngith myche fruyt.
 26 And that loueth his lijf, schal leese it; and he that hatith
 27 his lijf in this world, kepith it in to euerlastynge lijf. If

ony man serue me, sue he me; and where Y am, there
my mynystre schal be. If ony man serue me, my fadir
17 schal worschipe hym. Now my soule is troublid, and what
schal Y seie? Fadir, saue me fro this our; but therfor
18 Y cam in to this our; fadir, clarifie thi name. And a
vois cam fro heuene, and seide, And Y haue clarified, and
19 eft Y schal clarifie. Therfor the puple that stood, and herde,
seide, that thundur was maad; othere men seide, an aungel
20 spak to hym. Jhesus answerde, and seide, This vois cam
31 not for me, but for you. Now is the doom of the world,
32 now the prnce of this world schal be cast out. And if
Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis
33 to my self. And he seide this thing, signifiynge bi what
34 deth he was to die. And the puple answeride to hym, We
han herd of the lawe, that Crist dwellith with outen ende;
and hou seist thou, It bihoueth mannys sone to be arerid?
35 Who is this mannus sone? And thanne Jhesus seith to
hem, 3it a liul l3t is in you; walke 3e, the while 3e han
l3t, that derknessis catche you not; he that wandrith in
36 derknessis, woot nere whidur he goith. While 3e han l3t,
bileue 3e in l3t, that 3e be the children of l3t. Jhesus spak
37 these thingis, and wente, and hidde hym fro hem. And
whanne he hadde don so many myrachs bifor hem, thei
38 bileueden not in to hym; that the word of Ysaie, the
prophete, schulde be fulfillid, which he seide, Lord, who
bileuede to oure heryng, and to whom is the arm of the Lord
39 schewid? Therfor thei my3ten not bileue, for eft Ysaie
40 seide, He hath blyndid her 3en, and he hath maad hard
the herte of hem, that thei se not with 3en, and vndurstonde
with herte; and that thei be conuertid, and Y heele hem.
41 Ysaie seide these thingis, whanne he say the glorie of
42 hym, and spak of hym. Netheles of the pryncis manye
bileueden in hym, but for the Farisees thei knowlechiden

not, that thei schulden not be put out of the synagoge,
 43 for thei loueden the glorie of men, more than the glorie
 44 of God. And Jhesus criede, and seide, He that bileueth
 45 in me, bileueth not in me, but in hym that sente me. He
 46 that seeth me, seeth hym that sente me. Y list cam in to
 the world, that een that bileueth in me, dwelle not in derk-
 47 nesis. And if ony man herith my words, and kepith hem,
 Y deme hym not; for Y cam not, that Y deme the world,
 48 but that Y make the world saaf. He that dispisith me, and
 takith not my wordis, hath hym that schal iuge hym; thilke
 word that Y haue spokun, schal deme hym in the last dai.
 49 For Y haue not spokun of my silf, but thilke fadir that sente
 me, 3af to me a maundement, what Y schal seie, and what
 50 Y schal speke. And Y woot, that his maundement is
 euerlastynge lijf; therfor tho thingis that Y speke, as the
 fadir seide to me, so Y speke.

CAP. XIII.

1 Bifor the feeste dai of pask Jhesus witynge, that his our is
 comun, that he passe fro this world to the fadir, whanne he
 hadde loued hise that weren in the world, in to the ende he
 2 louede hem. And whanne the souper was maad, whanne the
 deuil hadde put than in to the herte, that Judas of Symount
 3 Scarioth schulde bitraye hym, he witynge that the fadir 3af
 alle thingis to hym in to hise hoondis, and that he wente out
 4 fro God, and goith to God, he risith fro the souper, and doith
 of hise clothis; and whanne he hadde takun a lynun cloth,
 5 he girde hym. And astirward he putte watir in to a basyn,
 and biganne to waische the disciplis feet, and to wipe with
 6 the lynnyn cloth, with which he was gird. And so he cam to
 Symount Petre, and Petre seith to hym, Lord, waischist thou
 7 my feet? Jhesus answerde, and seide to hym, What Y do,

8 thou wost not now; but thou schalt wite afurward. Petre
 seith to hym, Thou schalt neuere waische my feet. Jhesus
 answeride to hym, If Y schal not waische thee, thou schalt
 9 not haue part with me. Symount Petre seith to hym, Lord,
 not oneli my feet, but bothe the hoondis and the heed.
 10 Jhesus seide to hym, He that is waischun, hath no nede but
 that he waische the feet, but he is al clene; and 3e ben
 11 clene, but not alle. For he wiste, who was he that schulde
 12 btraye hym; therfor he seide, 3e ben not alle clene. And
 so afir that he hadde waischun the feet of hem, he took hise
 clothis; and whanne he was set to mete a3en, eft he seide to
 13 hem, 3e witen what Y haue don to 3ou. 3e clepen me
 maistir and lord, and 3e seien wel; for Y am. Therfor if Y,
 14 lord and maistir, haue waischun 3oure feet, and 3e schulen
 15 waische oon anothers feet; for Y haue 3ouun ensaumple to
 16 3ou, that as I haue do to 3ou, so do 3e. Treuli, treuli, Y seie
 to 3ou, the seruauent is not grettere than his lord, nether an
 17 apostle is grettere than he that sente hym. If 3e witen these
 18 thingis, 3e schulen be blessid, if 3e doen hem. Y seie not of
 alle 3ou, Y woot whiche Y haue chosun; but that the scrip-
 ture be fulfillid, He that etith my breed, schal reise his heele
 19 a3ens me. Treuly, Y seie to 3ou bifor it be don, that whanne
 20 it is don, 3e bileue that Y am. Treuli, treuli, Y seie to 3ou, he
 that takith whom euere Y schal sende, resseyueth me; and he
 21 that resseyueth me, resseyueth hym that sente me. Whanne
 Jhesus hadde seid these thingis, he was troblid in spirit, and
 witnesside, and seide, Treuli, treuli, Y seie to 3ou, that oon of
 22 3ou schal btraye me. Therfor the disciplis lokiden togidere,
 23 doutynge of whom he seide. And so oon of hise disciplis
 was restynge in the bosum of Jhesu, whom Jhesu louede.
 24 Therfor Symount Petre bikeneth to hym, and seith to hym,
 25 Who is it, of whom he seith? And so whanne he hadde
 restid a3en on the brest of Jhesu, he seith to hym, Lord, who

16 is it? Jhesus answerde, He it is, to whom Y schal areche
 a sop of breed. And whanne he hadde wet breed, he gaf to
 27 Judas of Symount Scarioth. And aftir the mussel, thanne
 Sathanas entride in to hym. And Jhesus seith to hym, That
 28 thing that thou doist, do thou swithe. And noon of hem
 29 that saten at the mete wiste, wherto he seide to hym. For
 summe gessiden, for Judas hadde pursis, that Jhesus hadde
 seid to hym, Bie thou tho thingis, that ben nedeful to vs to
 the feeste dai, or that he schulde 3yue sum thing to nedi
 30 men. Therfor whanne he hadde takun the mussel, he wente
 31 out anoon and it was nygt. And whanne he was gon out,
 Jhesus seide, Now mannus sone is clarified, and God is cla-
 32 rified in hym. If God is clarified in hym, God schal clarifie
 33 hym in hym silf, and anoon he schal clarifie hym. Litle
 sones, 3it a litu Y am with 3ou; 3e schulen seke me, and, as
 Y seide to the Jewis, Whidur Y go, 3e moun not come; and
 34 to 3ou Y seie now. Y 3yue to 3ou a newe maundement, that
 3e loue togidir, as Y louede 3ou, and that 3e loue togidir.
 35 In this thing alle men schulen knowe, that 3e ben my dis-
 36 ciplis, if 3e han loue togidere. Symount Petre seith to hym,
 Lord, whidur goist thou? Jhesus answeride, Whidur Y go,
 thou mayst not sue me now, but thou schalt sue afterward.
 37 Petre seith to hym, Whi may Y not sue thee now? Y schal
 38 putte my lijf for thee. Jhesus answeride, Thou schalt putte
 thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal
 not crowe, til thou schalt denye me thres. And he seith to
 these disciplis,

CAP. XIV.

In not 3oure herte afraied, ne drede it; 3e bileuen in God,
 and in me. In the hous of my fadir ben many
 mansions; if any thing lesse, Y hadde seid to 3ou, for Y go
 to make redi to 3ou a place. And if Y go, and make redi to

3ou a place, eftsoones Y come, and Y schal take 3ou to my
 4 self, that where Y am, 3e be. And whicur Y go, 3e witen,
 5 and 3e witen the weie. Thomas seith to hym, Lord, we
 witen not whider thou goist, and hou moun we wite the
 6 weie? Jhesus seith to hym, Y am weie, treuthe, and lijf; no
 7 man cometh to the fadir, but bi me. If 3e hadden knowe
 me, sotheli 3e hadden knowe also my fadir; and astirward 3e
 8 schulen knowe hym, and 3e han seyn hym. Filip seith to
 hym, Lord, schewe to vs the fadir, and it suffisith to vs.
 9 Jhesus seith to hym, So long tyme Y am with 3ou, and han
 3e not knowun me? Filip, he that seeth me, seeth also the
 10 fadir. Hou seist thou, schewe to vs the fadir? Bilenest thou
 not, that Y *am* in the fadir, and the fadir is in me? The
 wordis that Y speke to 3ou, Y speke not of my self; but the
 11 fadir hym self dwellynge in me, doth the werkis. Bileue 3e
 12 not, that Y am in the fadir, and the fadir is in me? Ellis
 bileue 3e for thilke werkis. Treuli, treuli, Y seie to 3ou, if a
 man bileueth in me, also he schal do the werkis that Y do;
 and he schal do grettere werkis than these, for Y go to the
 13 fadir. And what euere thing 3e axen the fadir in my name,
 Y schal do this thing, that the fadir be glorified in the sone.
 14 If 3e axen any thing in my name, Y schal do it. If 3e louen
 15 me, kepe 3e my comaundementis. And Y schal preye the
 16 fadir, and he schal 3yue to 3ou another counfortour, the spirit
 17 of treuthe, to dwelle with 3ou with outen ende; which *spirit*
 the world may not take, for it seeth hym not, nether knowith
 hym. But 3e schulen knowe hym, for he schal dwelle with
 18 3ou, and he schal be in 3ou. Y schal not leue 3ou fadrlis,
 19 Y schal come to 3ou. Jit a litil, and the world seeth not now
 me; but 3e schulen se me, for Y lyue, and 3e schulen lyue.
 20 In that dai 3e schulen knowe, that Y am in my fadir, and 3e
 21 in me and Y in 3ou. He that hath my comaundementis,
 and kepith hem, he it is that loueth me; and he that loueth

me, schal be loued of my fadir, and Y schal loue hym, and
 22 Y schal schewe to hym my silf. Judas seith to hym, not he
 of Scarioth, Lord, what is don, that thou schalt schewe thi
 23 silf to vs, and not to the world? Jhesus answerde, and seide
 to hym, If ony man loueth me, he schal kepe my word; and
 my fadir schal loue hym, and we schulen come to hym, and
 24 we schulen dwelle with hym. He that loueth me not, kepith
 not my wordis; and the word which 3e han herd, is not
 25 myn, but the fadris, that sente me. These thingis Y haue
 26 spokun to 3ou, dwellynge among 3ou; but thilke Hooli
 Goost, the coumfortour, whom the fadir schal sende in my
 name, he schal teche 3ou alle thingis, and schal schewe to
 27 3ou alle thingis, what euere thingis Y schal seie to 3ou. Pees
 Y leue to 3ou, my pees Y 3yue to 3ou; not as the world
 3yueth, Y 3iue to 3ou; be not 3oure herte affrayed, ne drede
 28 it. 3e han herd, that Y seide to 3ou, Y go, and come to
 3ou. If 3e loueden me, forsothe 3e schulden haue ioie, for
 29 Y go to the fadir, for the fadir is grettere than Y. And now
 Y haue seid to 3ou, bifer that it be don, that whanne it is
 30 don, 3e bileuen. Now Y schal not speke many thingis with
 3ou; for the prnce of this world cometh, and hath not in me
 31 ony thing. But that the world knowe, that Y loue the fadir;
 and as the fadir 3af a comaundement to me, so Y do. Rise
 3e, go we hennus.

CAP. XV.

1 Y AM a very vyne, and my fadir is an erthe tilier. Ech
 2 braunch in me that berith not fruyt, he schal take away it;
 and ech that berith fruyt, he schal purge it, that it bere the
 3 more fruyt. Now 3e ben clene, for the word that Y haue
 4 spokun to 3ou. Dwelle 3e in me, and Y in 3ou; as a
 braunche may not make fruyt of it silf, but it dwelle in the
 5 vye, so nether 3e, but 3e dwelle in me. Y am a vyne, 3e

the braunchis. Who that dwellith in me, and Y in hym, this berith myche fruyt, for with outen me 3e moun no thing do.

6 If ony man dwellith not in me, he schal be caste out as a braunche, and schal wexe drie; and thei schulen gadere hym, and thei schulen caste hym in to the fier, and he bren-
 7 neth. If 3e dwellen in me, and my wordis dwelle in 3ou, what euer thing 3e wolen, 3e schulen axe, and it schal be don
 8 to 3ou. In this thing my fadir is clarified, that 3e brynge forth ful myche fruyt, and that 3e be maad my disciplis.

9 As my fadir louede me, Y haue loued 3ou; dwelle 3e in my
 10 loue. If 3e kepen my comaundementis, 3e schulen dwelle in my loue; as Y haue kept the comaundementis of my fadir,
 11 and Y dwelle in his loue. These thngis Y spak to 3ou, that
 12 my ioye be in 3ou, and 3oure ioye be fullid. This is my
 13 comaundement, that 3e loue togidere, as Y louede 3ou. No man hath more loue than this, that a man putte his lijf for
 14 hise freendis. 3e ben my freendis if 3e doen tho thingis,
 15 that Y comaunde to 3ou. Now Y schal not clepe 3ou seruauntis, for the seruaunt woot not, what his lord schal do;
 but Y haue clepid 3ou freendis, for alle thingis what euere Y
 16 herde of my fadir, Y haue maad knowun to 3ou. 3e han not chosun me, but Y chees 3ou; and Y haue put 3ou, that 3e
 go, and brynge forth fruyt, and 3oure fruyt dwelle; that what
 euere thng 3e axen the fadir in my name, he 3yue to 3ou.

17 These thingis Y comaunde to 3ou, that 3e loue togidere. If
 18 the world hatith 3ou, wite 3e, that it hadde me in hate rather
 19 than 3ou. If 3e hadden be of the world, the world schulde
 loue that thing that was his; but for 3e ben not of the world,
 but Y chees 3ou fro the world, therfor the world hatith 3ou.

20 Haue 3e mynde of my word, which Y seide to 3ou, The
 seruaunt is not grettere than his lord. If thei han pursued
 me, thei schulen pursue 3ou also; if thei han kept my word,
 21 thei schulen kepe 3oure also. But thei schulen do to 3ou alle

these thingis for my name, for thei knowen not hym that
 22 sente me. If Y hadde not comun, and hadde not spokun to
 hem, thei schulden not haue synne; but now thei haue noon
 23 excusacioun of her synne. He that hatith me, hatith also my
 24 fadir. If Y hadde not doon werkis in hem, whiche noon
 other man dide, thei schulden not haue synne; but now both
 25 thei han seyn, and hatid me and my fadir. But that the
 word be fulfillid, that is writun in her lawe, For thei hadden
 26 me in hate with outen cause. But whanne the counfortour
 schal come, which Y schal sende to 3ou fro the fadir, a spirit
 of treuthe, which cometh of the fadir, he schal bere witness-
 yng of me; and 3e schulen bere witnessyng, for 3e ben with
 me fro the bigynnyng.

CAP. XVI.

1 THESE thingis Y haue spokun to 3ou, that 3e be not slaun-
 2 drid. Thei schulen make 3ou with outen the synagogis, but
 the our cometh, that ech man that sleeth 3ou, deme that he
 3 doth seruyce to God. And thei schulen do to 3ou these
 4 thingis, for thei han not knowun the fadir, nether me. But
 these thingis Y spak to 3ou, that whanne the our of hem
 5 schal come, 3e haue mynde, that Y seide to 3ou. Y seide
 not to 3ou these thingis fro the bigynnyng, for Y was with
 3ou. And now Y go to hym that sente me, and no man of
 6 3ou axith me, Whidur thou goist? but for Y haue spokun
 to 3ou these thingis, heuynesse hath fulfillid 3oure herte.
 7 But Y seie to 3ou treuthe, it spedih to 3ou, that Y go; for
 if Y go not forth, the counfortour schal not come to 3ou;
 8 but if Y go forth, Y schal sende hym to 3ou. And whanne
 he cometh, he schal repreue the world of synne, and of
 9 rignisnesse, and of doom. Of synne, for thei han not
 10 becomed in me; and of rignisnesse, for Y go to the fadir, and
 11 now 3e schulen not se me; but of doom, for the prince of

12 this world is now demed. Jit Y haue many thingis for to
 13 seie to 3ou, but 3e moun not bere hem now. But whanne
 thulke spirit of treuthe cometh, he schal teche 3ou al trewtne;
 for he schal not speke of hym silf, but what euer thinges he
 schal here, he schal speke, and he schal telle to 3ou tho
 14 thingis that ben to come. He schal clarifie me, for of myne
 15 he schal tase, and schal telle to 3ou. Alle thingis whiche
 euer the fadir hath, ben myne; therfor Y seide to 3ou, for of
 16 myne he schal take, and schal telle to 3ou. A litil, and
 thanne 3e schulen not se me; and eftsoone a litil, and 3e
 17 schulen se me, for Y go to the fadir. Therfor summe of
 hise disciplis seiden togidere, What is this thing that he seith
 to vs, A litil, and 3e schulen not se me; and eftsoone a litil,
 18 and 3e schulen se me, for Y go to the fadir? Therfor thei
 seiden, What is this that he seith to vs, A litil? we witen not
 19 what he spekith. And Jhesus knew, that thei wolden axe
 hym, and he seide to hem, Of this thing 3e seken among 3ou,
 for Y seide, A litil, and 3e schulen not se me; and eftsoone
 20 a litil, and 3e schulen se me. Treuli, treuli, Y seie to 3ou,
 that 3e schulen mourne and wepe, but the world schal haue
 ioie; and 3e schulen be soreful, but 3oure sorewe schal
 21 turne in to ioie. A womman whanne sche berith child, hath
 heuynesse, for hir tyme is comun; but whanne sche hath
 borun a sone, now sche thenkith not on the peyne, for ioie,
 22 for a man is borun in to the world. And therfor 3e han now
 sorew, but eftsoone Y schal se 3ou, and 3oure herte schal
 23 haue ioie, and no man schal take fro 3ou 3oure ioie. And in
 that day 3e schulen not axe me ony thing; treuli, treuli, Y seie
 to 3ou, if 3e axen the fadir ony thing in my name, he schal
 24 3yue to 3ou. Til now 3e axiden no thing in my name; axe
 25 3e, and 3e schulen take, that 3oure ioie be ful. Y haue
 spokun to 3ou these thingis in prouerbis; the our cometh,
 whanne now Y schal not speke to 3ou in prouerbis, but

26 opynli of my fadir Y schal telle to 3ou. In that dai 3e
 schulen axe in my name; and Y seie not to 3ou, that Y
 27 schal preye the fadir of 3ou; for the fadir hym silf loueth
 3ou, for 3e han loued me, and han bileued, that Y wente out
 28 fro God. Y wente out fro the fadir, and Y cam in to the
 world; eftsoone Y leeu the world, and Y go to the fadir.
 29 Hise disciplys seiden to hym, Lo! now thou spekist opynli,
 30 and thou seist no prouerbe. Now we witen, that thou wost
 alle thingis; and it is not nede to thee, that ony man axe
 thee. In this thing we bileuen, that thou wentist out fro
 31 God. Jhesus answeride to hem, Now 3e bileuen. Lo! the
 32 our cometh, and now it cometh, that 3e be disparplid, ech in
 to hise owne thingis, and that 3e leeu me aloone; and Y
 33 am not aloone for the fadir is with me. These thingis Y
 haue spokun to 3ou, that 3e haue pees in me; in the world
 3e schulen haue disease, but trust 3e, Y haue ouercomun the
 world.

CAP. XVII.

1 THESE thingis Jhesus spak, and whanne he hadde cast vp
 hise 3en in to heuene, he seide, Fadir, the our cometh, clari-
 2 fie thi sone, that thi sone clarifie thee. As thou hast 3ouun
 to hym power on ech fleisch, that al thing that thou hast
 3 3ouun to hym, he 3yue to hem cuerlastyng lijf. And this is
 cuerlastyng lijf, that thei knowe thee very God aloone, and
 4 whom thou hast sent, Jhesu Crist. Y haue clarified thee on
 the erthe, Y haue endid the werk, that thou hast 3ouun to me
 5 to do. And now, fadir, clarifie thou me at thi silf, with the
 6 glorie that Y hadde at thee, bifor the world was maad.
 7 Y haue schewid thi name to tho men, whiche thou hast
 8 3ouun to me of the world; thei weren thine, and thou hast
 9 3ouun hem to me, and thei han kept thi word. And now
 10 thei han knowun, that alle thingis that thou hast 3ouun to

8 me, ben of thee. For the wordis that thou hast ȝouun to
 me, Y ȝaf to hem; and thei han takun, and han knowun
 verili, that Y wente out fro thee; and thei bileueden, that
 9 thou sentist me. Y preie for hem, *Y preye* not for the
 world, but for hem that thou hast ȝouun to me, for thei ben
 10 thine. And alle my thingis ben thine, and thi thingis ben
 11 myne; and Y am clarified in hem. And now Y am not in
 the world, and these ben in the world, and Y come to thee.
 Hooli fadir, kepe hem in thi name, whiche thou ȝauest to
 12 me, that thei ben oon, as we *ben*. While Y was with hem,
 Y kepte hem in thi name; thilke that thou ȝauest to me,
 Y kepte, and noon of hem perischide, but the sone of perdi-
 13 cioun, that the scripture be fulfillid. But now Y come to
 thee, and Y speke these thingis in the world, that thei haue
 14 my ioie fulfillid in hem silf. Y ȝaf to hem thi word, and
 the world hadde hem in hate; for thei ben not of the
 15 world, as Y am not of the world. Y preye not, that thou
 take hem awei fro the world, but that thou kepe hem fro
 16 yuel. They ben not of the world, as Y am not of the world.
 17 Halewe thou hem in treuth; thi word is treuthe. As thou
 18 sentist me in to the world, also Y sente hem in to the world.
 19 And Y halewe my silf for hem, that also thei ben halewid in
 20 treuthe. And Y preye not oneli for hem, but also for hem
 21 that schulden bileue in to me bi the word of hem; that all
 ben oon, as thou, fadir, in me, and Y in thee, that also thei
 in vs be oon; that the world bileue, that thou hast sent me.
 22 And Y haue ȝouun to hem the clerenesse, that thou hast
 23 ȝouun to me, that thei ben oon, as we ben oon; Y in hem,
 and thou in me, that thei be endid in to oon; and that the
 world knowe, that thou sentist me, and hast loued hem, as
 24 thou hast loued also me. Fadir, thei whiche thou ȝauest to
 me, Y wole that where Y am, that thei be with me, that thei
 see my clerenesse, that thou hast ȝouun to me; for thou

25 louedist me bifor the makyng of the world. Fadir, riȝtfuli
the world knew thee not, but Y knew thee, and these
26 knewen, that thou sentist me. And Y haue maad thi name
knowun to hem, and schal make knowun; that the loue bi
which thou hast loued me, be in hem, and Y in hem.

CAP. XVIII.

1 WHANNE Jhesus hadde seid these thingis, he wente out
with hise disciplis ouer the strond of Cedron, where was a
2 ȝerd, in to which he entride, and hise disciplis. And Judas,
that bitrayede hym, knew the place, for ofte Jhesus cam
3 thidur with hise disciplis. Therfor whanne Judas hadde
takun a cumpany of knyȝtis, and mynystris of the bischopis
and of the Fariseis, he cam thidur with lanternys, and brond-
4 is, and armeris. And so Jhesus witynge alle thingis that
weren to come on hym, wente forth, and seide to hem,
5 Whom seken ȝe? Thei answeriden to hym, Jhesu of Naza-
reth. Jhesus seith to hem, Y am. And Judas that bitraide
6 hym, stood with hem. And whanne he seide to hem, Y am,
7 thei wenten abak, and fellen down on the erthe. And eft he
axide hem, Whom seken ȝe? And thei seiden, Jhesu of
8 Nazareth. He answeride to hem, Y seide to ȝou, that Y am;
9 therfor if ȝe seken me, suffre ȝe these to go awei. That the
word which he seide schulde be fulfilled, For Y loste not any
10 of hem, whiche thou hast ȝouun to me. Therfor Symount
Petre hadde a swerd, and drow it out, and smoot the ser-
uaunt of the bischop, and kittide of his riȝt eer. And the
11 name of the seruaunt was Malcus. Therfor Jhesus seide to
Petre, Putte thou thi swerd in to thi schethe; wolt thou not,
12 that Y drynke the cuppe, that my fadir ȝaf to me? Therfor
the cumpenye of knyȝtis, and the tribune, and the mynystris
13 of the Jewis, token Jhesu, and bounden hym, and ledde

hym first to Annas ; for he was fadir of Caifas wiff, that was
 14 bischop of that 3eer. And it was Caifas, that gaf counsel to
 15 the Jewis, that it spedith, that o man die for the puple. But
 Symount Petre suede Jhesu, and another disciple ; and thilke
 disciple was knowun to the bischop. And he entride with
 16 Jhesu, in to the halle of the bischop ; but Petre stood at the
 dore with outforth. Therfor the tother disciple, that was
 knowun to the bischop, wente out, and seide to the womman
 17 that kepte the dore, and brougte in Petre. And the damysel,
 kepere of the dore, seide to Petre, Whether thou art also of
 18 this mannys disciplis ? He seide, Y am not. And the ser-
 uantis and mynystris stooden at the coolis, for it was cooid,
 and thei warmyden hem ; and Petre was with hem, stondynge
 19 and warmynge hym. And the bischop axide Jhesu of hise
 20 disciplis, and of his techyng. Jhesus answerde to hym,
 Y haue spokun opynli to the world ; Y taughte euermore in
 the synagoge, and in the temple, whider alle the Jewis camen
 21 togidere, and in hiddlis Y spak no thing. What axist thou
 me ? axe hem that herden, what Y haue spokun to hem ; lo !
 22 thei witen, what thingis Y haue seid. Whanne he hadde seid
 these thingis, oon of the mynystris stondynge niȝ, gaf a buffat
 to Jhesu, and seide, Answerist thou so to the bischop ?
 23 Jhesus answeride to hym, If Y haue spokun yuel, bere thou
 witnessyng of yuel ; but if Y seide wel, whi smytist thou me ?
 24 And Annas sente hym boundun to Caifas, the bischop. And
 25 Symount Petre stood, and warmyde hym ; and thei seiden to
 hym, Whether also thou art his disciple ? He denyede, and
 26 seide, Y am not. Oon of the bishops seruantis, cosyn of
 hym, whos eere Petre kitte of, seide, Saȝ Y thee not in the
 27 3erd with hym ? And Petre eftsoone denyede, and anoon
 28 the cok crew. Thanne thei ledde Jhesu to Cayfas, in to
 the moot halle ; and it was eerli, and thei entriden not in to
 the moot halle, that thei schulden not be defouliȝ, but that

29 thei schulden etc pask. Therfor Pilat wente out with out-
 forth to hem, and seide, What accusyng brynge 3e agens this
 30 man? Thei answeriden, and seiden to hym, If this were not
 31 a mysdoere, we hadden not bitakun hym to thee. Thanne
 Pilat seith to hem, Take 3e hym, and deme 3e him, after
 32 3oure lawe. And *the Jewis* seiden to hym, It is not leueful
 33 to vs to sle ony man; that the word of Jhesu schulde be
 fulfillid, whiche he seide, signifiyng bi what deth he schulde
 34 die Therfor eftsoone Pilat entride in to the moot halle, and
 clepide Jhesu, and seide to hym, Art thou kyng of Jewis?
 35 Jhesus answerde, and seide to hym, Seist thou this thing of thi
 silf, ether othere han seid to thee of me? Pilat answeride,
 Whether Y am a Jewe? Thi folc and bischops bitoken thee
 36 to me; what hast thou don? Jhesus answeride, My king-
 dom is not of this world; if my kingdom were of this world,
 my mynystres schulden stryue, that Y schulde not be takun
 37 to the Jewis; but now my kingdom is not here. And so
 Pilat seide to hym, Thanne thou art a king. Jhesus an-
 sweride, Thou seist, that Y am a king. To this thing Y am
 borun, and to this Y am comun in to the world, to bere wit-
 nessing to treuthe. Eche that is of treuthe, herith my vois.
 38 Pilat seith to hym, What is treuthe? And whanne he hadde
 seid this thing, eft he wente out to the Jewis, and seide to
 39 hem, Y fynde no cause in hym. But it is a custom to 3ou,
 that Y delyuere oon to 3ou in pask; therfor wole 3e that Y
 40 delyuere to 3ou the kyng of Jewis? Alle crieden eftsoone,
 and seiden, Not this, but Baraban. And Barabas was a
 theef.

CAP. XIX.

1 THERFOR Pilat took thanne Jhesu, and scourgide. And
 2 kniztis writen a coroun of thornes, and setten on his
 3 heed, and diden aboute hym a cloth of purpur, and camen

to him, and seiden, Heil, kyng of Jewis. And thei ³auen
⁴to him buffatis. Eftsoone Pilat wente out, and seide to
hem, Lo! Y brynge hym out to ⁴you, that ⁵ye knowe, that
⁵Y fynde no cause in him. And so Jhesus wente out,
berynge a coroun of thornes, and a cloth of purpur. And
⁶he seith to hem, Lo! the man. But whanne the bischopis
and mynystris hadden seyn hym, thei crieden, and seiden,
Crucifie, crucifie hym. Pilat seith to hem, Take ⁷ye hym,
⁷and crucifie ⁸ye, for Y fynde no cause in hym. The Jewis
answeriden to hym, We han a lawe, and bi the lawe he
⁸owith to die, for he made hym Goddis sone. Therfor
whanne Pilat hadde herd this word, he dredde the more.
⁹And he wente in to the moot halle eftsoone, and seide to
Jhesu, Of whennus art thou? But Jhesus ³af noon answer
¹⁰to him. Pilat seith to him, Spekest thou not to me? Woost
thou not, that Y haue power to crucifie thee, and Y haue
¹¹power to delyuere thee? Jhesus answeride, Thou schuldest
not haue ony power ³agens me, but it were ³ouun to thee from
aboue; therfor he that bitook me to thee, hath the more
¹²synne. Fro that tyme Pilat souzte to delyuere hym; but the
Jewis crieden, and seiden, If thou delyuerist this *man*, thou
art not the emperouris freend; for ech man that makith
¹³hym silf king, ³agen seith the emperoure. And Pilat, whanne
he hadde herd these wordis, ledde Jhesu forth, and sat for
domesman in a place, that is seid Licostratos, but in Ebrew
¹⁴Golgatha. And it was pask eue, as it were the sixte our.
¹⁵And he seith to the Jewis, Lo! ³oure king. But thei crieden,
and seiden, Take awei, take awei; crucifie him. Pilat seith
to hem, Schal I crucifie ³oure king? The bischops answeri-
¹⁶den, We han no king but the emperour. And thanne Pilat
bitook him to hem, that he schulde be crucified. And thei
¹⁷token Jhesu, and ledde *him* out. And he bar to hym silf
a cros, and wente out in to that place, that is seid of Caluarie,

18 in Ebreu Golgatha; where thei crucifieden him, and othere
 tweyne with him, *oon* on this side and *oon* on that side, and
 19 Jhesus in the myddil. And Pilat wroot a title, and sette on
 the cros; and it was writun, Jhesu of Nazareth, king of Jewis.
 20 Therfor manye of the Jewis redded this title, for the place
 where Jhesus was crucified, was *nij* the citee, and it was
 21 writun in Ebreu, Greek, and Latyn. Therfor the bischops
 of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis,
 22 but for he seide, Y am king of Jewis. Pilat answeride, That
 23 that Y haue writun, Y haue writun. Therfor the knyghtis whanne
 thei hadden crucified hym, token hise clothis, and maden foure
 partun, to ech knyght a part, and a coot. And the coot was
 24 without seem, and woun al aboute. Therfor thei seiden togide-
 dere, Kittewe notit, but caste we lot, whos it is; that the scripture
 be fulfillid, seynge, Thei partiden my clothis to hem, and on
 my cloth thei casten lot. And the knyghtis diden these thingis.
 25 But boudis the cros of Jhesu stoden his modir, and the sistr
 26 of his modir, Marie Cleofe, and Marie Maudeleyne. Therfor
 whanne Jhesu hadde seyn his modir, and the disciple stond-
 ynge, whom he louyde, he seith to hise modir, Womman,
 27 be to thi sone. Aftirward he seith to the disciple, Lo! thi
 modir. And fro that our the disciple took hir in to his
 28 house. Aftirward Jhesus witynge, that now alle thingis ben
 fulfillid that the scripture were fulfillid, he seith, Y thirste.
 29 And a vessel was set ful of vynegre. And he leiden in
 30 a sponge aboute the spounge ful of vynegre, and putten to his
 mouth. Therfor whanne Jhesus hadde takun the vynegre,
 31 he seide, It is endid. And whanne his heed was bowid down,
 32 he seide, I commend the goost. Therfor for it was the pask eue, that
 33 a bulden sholden not abide on the cros in the sabat, for
 34 a greet sabat dai, the Jewis preiden Pilat, that the
 35 schulden be brokun, and thei takun awei.
 36 And thei braken the thies of the

33 firste, and of the tothere, that was crucified with hym. But
 whanne thei weren comun to Jhesu, as thei sayn him deed
 34 thanne, thei braken not hise thies; but oon of the knyghtis
 openyde his side with a spere, and anon blood and watir
 35 wenten out. And he that saiz, bare witnessyng, and his
 witnessyng is trewe; and he woot that he seith trewe thingis,
 36 that 3e beleue. And these thingis weren don, that the scrip-
 ture schulde be fulfillid, 3e schulen not breke a boon of hym.
 37 And eftsoone another scripture seith, Thei schulen se in
 38 whom thei piȝten thorow. But after these thingis Joseph
 of Armathi preyede Pilat, that he schulde take awei the bodi
 of Jhesu, for that he was a disciple of Jhesu, but priui for
 drede of the Jewis. And Pilat suffride. And so he cam,
 39 and took awei the bodi of Jhesu. And Nychodeme cam
 also, that hadde come to hym first bi nyȝt, and brouȝte a
 meddlynge of myrre and aloes, as it were an hundrid pound.
 40 And thei token the bodi of Jhesu, and boundun it in lynun
 clothis with swete smellynge oynementis, as it is custom to
 41 Jewis for to bier. And in the place where he was crucified,
 was a ȝerd, and in the ȝerd a newe graue, in which ȝit no man
 42 was leid. Therfor there thei putten Jhesu, for the vigiie of
 Jewis feeste, for the sepulere was nyȝ.

CAP. XX.

1 AND in o dai of the wouke Marie Maudeleyn cam eerli to
 the graue, whanne it was ȝit derk. And sche say the stoon
 2 moved awei fro the graue. Therfor sche ran, and cam to
 Symount Petre, and to another disciple, whom Jhesus loude,
 and seith to hem, Thei han takun the Lord fro the graue,
 3 and we witen not, where thei han leid hym. Therfor Petre
 wente out, and thilke other disciple, and thei camen to the
 4 graue. And thei tweyne runnen togidre, and thilke othere

5 disciple ran bifor Petre, and cam first to the graue. And
 whanne he stoupeide, he sai the schetis hyng, netheies he
 6 enride not. Therfor Symount Petre cam suyng hym, and
 7 he enride in to the graue, and he say the schetis leid, and the
 sudarie that was on his heed, not leid with the schetis, but
 8 bi it silf wlapid in to a place. Therfor thanne thilke
 disciple that cam first to the graue, enride, and sai, and
 9 bilcuede. For thei knewen not ȝit the scripture, that it
 10 behofte him to rise aȝen fro deth. Therfor the disciplis
 11 wenten eftsoone to hem silf. But Marie stood at the graue
 with outforth wepyng. And the while sche wepte, sche
 12 bowide hir, and bihelde forth in to the graue. And sche sai
 twei aungels sittinge in white, oon at the heed and oon at the
 13 feet, where the bodi of Jhesu was leid. And thei seien to hir,
 Womman, what wepist thou? Sche seide to hem, For thei
 han take awei my lord, and Y woot not, where thei han leid
 14 him. Whanne sche hadde seid these thingis, sche turnede
 backward, and sai Jhesu standinge, and wiste not that it was
 15 Jhesu. Jhesus seith to hir, Womman, what wepist thou?
 whom sekist thou? She gessynge that he was a gardynere,
 seith to him, Sire, if thou hast takun him vp, seie to me,
 where thou hast leid him, and Y schal take hym awei.
 16 Jhesus seith to hir, Marie. Sche turnede, and seith to hym,
 17 Rabony, that is to seie, Maister. Jhesus seith to hir, Nyle
 thou touche me, for Y haue not ȝit stied to my fadir; but
 go to my britheren, and seie to hem, Y stie to my fadir and
 18 to ȝoure fadir, to my God and to ȝoure God. Marie Mau-
 deleyne cam, tellinge to the disciplis, That Y sai the Lord,
 19 and these thingis he seide to me. Therfor whanne it was
 eue in that dai, oon of the sabatis, and the ȝatis weren schit,
 where the disciplis weren gaderid, for drede of the Jewis,
 Jhesus cam, and stood in the myddel of the disciplis, and he
 20 seide to hem, Pees to ȝou. And whanne he hadde seid this,

he schewide to hem hondis and side; therfor the disciplis
 11 ioieden, for the Lord was seyn. And he seith to hem eft,
 12 Pees to 3ou; as the fadir sente me, Y sende 3ou. Whanne
 he had seid this, he blewe on hem, and seide, Take 3e the
 13 Hooli Goost; whos synnes 3e for3yuen, tho ben for3ouun
 to hem; and whos 3e withholden, tho ben withholdun.
 14 But Thomas, oon of the twelue, that is seid Didimus, was
 15 not with hem, whanne Jhesus cam. Therfor the othere
 disciplis seiden, We han seyn the Lord. And he seide to
 hem, But Y se in hise hondis the fitchinge of the nailis,
 and putte my fyngur in to the places of the nailis, and
 16 putte myn hond in to his side, Y schal not bileue. And
 after eizte daies eftsoone hise disciplis weren with ynne, and
 Thomas with hem. Jhesus cam, while the 3atis weren
 schit, and stood in the myddil, and seide, Pees to 3ou.
 17 Afterward he seith to Thomas, Putte in here thi fyngur,
 and se myn hondis, and putte hidur thin hond, and putte
 in to my side, and nyle thou be vnbeleueful, but feithful.
 18 Thomas answeride, and seide to him, My Lord and my
 19 God. Jhesus seith to him, Thomas, for thou hast seyn me,
 thou beleuedist; blessid ben thei, that seyn not, and han
 20 beleued. And Jhesus dide many othere signes in the si3t
 21 of hise disciplis, whiche ben not writun in this book. But
 these ben writun, that 3e bileue, that Jhesus is Crist, the
 sone of God, and that 3e bileuyng haue lijf in his name.

CAP. XXI.

1 AFTERWARD Jhesus eftsoone schewide hym to hise dis-
 ciplis, at the see of Tiberias. And he schewide him thus.
 2 There weren togidere Symount Petre, and Thomas, that
 is seid Didimus, and Nathanael, that was of the Cane of
 Galilee, and the sones of Zebedee, and tweyne othere of

3 hise disciplis. Symount Petre seith to hem, Y go to fische.
 Thei seyn to hym, And we comen with thee. And thei
 wenten out, and wenten in to a boot. And in that nyȝt thei
 4 token no thung. But whanne the morewe was comun,
 Jhesus stood in the brenke; netheles the disciplis knewen
 5 not, that it was Jhesus. Therfor Jhesus seith to hem,
 Children, whether ȝe han ony souping thing? Thei an-
 6 sweriden to hym, Nay. He seide to hem, Putte ȝe the nett
 in to the ryȝt half of the rowing, and ȝe schulen fynde.
 And thei puttiden the nett; and thanne thei miȝten not
 7 drawe it for multitude of fischis. Therfor thilke disciple,
 whom Jhesus louede, seide to Petre, It is the Lord. Sy-
 mount Petre, whanne he hadde herd that it is the Lord,
 grte hym with a coote, for he was nakid, and wente in to
 8 the see. But the othere disciplis camen bi boot, for thei
 weren not fer fro the lond, but as a two hundrid cubitis,
 9 drawinge the nett of fischis. And as thei camen down in to
 the lond, thei sayn coolis liynge, and a fisch leid on, and
 10 breed. Jhesus seith to hem, Bringe ȝe of the fyschis, whiche
 11 ȝe han takun now. Symount Petre wente vp, and drowȝ the
 nett in to the lond, ful of grete fischis, an hundrid fifti and
 thre; and whanne ther weren so manye, the nett was not
 12 brokun. Jhesus seith to hem, Come ȝe, ete ȝe. And no
 man of hem that saten at the mete, durste axe hym, Who art
 13 thou witinge that it is the Lord. And Jhesus cam, and took
 14 breed, and ȝaf to hem, and fisch also. Now this thridde
 tyme Jhesus was schewid to hise disciplis, whanne he hadde
 15 risen agen fro deth. And whanne thei hadde etun, Jhesus
 seith to Symount Petre, Symount of Joon, louest thou me
 more than these? He seith to him, ȝhe, Lord, thou woost
 that Y love thee. Jhesus seith to hym, Fede thou my
 lambs. Elt he seith to hym, Symount of Joon, louest
 thou me? He seith to him, ȝhe, Lord, thou woost that

Y loue thee. He seith to him, Fede thou my lambren.
 17 He seith to him the thridde tyme, Simount of Joon, louest
 thou me? Petre was heuy, for he seith to hym the thridde
 tyme, Louest thou me, and he seith to him, Lord, thou
 knowist alle thingis; thou woost that Y loue thee. Jhesus
 18 seith to hym, Fede my scheep. Treuli, treuli, Y seie to
 thee, whanne thou were zongere, thou girdidist thee, and
 wandridist where thou woldist; but whanne thou schalt waxe
 eldere, thou schalt holde forth thin hondis, and another schal
 19 girde thee, and schal lede thee whidur thou wolt not. He
 seide this thing, signifiyng bi what deth he schulde glorifie
 God. And whanne he hadde seid these thingis, he seith
 20 to hym, Sue thou me. Petre turnede, and say thilke disciple
 suyng, whom Jhesus louede, which also restid in the soper
 on his brest, and he seide to hym, Lord, who is it, that schal
 21 bitraie thee? Therfor whanne Petre hadde seyn this, he seith
 22 to Jhesu, Lord, but what this? Jhesus seith to him, So I
 wole that he dwelle til that Y come, what to thee? sue thou
 23 me. Therfor this word wente out among the britheren, that
 thilke disciple dieth not. And Jhesus seide not to hym, that
 he dieth not, but, So Y wole that he dwelle til Y come, what
 24 to thee? This is thilke disciple, that berith witnessyng of
 these thingis, and wroot hem; and we witen, that his wit-
 25 nessyng is trewe. And ther ben also manye othere thingis
 that Jhesus dide, whiche if thei ben writun bi ech bi hym silf,
 Y deme that the world hym silf schal not take tho bookis,
 that ben to be writun.

DEEDS OF APOSTLES.

CAP. I.

1 THEOPLE, first Y made a sermoun of alle thingis, that
 2 Jhesu bigan to do and to teche, in to the daie of his ascen-
 cioun, in which he comaundide bi the Hooli Goost to hise
 3 apostlis, whiche he hadde chosun, to whiche he schewide
 hym self alyue afir his passioun, by many argumentis, ap-
 peringe to hem fourti daies, and spekinge of the rewme of
 4 God. And he ete with hem, and comaundide, that thei
 schulden not departe fro Jerusalem, but abide the biheest of
 5 the fadir, which 3e herden, he seide, bi my mouth; for Joon
 baptiside in watir, but 3e schulen be baptisid in the Hooli
 6 Goost, afir these fewe daies. Therfor thei that weren come
 to gidere, axiden hym, and seiden, Lord, whether in this
 7 time thou schalt restore the kingdom of Israel? And he
 seide to hem, It is not 3oure to knowe the tymes either mo-
 8 mentis, whiche the fadir hath put in his power; but 3e schulen
 take the vertu of the Hooli Goost comynge fro aboue in to
 3ou, and 3e schulen be my witnessis in Jerusalem, and in al
 9 Judee, and Samarie, and to the vinneste of the erthe. And
 whanne he had seid these thingis, in her sixt he was lift vp,
 10 and a cloude resseyuede him fro her 3en. And whanne thei
 biheelden hym goynge in to heuene, lo! twei men stoden
 11 bisidis hem in white clothing, and seiden, Men of Galile,
 what stonden 3e biholdinge in to heuene? This Jhesu, which
 is takun vp fro 3ou in to heuene, schal come, as 3e seyn hym
 12 goynge in to heuene. Thanne thei turneden 3en to Jeru-
 salem, fro the hille that is cæpid *the hille* of Olyuete, which is
 13 bisidis Jerusalem an halidaies iourney. And whanne thei

weren entrid in to the hous, where thei dwelliden, thei wenten
 vp in to the soler, Petr and Joon, James and Andreu, Philip
 and Thomas, Bartholomew and Matheu, James of Alpei,
 14 and Symount Zelotes, and Judas of James. Alle these weren
 lastingly contynuyng with o wille in preier, with wymmen,
 15 and Marie, the moder of Jhesu. and with h se britheren. In
 tho daies Petre roos vp in the myddil of the britheren, and
 seide; and ther was a company of men togidere, almost an
 16 hundrid and twenti; Britheren, it bihoueth that the scripture
 be fillid, whiche the Hooly Goost bifore seide bi the mouth
 of Dauith, of Judas that was ledere of hem that token Jhesu;
 17 and was noumbrid among vs, and gat a part of this seruyce.
 18 And this *Judas* hadde a feeld of the hire of wickidnesse, and
 he was hangid, and to-brast the myddil, and alle hise en-
 19 trailes weren sched abroad. And it was maad knowun to
 alle men that dwelten in Jerusalem, so that the ilke feeld was
 clepid Acheldemak in the langage of hem, that is, the feeld
 20 of blood. And it is writun in the book of Salmes, The abi-
 tacioun of hem be maad desert. and be ther noon that dwelle
 21 in it, and an other take his bishopriche. Therfor it bihoueth
 of these men, that ben gaderid togidere with vs in al the
 tyme, in which the Lord Jhesu entride, and wente out among
 22 vs, and bigan fro the bapty m of Joon til in to the dai in
 which he was takun vp fro vs, that oon of these be maad a
 23 witnesse of his resurreccioun with vs. And thei ordeyneden
 tweyn, Joseph, that was clepid Barsabas, that was named
 24 Just, and Mathie. And thei preieden, and seiden, Thou,
 Lord, that knowist the hertis of alle men, schewe whom thou
 25 hast chosun of these tweyne, that oon take the place of this
 seruyce and apostlehed, of which Judas trespasside, that he
 26 schulde go in to his place. And thei zauen lottis to hem, and
 the lot felde on Mathie; and he was noumbrid with enleuen
 apostlis.

CAP. II.

1 And whanne the daies of Pentecost weren fillid, alle the
2 disciplis weren togidre in the same place. And sodeynli
ther was maad a sown fro heuene, as of a greet wynde
3 comynge, and it fillide al the hous where thei saten. And
diuerse tungis as fier apperiden to hem, and it sat on ech of
4 hem. And alle weren fillid with the Hooli Goost, and thei
bigunnen to speke diuerse langagis, as the Hooli Goost gaf
5 to hem for to speke. And ther weren in Jerusalem dwellinge
Jewis, religiouse men, of ech nacioun that is vndur heuene.
6 And whanne this vois was maad, the multitude cam togidre,
and thei weren astonyed in thougt, for ech man herde hem
7 spekinge in his langage. And alle weren astonyed, and
wondriden, and seiden togidre, Whether not alle these that
8 speken ben men of Galyle, and hou herden we ech man his
9 langage in which we ben borun? Parthi, and Medi, and Elamyte,
and thei that dwellen at Mesopotami, Judee, and Capodocie,
and Ponte, and Asie, Frigie, and Pamfilihe, Egypt, and
the parties of Libie, that is aboute Sirenen, and comelingis Romeyns,
and Jewis, and proselitis, men of Crete and of Arabie,
we han herd hem spekyng in oure langagis the grete things
12 of God. And alle weren astonyed, and wondriden, and seiden
13 togidre, What wole this thing be? And othere scorneden,
14 and seiden, For these men ben ful of must. But Petre stood
with the enleuene, and reyside vp his vois, and spak to hem,
3e Jewis, and alle that dwellen at Jerusalem, be this knowun
15 to zou, and with eris perseyue 3e my wordis. For not as 3e
wenen, these ben dronkun, whanne it is the thridde our of
16 the dai; but this it is, that was seid bi the prophete Johel.
17 And it schal be in the laste daies, the Lord seith, Y schal
helde out my spirit on ech fleisch; and 3oure sones and
3oure dougtris schulen prophesie, and 3oure 3onge men

schulen ge visious, and 3oure eldris schulen dreme sweuenes.
 18 And on my seruauantis and myn handmaidens in tho daies Y
 schal schede out of my spirit, and thei schulen prophecie.
 19 And Y schal 3yue grete wondris in heuene aboue, and signes
 20 12 erthe bynethe, blood, and fier, and heete of smoke. The
 sunne schal be turned in to derknessis, and the moone in to
 blood, bifor that the greet and the opyn dai of the Lord
 21 come. And it schal be, ech man which euere schal clepe to
 22 help the name of the Lord, schal be saaf. 3e men of Israel,
 here 3e these wordis. Jhesu of Nazareth, a man preued of
 God bifor 3ou bi vertues, and wondris, and tokenes, which
 23 God dide bi hym in the myddil of 3ou, as 3e witen 3e tur-
 mentiden, and killiden hym bi the hoondis of wyckid men,
 bi counsel determyned and bitakun bi the forknouwyng of
 24 God. Whom God reside, whanne sorewis of helle weren
 vnboundun, bi that that it was impossible that he were holdun
 25 of it. For Dauid seith of hym, Y saiz afer the Lord bifore
 me euermore, for he is on my ri3thalf, that Y be not mouyd.
 26 For this thing myn herte iouede, and my tunge made ful out
 27 10ye, and more ouere my fleisch schal rese in hope. For
 thou schalt not leue my soule in helle, nethir thou schalt
 28 3iue thin hooli to se corrupcioun. Thou hast maad knowun
 to me the weies of lijf, thou schalt fille me in myrthe with thi
 29 face. Britheren, be it leueful boldh to seie to 3ou of the
 patriark David, for he is deed and buried, and his sepulcre
 30 is among vs in to this dai. Therefore whanne he was a pro-
 phete, and wiste, that with a greet ooth God hadde sworn to
 hym, that of the fruyt of his leende schulde oon sitte on his
 31 seete, he seyng afer spak of the resurreccioun of Crist, for
 nether he was left in helle, nether his fleisch saiz corrupcioun.
 32 God reside this Jhesu, to whom we alle ben witnessis. Ther-
 33 for he was enhaunsid bi the ri3thoond of God, and thorou3
 the biheest of the Hooli Goost that he took of the fadir, he

34 schedde out this *spirit*, that 3e seen and heren. For David
 stiede not in to heuene; but he seith, The Lord seide to my
 35 Lord, Sitte thou on my ríht half, til Y putte thin enemyes a
 36 stool of thi feet. Therfor moost certeynli wite al the hous of
 Israel, that God made hym bothe Lord and Crist, thus Jhesu,
 37 whom 3e crucefieden. Whanne thei herden these thingis,
 thei weren compunct in herte; and thei seiden to Petre and
 38 othere apostlis, Britheren, what schulen we do? And Petre
 seide to hem, Do 3e penaunce, and eche of 3ou be baptisid
 in the name of Jhesu Crist, in to remissioun of 3oure synnes;
 39 and 3e schulen take the gifte of the Hooli Goost. For the
 biheest is to 3ou, and to 3oure sones, and to alle that ben fer,
 40 which euer oure Lord God hath clepid. Also with othere
 wordis ful many he witnesside to hem, and monesude hem,
 and seide, Be 3e sauyd fro this schrewid generacioun.
 41 Thanne thei that resseyueden his word weren baptisid, and
 in that dai soulis weren encreessid, aboute thre thousinde,
 42 and weren lastyngge stabli in the teching of the apostls, and
 43 in comynyng of the breking of breed, and in preieris. And
 drede was maad to ech man. And many wondris and signes
 weren don bi the apostlis in Jerusalem, and greet drede was
 44 in alle. And alle that bileueden weren togidre, and hadden
 45 alle thingis comyn. Thei selden possessiouns and catel, and
 departiden tho thingis to alle men, as it was nede to ech.
 46 And ech dai thei dwelliden stabli with o wille in the temple,
 and braken breed aboute housis, and token mete with ful out
 47 ioye and symplenesse of herte, and herieden togidere God,
 and hadden grace to al the folk. And the Lord encreside
 hem that weren maad saaf, ech dai in to the same thing.

CAP. III.

AND Petre and Joon wenten vp in to the temple, at the
 1^{ste} our of preiyng. And a man that was lame fro the

wombe of his modir, was borun, and was leid ech dai at the
 3ate of the temple, that is seid feir, to axe almes of men that
 3entriden in to the temple. This, whanne he say Petre and
 Joon bigynnyng to entre in to the temple, preyede that he
 4schulde take almes. And Petre with Joon bihelde on hym,
 5and seide, Biholde thou in to vs. And he biheelde in to
 hem, and hopide, that he schulde take sumwhat of hem.
 6But Petre seide, Y haue nether siluer ne gold; but that that
 Y haue, Y giue to thee. In the name of Jhesu Crist of
 7Nazareth, rise thou vp, and go. And he took hym bi the
 rizthoond, and heuede hym vp; and anon his leggis and
 8his feet weren sowdid togidere; and he lippide, and stood,
 and wandride. And he entride with hem in to the temple,
 9and wandride, and lippide, and heriede God. And al the
 10puple sai hym walkinge, and heriyng God. And thei
 knewen hym, that he it was that sat at almes at the feire 3ate
 of the temple. And thei weren fillid with wondryng, and
 11stoniynge, in that thing that byfelde to hym. But whanne
 thei sien Petre and Joon, al the puple ran to hem at the
 porche that was clepid of Salomon, and wondriden greetli.
 12And Petre si3, and answeride to the puple, Men of Israel,
 what wondren 3e in this thing? ether what biholden 3e vs, as
 by oure vertue ethir power we maken this man for to walke?
 13God of Abraham, and God of Ysaac, and God of Jacob,
 God of oure fadris, hath glorified his sone Jhesu, whom 3e
 bitraieden, and denyeden bifor the face of Pilat, whanne he
 14demedede hym to be delyuered. But 3e denyeden the hooli
 and the riztful, and axiden a mansleer to be 3ounun to 3ou.
 15And 3e sloun the maker of lijf, whom God reside fro deth,
 16of whom we ben witnessis. And in the feith of his name he
 hath confermyd this *man*, whom 3e seen and knowen; the
 name of hym, and the feith that is bi him, 3af to this man
 17ful heelte in the s3t of alle 3ou. And now, britheren, Y

18 woot that bi vnwityng 3e diden, as also 3oure princis. But
 God that bifor telde bi the mouth of alle profetis, that his
 19 Crist schulde suffre, hath fillid so. Therfor be 3e repentaunt,
 20 and be 3e conuertid, that 3oure synnes be don awei, that
 whanne the tymes of refresching schulen come from the s3t
 21 of the Lord, and he schal sende thulke Jhesu Crist, that is
 now prechid to 3ou. Whom it bihoueth heuene to resseyue,
 in to the tymes of restitucioun of alle thingis, which the Lord
 spak bi the mouth of hise hooli profetis fro the world.
 22 For Moises seide, For the Lord 3oure God schal reise to 3ou
 a profete, of 3oure britheren; as me, 3e schulen here hym bi
 23 alle thingis, what euer he schal speke to 3ou. And it schal
 be, that euery man that schal not here the ilke profete, schal
 24 be distried fro the puple. And alle prophetis fro Samuel and
 25 aftirward, that spaken, telden these daies. But 3e ben the
 sones of prophetis, and of the testament, that God ordeynede
 to oure fadris, and seide to Abraham, In thi seed alle the
 26 meynes of erthe schulen be blessid. God reise his sone
 first to 3ou, and sente hym blessynge 3ou, that ech man con-
 uerte hym from his wickidnesse.

CAP. IV.

1 And while thei spaken to the puple, the preestis and magis-
 tratis of the temple, and the Saduceis camen vpon hem, and
 2 soreweden, that thei tau3ten the puple, and telden in Jhesu
 3 the 3enrisyng fro deth. And thei leiden hondis on hem, and
 putiden hem in to warde in to the morewe; for it was thanne
 4 coentid. But manye of hem that hadden herd the word,
 becoemen; and the noumbre of men was maad fyue thou-
 5 sand. And amorewe it was don, that the princis of hem
 6 and eldre men and scribis weren gadirid in Jerusalem; and
 7 ~~there~~ prince of preestis, and Cafas, and Joon, and Ali-

saundre, and hou manye euere weren of the kynde of preestis.
 7 And thei settiden hem in the myddil, and axiden, In what
 8 vertue, ether in what name, han 3e don this thing? Thanne
 Petre was fillid with the Hooli Goost, and seide to hem, Ye
 9 pryncis of the puple, and 3e eldre men, here 3e. If we to dai
 be demyd in the good dede of a sijk man, in whom this man
 10 is maad saaf, be it knowun to 3ou ale, and to al the puple of
 Israel, that in the name of Jhesu Crist of Nazareth, whom 3e
 crucifieden, whom God reise fro deth, in this this man
 11 stondith hool bifor 3ou. This is the stoon, which was re-
 preued of 3ou bildinge, which is maad in to the heed of the
 12 corner; and heelthe is not in ony othir. For nether other
 name vndur heuene is 3ouun to men, in which it bihoueth vs
 13 to be maad saaf. And thei si3en the stidfastnesse of Petre
 and of Joon, for it was foundun that thei weren men vn-
 lettrid, and lewid men, and thei wondriden, and knewen hem
 14 that thei weren with Jhesu. And thei si3en the man that was
 helid, stondinge with hem, and thei my3ten no thung a3en-
 15 seie. But thei comaundiden hem to go forth with out the
 16 counsel. And thei spaken togidere, and seiden, What
 schulen we do to these men? for the signe is maad knowun
 bi hem to alle men, that dwellen at Jerusalem; it is opyn, and
 17 we moun not denye. But that it be no more pupplischid in
 to the puple, manasse we to hem, that thei speke no more in
 18 this name to ony men. And thei clepiden hem, and de-
 nounsiden to hem, that on no maner thei schulden speke,
 19 nether teche, in the name of Jhesu. But Petre and Joon
 answeriden, and seiden to hem, If it be rizful in the sight of
 20 God to here 3ou rather than God, deme 3e. For we moten
 21 nedis speke tho thingis, that we han sayn and herd. And
 thei manassiden, and leften hem, and foundun not hou thei
 schulden punische hem, for the puple; for alle men clarifieden
 22 that thing that was don in that that was bifalle. For the man

was more than of forty yeer, in which this signe of heelthe
 23 was maad. And whanne thei weren delyuerid, thei camen to
 her *felowis*, and telden to hem, hou grete thingis the princis of
 24 preestis and the eldre men hadden seid to hem. And whanne
 thei herden, with oon herte thei reiseden vois to the Lord, and
 seiden, Lord, thou that madist heuene and erthe, see, and alle
 25 thingis that ben in hem, which seidist bi the Hooli Goost, bi
 the mouth of oure fadir David, thi child, Whi hethen men
 gnastiden with teeth togidre, and the puplis thouzten veyn
 26 thingis? Kyngis of the erthe stoden nyȝ, and princis camen
 27 togidre in to oon, aȝens the Lord, and aȝens his Crist. For
 verih Eroude and Pounce Pilat, with hethene men, and puplis
 of Israel, camen togidre in this citee aȝens thin hooli child
 28 Jhesu, whom thou anoyntidist, to do the thingis, that thin
 29 boond and thi counsel demyden to be don. And now, Lord,
 biholde in to the thretnyngis of hem, and graunte to thi ser-
 30 uauntis to speke thi word with al trist, in that thing that thou
 holde forth thin hond, that heelthis and signes and wondris
 31 be maad bi the name of thin hooli sone Jhesu. And whanne
 thei hadden preyed, the place was moued, in which thei
 weren gaderid; and alle weren fillid with the Hooli Goost,
 32 and spaken the word of God with trist. And of *al* the mul-
 titude of men bileuyng was oon herte and oon wille; neither
 ony man seide ony thingis of tho thingis that he weldide to
 33 be his owne, but alle thingis weren comyn to hem. And
 with greet vertu the apostlis ȝeldiden witnessyng of the aȝen-
 rysyng of Jhesu Crist oure Lord, and greet grace was in alle
 34 hem. For nether ony nedi man was among hem, for how
 manye euere weren possessouris of feeldis, ether of housis,
 thei seelden, and brouȝten the pricis of tho thingis that thei
 35 seelden, and leiden bifor the feet of the apostlis. And it
 36 was departid to ech, as it was nede to ech. Forsothe Joseph,
 37 was named Barsabas of apostlis, that is to seie, the sone

37 of counfort, of the lynage of Leuy, a man of Cipre, whanne
 he hadde a feeld, seelde it, and brouzte the prijs, and leide it
 bifor the feet of apostlis.

CAP. V.

1 BUT a man, Anany bi name, with Safira, his wijf, seelde a
 2 feeld, and defraudide of the prijs of the feeld; and his wijf
 was witinge. And he brouzte a part, and leide bifor the feet
 3 of the apostlis. And Petre seide to hym, Anany, whi hath
 Sathanas temptid thin herte, that thou lye to the Hooli Goost,
 4 and to defraude of the prijs of the feeld? Whethir it vnseld
 was not thin; and whanne it was seld, it was in thi power?
 Whi hast thou put this thing in thin herte? Thou hast not
 5 lied to men, but to God. Anany herde these wordis, and
 felde doun, and was deed. And greet drede was maad on
 6 alle that herden. And 3onge men risen, and mouyden hym
 7 awei, and baren hym out, and birieden. And ther was maad
 as a space of thre ouris, and his wijf knewe not that thing
 8 that was don, and entride. And Petre answerde to hir,
 Womman, seie to me, whether 3e seelden the feeld for so
 9 mych? And sche seide, 3he, for so mych. And Petre seide
 to hyr, What bifelde to 3ou, to tempte the spirit of the Lord?
 Lo! the feet of hem that han birieden thin hosebonde *ben* at
 10 the dore, and thei schulen bere thee out. Anoon sche felde
 doun at hise feet, and diede. And the 3onge men entriden,
 and founden hir deed, and thei baren hir out, and birieden to
 11 hir hosebonde. And greet drede was maad in al the chirche,
 12 and in to alle that herden these thingis. And bi the hoondis
 of the apostlis signes and many wondris weren maad in the
 puple. And alle weren of oon acord in the porche of Salo-
 13 mon. But no man of othere durste ioyne hymself with hem,
 14 but the puple magnified hem. And the multitude of men

and of wymmen bileuyng in the Lord was more encreessid,
 15 so that thei brougten out sike men in to stretis, and leiden
 in hile beddis and couchis, that whanne Petre cam, nameli
 the schadew of hym schulde schadewe ech of hem, and thei
 16 schulden be delyuerid fro ner syknessis. And the multitude
 of citees niȝ to Jerusalem ran, bryngyng sijk men, and that
 weren trauelid of vnclene spirits, whiche alle weren heelid.
 17 But the prince of preestis roos vp, and alle that weren with
 hym, that is the eresye of Saduceis, and weren filld with
 18 enuye; and leiden hondis on the apostlis, and puttiden hem
 19 in the comyn warde. But the aungel of the Lord openyde bi
 nyȝt the ȝatis of the prisoun, and ledde hem out, and seide,
 20 Go ȝe, and stonde ȝe, and speke in the temple to the puple
 21 alle the wordis of this lijf. Whom whanne thei hadden herd,
 thei entriden eerli in to the temple, and tauȝten. And the
 prince of preestis cam, and thei that weren with him, and
 clepiden togidre the counsel, and alle the eldre men of the
 children of Israel; and senten to the prisoun, that thei
 22 schulden be brouȝt forth. And whanne the mynystris camen,
 founden hem not, and for the prisoun was openyd, thei
 23 turneden aȝen, and teelden, and seiden, We founden the
 prisoun schit with al diligence, and the keperis stondyng at
 the ȝatis; but we opned, and founden no man ther ynne.
 24 And as the maiesstris of the temple, and the princis of
 preestis herden these wordis, thei doutiden of hem, what was
 25 don. But a man cam, and teelde to hem, For lo! the men
 whiche ȝe han put in to prisoun, ben in the temple, and
 26 stonden, and techen the puple. Thanne the magistrat wente
 with the mynystris, and brouȝte hem with out violence; for
 27 thei dredden the puple, lest thei schulden be stonyd. And
 whanne thei hadden brouȝt hem, thei settiden hem in the
 28 temple, and the princis of prestis axiden hem, and seiden,
 29 In commandement we comaundiden ȝou, that ȝe schulden not

teche in this name, and so I 3e han fillid Jerusalem with 3oure
teching, and 3e wolen bringe on vs the blood of this man.
29 And Petre answeride, and the apostlis, and seiden, It
30 bihoueth to obeie to God, more than to men. God of ourē
fadris reiseide Jhesu, whom 3e slowen, hangynge in a tre.
31 God enhaunside with his rythond this prince and sauour,
that penaunce were 3yue to Israel, and remyssion of synnes.
32 And we ben witnessis of these wordis, and the Hooli Goost,
33 whom God 3af to alle obeischinge to him. Whanne thei
herden these thingis, thei weren turmentid, and thou3ten to
34 sle hem. But a man roos in the counsel, a Farise, Gamaliel
bi name, a doctour of the lawe, a worschipful man to al the
puple, and comaundide the men to be put without forth for a
35 while. And he seide to hem, 3e men of Israel, take tent to
36 3ou silf on these men, what 3e schulen do. For bfore these
daies Teodas, that seide hym silf to be sum man, to whom a
noubre of men consentiden, aboute foure hundrid; which
was sayn, and alle that bileueden to hym, weren disparplit,
37 and brou3t to nou3t. Aftir this, Judas of Galilee was in the
daies of professioun, and turnyde awai the puple aftir hym;
and alie nou manye euere consentiden to hym, weren scatered,
38 and he perischide. And now therfor Y seie to 3ou, departe
3e fro these men, and suffre 3e hem; for if this counsel
39 ether werk is of men, it schal be vndon; but if it is of God,
3e moun not vndo hem, lest perauenture 3e be foundun to
40 repugne God. And thei consentiden to him; and thei
clepiden togidere the apostlis, and denounsiden to hem,
that weren betun, that thei schulden no more speke in the
41 name of Jhesu, and thei leten hem go. And thei wenten
ioynge fro the s3t of the counsel, that thei weren had worthi
42 to suffre dispayng for the name of Jhesu. But ech dai thei
ceessiden not in the temple, and aboute housis, to teche and to
preche Jhesu Crist.

CAP. VI.

1 BUT in tho daies, whanne the noumbre of disciplis en-
creesside, the Greks grutchiden agens the Ebrews, for that
2 her widewis weren dispisid in euery daies mynystryng. And
the twelue clepiden togidere the multitude of disciplis, and
seiden, It is not ryztful, that we leeuē the word of God, and
3 mynystren to boordis. Therfor, britheren, biholde ye men of
3ou of good fame, ful of the Hooli Goost and of wisdom,
4 whiche we schulen ordeyne on this werk; for we schulen be
5 bisi to preier, and preche the word of God. And the word
pleside bifor al the multitude; and thei chesiden Styuen,
a man ful of feith and of the Hooli Goost, and Filip, and
Procure, and Nycanor, and Tymon, and Parmanam, and
6 Nycol, a comelyng, a man of Antioche. Thei ordeyneden
these bifor the sȳt of apostlis, and thei preyeden, and leiden
7 hoondis on hem. And the word of the Lord wexide, and the
noumbre of the disciplis in Jerusalem was myche multiplied;
8 also myche cumpany of preestis obeiede to the feith. And
Steuē, ful of grace and of strengthe, made wondris and
9 grete signes in the puple. But summe rysen of the syna-
goge, that was clepid of Libertyns, and Crenensis, and of
men of Ahsaundre, and of hem that weren of Cilice and
10 of Asie, and disputiden with Steuene. And thei miȳten not
11 withstonde the wisdom and the spirit, that spak. Thanne
thei priuēli senten men, that schulden seie, that thei
herden hym seiynge wordis of blasfemye agens Moises and
12 God. And so thei moueden togidere the puple, and the
eldre men, and the scribis; and thei rannen togidre, and
13 token hym, and brouȳten in to the counsel. And thei
ordeyneden false witnessis, that seiden, This man ceessith
14 not to speke wordis agens the hooli place, and the lawe. For
we herden hym seiynge, That this Jhesus of Nazareth schal

destryc this place, and schal change the tradiciouns, whiche
 15 Moyses bitook to us. And alle men that seten in the counsel
 bihelden hym, and sayn his face as the face of an aungel.

CAP. VII.

1 AND the prynce of prestis seide to Steuene, Whethir these
 2 thingis han hem so? Which seide, Brtheren and fadris,
 here 3e. God of glorie apperide to oure fadir Abraham,
 whanne he was in Mesopotamie, bifor that he dwelte in Car-
 3 ram, and seide to hym, Go out of thi loond, and of thi
 kynrede, and come in to the loond, which Y schal schewe to
 4 thee. Thanne he wente out of the loond of Caldeis, and
 dwelte in Carram. And fro thens afir that his fader was
 deed, he translatide him in to this loond, in which 3e dwellen
 5 now. And he gaf not to hym eritage in it, nethir a paas
 of a foot, but he bihyte to 3yue hym it in to possessioun, and
 6 to his seed afir hym, whanne he hadde not a sone. And
 God spak to hym, That his seed schal be comlyng in
 an alien lond, and thei schulen make hem suget to ser-
 uage, and schulen yuel trete hem, foure hundrid 3ens and
 7 thritth; and Y schal iuge the folk, to which thei schulen
 serue, seith the Lord. And after these thingis thei schulen
 8 go out, and thei schulen serue to me in this place. And he
 gaf to hym the testament of circumcisioun; and so he
 gendnde Ysaac, and circumcidide hym in the eizt dai. And
 Isaac gendride Jacob, and Jacob *gendride* the twelue patri-
 9 arkis. And the patriarkis hadden enuye to Joseph, and
 10 selden hym in to Egipt. And God was with hym, and de-
 lyuerede hym of alle hise tribulaciouns, and gaf to hym grace
 and wisdom in the sijn of Farao, king of Egipt. And he
 11 ordeynede hym souereyn on Egipt, and on al his hous. And
 hungur cam in to al Egipt, and Canaan, and greet tribula-
 12 cioun; and oure fadris founden not mete. But whanne Jacob

hadde herd, that whete was in Egypt, he sente oure fadris
 13 first. And in the secounde tyme Joseph was knowun of hise
 14 britheren, and his kyn was maad knowun to Farao. And
 Joseph sente, and clepide Jacob, his fadir, and a. his kynrede,
 15 seuenti and fyue men. And Jacob cam down in to Egypt,
 16 and was deed, he and oure fadris; and thei weren transtatid
 in to Sichen, and weren leid in the sepulcre, that Abraham
 bouzte bi prijs of siluer of the sones of Emor, the sone of
 17 Sichen. And whanne the tyme of biheeste cam niȝ which
 God hadde knowlechud to Abraham, the puple waxede, and
 18 multipliede in Egypt, til another kyng roos in Egypt, which
 19 knewe not Joseph. This bigilide oure kyn, and turmentide
 oure fadris, that thei schulden putte away her ȝonge children,
 20 for thei schulden not lyue. In the same tyme Moyses was
 borun, and he was louyd of God; and he was nonschid thre
 21 monethis in the hous of his fadir. And whanne he was
 put out *in the flood*, the douȝter of Farao took hym vp, and
 22 nurischide hym in to hir sone. And Moises was lerned in
 al the wisdom of Egipcians, and he was myȝti in his wordis
 23 and werkis. But whanne the tyme of fourti ȝeer was fillid to
 hym, it roos vp in to his herte, that he schulde visite hise
 24 britheren, the sones of Israel. And whanne he say a man
 suffringe wronge, he vengide hym, and dide vemaunce for
 hym that suffrid the wronge, and he killde the Egipcian.
 25 For he gesside that his britheren schulden vnderstonde, that
 God schulde ȝyue to hem helthe bi the hoond of hym; but
 26 thei vnderstoden not. For in the dai suyng he apperide to
 hem chudinge, and he acordide hem in pees, and seide, Men,
 27 ȝe ben britheren; whi noyen ȝe ech othere? But he that
 dde the wronge to his neȝbore, puttide hym away, and seide,
 28 Who ordeynede thee prince and domesman on vs? Whethir
 thou wolt sle me, as ȝist. r dai thou killidist the Egipcian?
 29 And in this word Moises flei, and was maad a comeling

30 in the loond of Madian, where he bigat twei sones. And
 whanne he hadde fillid fourti 3eer, an aungel apperide to hym
 in fier of flawme of a buysch, in desert of the mount of Syna.
 31 And Moises s3, and wondride on the sigt. And whanne he
 neizede to biholde, the vois of the Lord was maad to hym,
 32 and seide, Y am God of 3oure fadris, God of Abraham, God
 of Ysaac, God of Jacob. Moises was maad tremblynge, and
 33 durste not biholde. But God seide to hym, Do of the schoon
 of thi feet, for the place in which thou stondist is hooli erthe.
 34 Y seyngge say the turmentyng of my puple that is in Egipt,
 and Y herde the mornyng of hem, and Y cam down to dely-
 uere hem. And now come thou, and Y schal sende thee in
 35 to Egipt. This Moises whom thei denyeden, seiynge, Who
 ordeynede thee prince and domesman on vs? God sente
 this prince and azenbiere, with the hoond of the aungel, that
 36 apperide to hym in the busch. This *Moises* ledde hem out,
 and dide wondris and signes in the loond of Egipt, and in
 37 the reed see, and in desert fourti 3eeris. This is Moises, that
 seide to the sones of Israel, God schal reise to 3ou a profete
 38 of 3oure bretheren, as me 3e schulen here him. This it is,
 that was in the churche in wildirnesse, with the aungel that
 spak to hym in the mount of Syna, and with oure fadris;
 39 which took words of h3f to 3yue to vs. To whom oure fadris
 wolden not obeie, but puttiden hym awei, and weren turned
 40 awei in hertis in to Egipt, seiynge to Aaron, Make thou to vs
 goddis, that schulen go bfore vs; for to this Moyses that
 ledde vs out of the lond of Egipt, we witen not what is don
 41 to hym. And thei maden a calf in tho daies, and offriden
 a sacrifice to the mawmet; and thei weren glad in the werkis
 42 of her hondis. And God turnede, and bitook hem to serue
 to the kny3hod of heuene, as it is writun in the book of pro-
 fets, Whether 3e, hous of Israel, offriden to me slayn sacri-
 43 fics, ether sacrificis, fourth 3eris in desert? And 3e han take

the tabernacle of Moloc, and the sterre of 3oure god Renfam,
 figuris that 3e han maad to worschipe hem; and Y schal
 44 translate 3ou in to Babiloyn. The tabernacle of witnessing
 was with oure fadris in desert, as God disposide to hem, and
 spak to Moyses, that he schulde make it astir the fourme that
 45 he say. Which also oure fadris token with Jhesu, and
 brouzten in to the possessioun of bethene men, whiche God
 puttide away fro the face of oure fadris, til in to the daies of
 46 David, that sonde grace anentis God, and axide that he
 47 schulde fynde a tabernacle to God of Jacob. But Salomon
 48 bildide the hous to hym. But the hiȝ *God* dwellith not in
 49 thingis maad bi hoond, as he seith bi the profete, Heuene is
 a seete to me, and the erthe *is* the stool of my feet; what
 hous schulen 3e bilde to me, seith the Lord, ether what place
 50 is of my restyng? Whether myn hoond made not alle these
 51 thingis? With hard nol, and vncircumcidid hertis and eris
 3e withstoden eueremore the Hooli Goost; and as 3oure
 52 fadris, so 3e. Whom of the profetis han not 3oure fadris
 pursued, and han slayn hem that bifor telden of the comyng
 of the riȝtful man, whos traitouris and mansleeris 3e weren
 53 now? Whiche token the lawe in ordynaunce of aungels, and
 54 han not kept it. And thei herden these thingis, and weren
 dyuersli turmentid in her hertis, and grenneden with teeth
 55 on hym. But whanne Steuene was ful of the Hooli Goost,
 he bihelde in to heuene, and say the glorie of God, and
 Jhesu standinge on the riȝthalf of the vertu of God. And he
 seide, Lo! Y se heuenes openyd, and mannus sone stond-
 56 ynge on the riȝthalf of the vertu of God. And thei crieden
 with a greet vois, and stoppiden her eris, and maden with
 57 o wille an assauzt in to hym. And thei brouzten hym out of
 the citee, and stonyden. And the witnesss diden of her
 clothis, bisidis the feet of a 3ong man, that was clepid Saule.
 58 And thei stonyden Steuene, that clepide *God* to help, seiyng,

39 Lord Jhesu, resseyue my spirit. And he knelide, and criede with a greet vois, and seide, Lord, sette not to hem this synne. And whanne he hadde seid this thing, he diede.

CAP. VIII.

1 But Saul was consentynge to his deth. And greet persecucioun was maad that dai in the chirche, that was in Jerusalem. And alle men weren scatered bi the cuntrees of Judee
2 and Samarie, outakun the apostlis. But good men burieden
3 Steuene, and maden greet mornyng on hym. But Saul greetli destruyede the chirche, and entryde bi housis, and drowe men and wymmen, and bitook hem in to prisoun.
4 And thei that weren scaterid, passiden forth, prechyng the
5 word of God. And Filip cam down in to a citee of Samarie,
6 and prechide to hem Crst. And the puple ȝaf tent to thes thingis that weren seid of Filip, with o wille herynge and
7 seyng the signes that he dide. For manye of hem that hadden vnclene spirits, crieden with a greet vois, and wenten
8 out. And manye syk in the palsy, and crokid, weren heelid.
9 Therfor greet ioie was maad in that citee. But there was a man in that citee, whos name was Symount, a witche, that hadde disseyued the folc of Samarie, seyinge, that him self
10 was sum greet man. Whom alle herkeneden, fro the leest to the moost, and seiden, This is the vertu of God, which is
11 clepid greet. And thei leueden hym, for long tyme he hadde
12 maddid hem with his witche craftis. But whanne thei hadden bileued to Filip, that prechide of the kingdom of God, men and wymmen weren baptisid in the name of Jhesu Crst.
13 And thanne also Symount him self bileued; and whanne he was baptisid, he drouȝ to Filip; and he sai also that signes and grete vertues weren don, he was astonyed, and wondride.
14 But whanne the apostlis that weren at Jerusalem, hadden herd

that Samarie hadde resseyued the word of God, thei senten to
15 hem Petre and Joon. And whanne thei camen, thei preieden
16 for hem, that thei schulden resseyue the Hooli Goost; for he
cam not 3it in to ony of hem, but thei weren baptisid oonli in
17 the name of the Lord Jhesu. Thanne thei leiden hoondis on
18 hem, and thei resseyueden the Hooli Goost. And whanne
Symount hadde seyn, that the Hooly Goost was 3ounn bi
leiyng on of the hoondis of the apostlis, and he profende to
19 hem money, and seide, 3yue 3e also to me this power, that
whom euere Y schal leye on myn hoondis, that he resseyue
20 the Hooli Goost. But Petr seide to hym, Thi money be
with thee into perdicoun, for thou gessidist the 3ifte of God
21 schulde be had for monei. Ther is no part, ne sort to thee,
22 in this word, for thin herte is not righful bifor God. Therfor
do thou penaunce for this wickidnesse of thee, and preie
God, if perauenture this thougt of thin herte be for3oun
23 to thee. For Y se that thou art in the gail of bitternesse
24 and in the boond of wickidnesse. And Symount answerde,
and seide, Preie 3e for me to the Lord, that no thing of these
25 thingis that 3e han seid, com on me. And thei witnessiden,
and spaken the word of the Lord, and 3eden a3en to Jerusa-
26 lem, and prechiden to many cuntrees of Samaritans. And an
aungel of the Lord spak to Filip, and seide, Ryse thou, and
go a3ens the south, to the weie that goith down fro Jerusa-
lem in to Gasa; this is desert. And he roos, and wente
27 forth. And lo! a man of Ethiopie, a my3ti man seruaunt,
a 3elding of Candace, the queen of Ethiopiens, which was on
28 alle her richessis, cam to worschape in Jerusalem. And he
turnede a3en, sittinge on his chare, and rednge Isaie, the pro-
29 fete. And the spirit seide to Filip, Nei3e thou, and ioyne thee to
30 this chare. And Filip ran to, and herde hym redynge Ysaie,
the prophete. And he seide, Gessist thou, whether thou vn-
31 derstondest, what thingis thou redist? And he seide, How

may Y, if no man schewe to me? And he prelede Filip,
 31 that he schulde come vp, and sitte with hym. And the place
 of the scripture that he redde, was this, As a scheep he was
 led to sleynge, and as a lomb bifor a man that scherith him is
 33 dounb with out vois, so he openyde not his mouth. In
 mekenesse his dom was takun vp; who schal telle out the
 generacioun of hym? For his lijf schal be takun awei fro
 34 the erthe. And the gelding answeride to Filip, and seide,
 Y biseche thee, of what profete seith he this thing? of him
 35 silf, ethir of ony othere? And Filip openyde his mouth,
 36 and bigan at this scripture, and prechide to him Jhesu. And
 the while thei wenten bi the weie, thei camen to a water.
 And the gelding seide, Lo! watir; who forbedith me to be
 37 baptisd? And Filip seide, If thou bileuest of al the herte, it
 is leueful. And he answeride, and seide, Y bileue that Jhesu
 38 Crist is the sone of God. And he comaundide the chare to
 stonde stille. And thei wenten down bothe into the watir
 39 Filip and the gelding, and *Filip* baptiside hym. And whanne
 thei weren come vp of the watir, the spirit of the Lord
 40 rauyschide Filip, and the gelding say hym no more. And
 Filip was foundun in Azotus; and he passide forth, and
 prechide to alle citees, til he cam to Cesarie.

CAP. IX.

1 But Saul, 3it a blower of manassis and of betingis agens
 2 the disciplis of the Lord, cam to the prince of preestis, and
 axide of hym lettris in to Damask, to the synagogis; that if
 he fond ony men and wymmen of this lijf, he schulde lede
 3 hem boundun to Jerusalem. And whanne he made his jour-
 ney, it bifelde, that he cam ny3 to Damask. And sudenli
 4 a li3t from heuene schoon aboute hym; and he fallide to the
 erthe, and herde a vois seiynge to hym, Saul, Saul, what pur-

5 suest thou me? And he seide, Who art thou, Lord? And
he *seide*, Y am Jhesu of Nazareth, whom thou pursuest. It
6 is hard to thee, to luke azens the pricke. And he tremblide,
and wondride, and seide, Lord, what wolt thou that Y do?
7 And the Lord *seide* to hym, Rise vp, and entre in to the citee,
and it schal be seide to thee, what it bihoueth thee to do.
And tho men that wenten with hym, stoden astonyed; for
8 thei herden a vois, but thei sien no man. And Saul roos
fro the earth; and whanne hise ijen weren opened, he say no
thing. And thei drowen hym bi the hondis, and ledde *hym*
9 in to Damask. And he was thre daies not seyng; and he
10 eete not, nether drank. And a disciple, Ananye bi name, was
at Damask. And the Lord seide to hym in a visoun, Ananye.
11 And he seide, Lo! Y, Lord. And the Lord *seide* to hym,
Rise thou, and go in to a streete that is clepid Rectus; and
seke, in the hous of Judas, Saul bi name of Tharse. For lo!
12 he preieth; and he say a man, Ananye bi name, entringe and
13 leynge on hym hoondis, that he resseyue s3t. And Ananye
answerde, Lord, Y haue herd of many of this man, how grete
14 yuelis he dide to thi seyntis in Jerusalem; and this hath power
of the princis of preestis, to bynde alle men that clepen
15 thi name to helpe. And the Lord seide to hym, Go thou, for
this is to me a vessel of chesing, that he bere my name bfore
16 hethene men, and kngis, and tofore the sones of Israel. For
Y schal schewe to hym, how grete thingis it bihoueth hym to
17 suffre for my name. And Ananye wente, and entride in to
the hous; and leide on hym his hondis, and seide, Saul
brothir, the Lord Jhesu sente me, that apperide to thee in the
weie, in which thou camest, that thou se, and be fulfilled with
18 the Hooli Goost. And anoon as the scalis felden fro hise
ijen, he resseyuede s3t. And he roos, and was baptisid.
19 And whanne he hadde takun mete, he was counfortid. And
he was bi sum daies with the disciplis, that weren at Damask.

20 And anoon he entride in to the synagogis, and prechide the
 21 Lord Jhesu, for this is the sone of God. And alle men that
 herden hym, wondriden, and seiden, Whether this is not he
 that impugnede in Jerusalem hem that clepiden to help this
 name? and hidir he cam for this thing, that he schulde leede
 22 hem boundun to the princis of preesus? But Saul myche
 more wexede strong, and confoundide the Jewis that dwelliden
 23 at Damask, and affermyde that this is Crist. And whanne
 manye daies weren fillid, Jewis maden a counsel, that thei
 24 schulden sle hym. And the aspies of hem weren maad
 knowun to Saul. And thei kepten the 3ats dai and nigt,
 25 that thei schulden sle him. But hise disciplis token hym bi
 nyzt, and delyuereden hym, and leeten him down in a leep
 26 bi the wal. And whanne he cam in to Jerusalem, he assaiede
 to ioynen hym to the disciplis; and alle dredden hym, and
 27 leueden not that he was a disciple. But Barnabas took, and
 ledde hym to the apostls, and tede to hem, how in the were
 he hadde seyn the Lord and that he spak to hym, and hou in
 28 Damask he dide tristil in the name of Jhesu. And he was
 with hem, and entride, and 3ede out in Jerusalem, and dide
 29 tristil in the name of Jhesu. And he spak with hethene
 men, and disputede with Grekis. And thei souzten to sle
 30 hym. Which thing whanne the britheren hadden knowe,
 thei ledden hym bi nyzt to Cesarie, and leten hym go to
 31 Tarsis. And the chirche bi al Judee, and Galilee, and
 Samarie, hadde pees, and was edefed, and walkide in the
 drede of the Lord, and was fillid with counfort of the Hooli
 32 Goost. And it bifelde, that Petre, the while he passide
 aboute alle, cam to the hooli men that dwelliden at Lidde.
 33 And he foond a man, Eneas bi name, that fro eizte 3eer
 34 he hadde leie in bed; and he was syk in palsy. And Petre
 seide to hym, Eneas, the Lord Jhesu Crist neele thee; rise
 35 thou, and araye thee. And anoon he roos. And alle men

that dwelten at Lidde, and at Sarone, saien hym, whiche
 36 weren conuertid to the Lord. And in Joppe was a disci-
 plesse, whose name was Tabita, that is to seie, Dorcas.
 This was ful of good werkis and almesdedis, that sche dide.
 37 And it bifelde in tho daies, that sone was sjk, and diede.
 And whanne thei hadden waischun hir, thei leiden hir in
 38 a soler. And for Lidda was nyȝ Joppe, the disciplis herden
 that Petre was thereynne, and senten twei men to hym, and
 39 preieden, That thou tarie not to come to vs. And Petre
 roos vp, and cam with hem. And whanne he was comun,
 thei ledden hym in to the soler. And alle widewis stoden
 aboute hym, wepynge, and schewyng cootis and clothis,
 40 which Dorcas made to hem. And whanne alle men weren
 put with out forth, Petre knelide, and preiede. And he
 turnede to the bodi, and seide, Tabita, rise thou. And sche
 openyde hir iȝen, and whanne sche siȝ Petre, sche sat vp
 41 aȝen. And he took hir bi the hond, and reside hir. And
 whanne he hadde clepid the hooli men and widewis, he
 42 assignede hir alyue. And it was maad knowun bi al Joppe ;
 43 and many bileueden in the Lord. And it was maad, that
 many daies he dwellide in Joppe, at oon Symount, a curiour.

CAP. X.

1 A MAN was in Cesarie, Cornelie bi name, a centurien of the
 2 companye of knyȝtis, that is seid of Italie ; a religious man,
 and dredinge the Lord, with al his meyne ; doynge many
 almessis to the puple, and preyng the Lord euere more.
 3 This say in a visioun opinli, as in the nynthe oure of the dai,
 an aungel of God entringe in to hym, and seiynge to hym,
 4 Cornelie And he bihelde hym, and was a dred, and seide,
 Who art thou, Lord? And he seide to hym, Thi preieris
 and thin almesdedis han stied vp in to mynde, in the siȝt of

5 the Lord. And now sende thou men in to Joppe, and clepe
 6 oon Symount, that is named Petre. This is herborid at a
 man Symount, curiour, whos hous is bisidis the see. This
 7 schal seie to thee, what it bihoneth thee to do. And whanne
 the aungel that spak to hym, was gon awei, he clepide twei
 8 men of his hous, and a knyzt that dredde the Lord, whiche
 9 weren at his bidding. And whanne he hadde told hem alle
 these thingis, he sente hem in to Joppe. And on the dai
 suyng, while thei maden iournei, and neiȝeden to the citee,
 Petre wente vp in to the hiest place of the hous to preie,
 10 aboute the sixte our. And whanne he was hungnd, he
 wolde haue ete. But while thei maden redi, a rauysching of
 11 spirit felde on hym; and he say heuene openyd, and a
 vessel comynge down, as a greet scheet with foure corneris, to
 12 be lette down fro heuene in to erthe, in which weren alle foure
 footid beests, and crepinge of the erthe, and volatilis of
 13 heuene. And a vois was maad to hym, Rise thou, Petre, and
 14 sle, and ete. And Petre seide, Lord, forbede, for Y neuer
 15 ete ony comun thing and vnclene. And eft the secounde
 tyme the vois was maad to h.m, That thing that God hath
 16 clensid, seye thou not vnclene. And this thing was don bi
 17 thres, and anon the vessel was resseyued agen. And
 while that Petre doutide with ynne hym silf, what the visioun
 was that he say, lo! the men, that weren sent fro Corneli,
 18 souzten the hous of Symount, and stoden at the ȝate. And
 whanne thei hadden clepid, thei axiden if Symount, that is
 19 named Petre, hadde there herbores. And while Petre thouȝte
 on the visioun, the spirit seide to hym, Lo! thre men seken
 20 thee. Therfor ryse thou, and go down, and go with hem,
 21 and doute thou no thing, for Y sente hem. And Petre cam
 down to the men, and seide, Lo! Y am, whom ȝe seken;
 22 what is the cause, for which ȝe ben come? And thei seiden,
 Corneli, the centurien, a iust man, and dredinge God, and

hath good witnessyng of alle the folc of Jewis, took aunswere
of an hooli aungel, to clepe thee in to his hous, and to here
23 wordis of thee. Therfor he ledde hem inne, and resseyuede
in herbore; and that nyxt thei dwelliden with hym. And in
the dai suyng he roos, and wente forth with hem; and sum
of the britheren folewiden hym fro Joppe, *that thei be wit-*
24 *nessis to Petre.* And the other dai he entride in to Cesarie.
And Cornelie abood hem, with hise cousyns, and necessarie
25 freendis, that weren clepid togidere. And it was don, whanne
Petre was come ynne, Corneli cam metyng hym, and felle
26 doun at hise feet, and worschipide *him*. But Petre reiseide
hym, and seide, Aryse thou, also Y my silf am a man, as
27 thou. And he spak with hym, and wente in, and foonde
28 many that weren come togidere. And he seide to hem, 3e
witen, how abhomynable it is to a Jewe, to be ioyned ether
to come to an alien; but God schewide to me, that no man
29 seye a man comyn, ethir vnclene. For which thing Y cam,
whanne Y was clepid, with out doutyng. Therfor Y axe 3ou,
30 for what cause han 3e clepid me? And Cornelie seide, To
dai foure daies in to this our, Y was preiynge and fastyng
in the nynthe our in myn hous. And lo! a man stood
31 bfore me in a whijt cloth, and seide, Cornelie, thi preier is
herd, and thin almesdedis ben in mynde in the sijn of God.
32 Therfor sende thou in to Joppe, and clepe Symount, that is
named Petre; this is herborid in the hous of Symount cor-
iour, bisidis the see. This, whanne he schal come, schal
33 speke to thee. Therfor anoon Y sente to thee, and thou
didist wel in comyng to vs. Now therfor we alle ben present
in thi sijn, to here the wordis, what euer ben comaundid to
34 thee of the Lord. And Petre openyde his mouth, and seide,
In trewthe Y haue foundun, that God is no acceptor of per-
35 soones; but in eche folk be that dredith God, and worchith
36 rihtwisesse, is accept to hym. God sente a word to the

children of Israel, schewinge pees bi Jhesu Crist; this is
 37 Lord of alle thingis. 3e witen the word that is maad thorou
 al Judee, and bigan at Galile, aftir the bapty m that Joon
 38 prechide, Jhesu of Nazareth; hou God anoyntide hym with
 the Hooli Goost, and vertu; which passide forth in doynge
 wel, and heelynge alle men oppressid of the deu el, for God
 39 was with hym. And we ben witnessis of alle thingis, whiche
 he dide in the cuntrei of Jewis, and of Jerusalem; whom thei
 40 slowen, hangynge in a tre. And God re side this in the
 thridde dai, and 3af hym to be maad knowun, not to al puple,
 41 but to witnessis, bifer ordeyned of God; to vs that eeten and
 42 drunken with hym, after that he roos a3en fro deth. And he
 comaundide to vs to preche to the puple, and to witnesse,
 that he it is, that is ordeyned of God domesman of the quy k
 43 and of deede. To this alle prophetis beren witnessing, that
 alle men that bileuen in hym, schulen resseyue remyssion of
 44 synnes bi his name. And 3it while that Petre spak these
 wordis, the Hooli Goost felde on alle that herden the word.
 45 And the feithful men of circumcisioun, that camen with Petre,
 wondriden, that also in to naciouns the grace of the Hooli
 46 Goost is sched out. For thei herden hem spekyng in lan-
 47 gaxis, and magnifyng God. Thanne Petre answeride,
 Whether ony man may forbede watir, that these ben not
 baptisid, that han also resseyued the Hooli Goost as we?
 48 And he comaundide hem to be baptisid in the name of the
 Lord Jhesu Crist. Thanne thei prieden hym, that he schulde
 dwelle with hem sum daies.

CAP. XI.

1 AND the apostlis, and the britheren that weren in Judee,
 herden that also hethene men resseyueden the word of God,
 2 and thei glorifieden God. But whanne Petre cam to Jeru-

salem, thei that weren of circumcisioun, disputiden aȝens
 3 hym, and seiden, Whi entridist thou to men that han pre-
 4 pucie, and hast eete with hem? And Petre bigan, and
 5 expownede to hem bi ordre, and seide, Y was in the citee of
 Joppe, and preiede, and Y sai in rauysching of my mynde a
 visioun, that a vessel cam down, as a greet scheete with foure
 coordis, and was sent doun fro heuene; and it cam to me.
 6 In to which Y lookinge biheld, and sai foure footid beestis of
 the erthe, and beestis, and crepynge beestis, and volatils of
 7 heuene. And Y herde also a vois that seide to me, Petre,
 8 rise thou, and sle, and eete. But Y seide, Nay, Lord; for
 comyn thing ether vnclene entride neuer in to my mouth.
 9 And the vois answeride the secounde tyme fro heuene, That
 10 thing that God hath clensid, seie thou not vnclene. And this
 was don bi thries, and alle thingis weren resseyued aȝen in to
 11 heuene. And lo! thre men anon stooden in the hous, in
 12 which Y was; and thei weren sent fro Cesarie to me. And
 the spirit seide to me, that Y schulde go with hem, and doute
 no thing. Ȝhe, and these sixe britheren camen with me, and
 13 we entriden in to the hous of the man. And he telde to vs,
 how he say an aungel in his hous, stondinge and seiynge to
 hym, Sende thou in to Joppe, and clepe Symount, that is
 14 named Petre, which schal speke to thee wordis, in whiche
 15 thou schalt be saaf, and al thin hous. And whanne Y hadde
 bigunnun to speke, the Hooli Goost felle on hem, as in to vs
 16 in the bigynnyng. And Y bithouȝte on the word of the
 Lord, as he seide, For Joon baptiside in watir, but ȝe schulen
 17 be baptisid in the Hooli Goost. Therfor if God ȝaf to hem
 the same grace, as to vs that bileueden in the Lord Jhesu
 Cnst, who was Y, that myȝte forheede the Lord, that he ȝyue
 not the Hooli Goost to hem that bileueden in the name of
 18 Jhesu Crist? Whanne these thingis weren herd, thei helden
 petes, and glorifieden God, and seiden, Therfor also to

19 hethene men God bath ȝouun penaunce to lijf. And thei that
 weren scaterid of the tribulacioun that was maad vndir
 Steuene, walkiden forth to Fenyce, and to Cipre, and to
 Antioche, and spaken the word to no man, but to Jewis
 20 aloone. But sum of hem weren men of Cipre, and of Ciren-
 nen; whiche whanne thei hadde entride in to Antioche, thei
 21 spaken to the Grekis, and prechiden the Lord Jhesu. And
 the hond of the Lord was with hem, and myche noumbre of
 22 men bileuyng was conuertid to the Lord. And the word
 cam to the eris of the chirche, that was at Jerusalem, on
 23 these thingis; and thei senten Barnabas to Antioche. And
 whanne he was come, and siȝ the grace of the Lord, he
 ioyede, and monestide alle men to dwelle in the Lord in
 24 purpos of herte; for he was a good man, and ful of the
 Hooli Goost, and of feith. And myche puple was encredid
 25 to the Lord. And he wente forth to Tharsis, to seke Saul;
 and whanne he hadde foundun hym, he ledde to Antioche.
 26 And al a ȝeer thei lyueden ther in the chyrche, and tauȝten
 myche puple, so that the disciplis weren namyd first at
 27 Antioche cristen men. And in these daies profetis camen
 28 ouer fro Jerusalem to Antioche. And oon of hem roos vp,
 Agabus bi name, and signefiede bi the spirit a greet hungur
 to comynge in al the world, which *hungur* was maad vndur
 29 Claudius. And alle the disciplis purposiden, after that ech
 hadde, for to sende in to mynysterie to britheren that dwell-
 30 iden in Judee. Which thing also thei diden, and sente *it* to
 the eldre men, bi the hoondis of Barnabas and Saul.

CAP. XII.

1 And in the same tyme Eroude the king sente power, to
 2 turmente sum men of the chirche. And he slowe bi swerd
 3 James, the brothur of Joon. And he siȝ that it pleside to

Jewis, and keste to take also Petre; and the daies of therf
 4 looues weren. And whanne he hadde caught Petre, he sente
 hym in to prisoun; and bitook to foure quaternyouns of
 knyghts, to kepe hym, and woode after pask bringe hym forth
 5 to the puple. And Petre was kept in prisoun; but preier
 was maad of the chirche with out ceessing to God for hym.
 6 But whanne Eroude schulde bringe hym forth in that nyght
 Petre was slepinge bitwixe twei knyghtis, and was boundun
 with twei cheynes; and the keperis bifor the dore kepten
 7 the prisoun. And lo! an aungel of the Lord stode nyght,
 and licht schoon in the prisoun hous. And whanne he hadde
 smyte the side of Petre, he reside hym, and seide, Rise thou
 swiftly. And anon the cheynes felden down fro hise hoondis.
 8 And the aungel seide to hym, Girde thee, and do on thin
 hoosis. And he dide so. And he seide to hym, Do aboute
 9 thee thi clothis, and sue me. And he gedered out, and suede
 hym; and he wiste not that it was soth, that was don bi the
 10 aungel; for he gesside hym self to haue sey a visoun. And
 thei passiden the first and the secounde warde, and camen to
 the iren gate that ledith to the citee, which anon was opened
 to hem. And thei gedered out, and camen in to o street, and
 11 anon the aungel passide awei fro hym. And Petre turnede
 agayn to hym self, and seide, Now Y woot verily, that the Lord
 sente his aungel, and delyueride me fro the hoond of Eroude,
 12 and fro al the abiding of the puple of Jewis. And he bi-
 helde, and cam to the hous of Marie, modir of Joon, that is
 named Marcus, where many weren gaderid togidre, and
 13 preiynge. And whanne he knockid at the dore of the gate,
 14 a damysel, Rode bi name, cam forth to se. And whanne
 sche knewe the vois of Petre, for ioie sche openyde not the
 15 gate, but ran in, and telde, that Petre stood at the gate. And
 thei seiden to hir, Thou maddist. But sche affermyde, that
 16 it was so. And thei seiden, It is his aungel. But Petre

abood stille, and knockide. And whanne thei hadden opened
 17 the dore, thei sayen hym, and wondriden. And he bekenyde
 to hem with his hoond to be stille, and telde hou the Lord
 hadde led hym out of the prisoun. And he seide, Telle 3e
 to James and to the britheren these thingis. And he 3ede
 18 out, and wente in to an othere place. And whanne the dai
 was come, ther was not lytil troubling among the knyztis,
 19 what was don of Petre. And whanne Eroude hadde sou3t
 hym, and foonde not, astir that he hadde made enqueryng of
 the keperis, he comaundide hem to be brou3t to hym. And
 he cam down fro Judee in to Cesarie, and dwellide there.
 20 And he was wroth to men of Tyre and of Sidon. And thei
 of oon acord camen to hym, whanne thei hadden counseilid
 with Bastus, that was the kingis chaumbirleyn, thei axiden
 pees, for as myche that her cuntrees weren vitailid of hym.
 21 And in a dai that was ordeyned, Eroude was clothid with
 kyngis clothing, and sat for domesman, and spak to hem.
 22 And the puple criede, The voicis of God, and not of man.
 23 And anoon an angel of the Lord smoot hym, for he hadde
 not 3ounn onour to God ; and he was wastid of wormes, and
 24 diede. And the word of the Lord waxide, and was multi-
 25 plied. And Barnabas and Saul turneden a3en fro Jerusalem,
 whanne the mynystrie was fillid, and token Joon, that was
 named Marcus.

CAP. XIII.

1 And profetis and doctouris weren in the chirche that was
 at Antioche, in which Barnabas, and Symount, that was
 clepid Blac, and Lucius Cironense, and Manaen, that was the
 2 soukyng fere of Eroude tetrarke, and Saul *weren*. And
 whanne thei mynystriden to the Lord, and fastiden, the Hooli
 Goost seide to hem, Departe 3e to me Saul and Barnabas, in
 3 to the werk to which Y haue takun hem. Thanne thei fast-

iden, and preieden, and leiden bondis on hem, and leten hem
 4 go. But thei weren sent of the Hooli Goost, and wenten
 forth to Seleucia, and fro thennus thei wenten bi boot to
 5 Cipre. And whanne thei camen to Salamyne, thei prechiden
 the word of God in the synagogis of Jewis; and thei hadden
 6 also Joon in mynystrie. And whanne thei hadden walkid
 bi al the ile to Pafum, thei founden a man, a witche, a false
 7 profete, a Jewe, to whom the name was Bariesu, that was
 with the proconsul Sergius Paule, a prudent man. Thus
 clepide Barnabas and Poul, and desiride to here the word
 8 of God. But Elymas witche withstoode hem; for his name
 is expowned so; and he souzte to turne awei the pro-
 9 consul fro bileue. But Saul, which *is seid* also Paul, was
 10 fillid with the Hooli Goost, and bihelde in to hym, and seide,
 Al thou ful of al gile, and al falsnesse, thou leuest not to
 11 turne vpsodoun the rijtful weies of the Lord. And now lo!
 the hoond of the Lord *is* on thee, and thou schalt be blynde,
 and not seynge the sunne in to a tyme. And anoon myste
 and derknesse felden down on hym; and he zede aboute,
 12 and souzte hym that schulde zgyue hoond to hym. Thanne the
 proconsul, whanne he hadde seyn the dede, bileuede, won-
 13 dringe on the techyng of the Lord. And whanne fro
 Pafum Poul hadde go bi a boot, and thei that weren with
 hym, thei camen to Pergen of Pamfile; but Joon departide
 14 fro hem, and turnede agen to Jerusalem. And thei zeden
 to Pergen, and camen to Antioche of Persidie; and thei
 entriden in to the synagoge in the dai of sabatis, and saten.
 15 And after the redyng of the lawe and of the propheus, the
 princis of the synagoge senten to hem, and seiden, Britheren,
 if any word of exortacioun to the puple is in zou, seie ze.
 16 And Poul roos, and with hoond baad silence, and seide.
 17 Men of Israel, and ze that dreden God, here ze. God of the

puple of Israel chees oure fadris, and enhaunside the puple,
 whanne thei weren comelingis in the loond of Egypt, and
 in an hys arme he ledde hem out of it; and bi the tyme of
 fourti ȝeeris he suffride her maneres in desert. And he
 destriede seuene folkis in the loond of Canaan and bi sort
 departide to hem her lond, as afir foure hundrid and fifti
 ȝeeris. And afir these thingis he ȝaf domesmen, to Samuel,
 the profete. And fro that tyme thei axiden a kyng, and
 God ȝaf to hem Saul, the sone of Cis, a man of the lynage
 of (Beniamyn, bi fourti ȝeeris. And whanne he was don
 awei, he reiseide to hem Dauid king, to whom he bar wit-
 nessing, and seide, Y haue foundun Dauid, the sone of
 Jesse, a man afir myn herte, which schal do alle my willis.
 Of whos seed bi the biheest God hath led out to Israel
 a sauoure Jhesu, whanne Joon prechide bifor the face of
 his comyng the baptyng of penaunce to al the puple of
 Israel. But whanne Joon fillide his cours, he seide, Y am
 not he, whom ȝe demen me to be; but lo! he cometh afir
 me, and Y am not worthi to doon of the schoon of hise feet.
 Britheren, and sones of the kynde of Abraham, and whiche
 that in ȝou dreden God, to ȝou the word of helthe is sent.
 For thei that dwelliden at Jerusalem, and princis of it, that
 knewen not this Jhesu, and the voicis of prophetis, that by
 euery sabat ben red, demyden, and filliden; and thei founden
 in hym no cause of deth, and axiden of Pilat, that thei
 schulden sle hym. And whanne thei hadden endid alle
 thingis that weren writun of hym, thei token hym doun
 of the tre, and leiden hym in a graue. And God reiseide
 hym fro deth in the thridde dai; which was seyn bi mony
 daies to hem that wenten vp togidere with hym fro Gahlee,
 in to Jerusalem, which ben til now his witnessis to the puple.
 And we schewen to ȝou the biheest that was maad to oure
 fadris; for God hath fulfilled this to her sones, and aȝenreised

Jhesu; as in the secounde salm it is writun, Thou art my
 34 sone, to dai Y b.gat thee. And he azenreide hym fro deth,
 that he schulde not turne azen in to corrupcioun, seide thus,
 For Y schal 3yue to 3ou the hooli trewe thingis of Daud.
 35 And therfor and on an othere stide he seith, Thou schalt
 36 not 3yue than hooli to se corrupcioun. But David in his
 generacioun, whanne he hadde mynystid to the wille of God,
 diede, and was leid with hise fadris, and say corrupcioun;
 37 but he whom God reide fro deth, say not corrupcioun.
 38 Therfor, britheren, be it knowun to 3ou, that bi hym re-
 myssioun of synnes is teld to 3ou, fro alle synnes, of whiche
 39 3e my3ten not be iustified in the lawe of Moises. In this ech
 40 man that belieueth, is iustified. Therfor se 3e, that it come
 41 not to 3ou, that is biforeshaid in the profetis, 3e dispisers, se
 3e, and wondre 3e, and be 3e scaterid abroad; for Y worche
 a werk in 3oure daes, a werk that 3e schulen not bileue, if
 42 ony man schal telle it to 3ou. And whanne thei 3eden out,
 thei preieden, that in the sabat suyng thei schulden speke
 43 to hem these wordis. And whanne the synagoge was left,
 manye of Jewis and of comelngis worschypinge God sieden
 Poul and Barnabas; that spaken, and counseliden hem, that
 44 thei schulden dwelle in the grace of God. And in the sabat
 suyng almost al the citee cam togidir, to here the word of
 45 God. And Jewis sien the puple, and weren fillid with enuye,
 and azenseiden these thingis that weren seyde of Poul, and
 46 blasfemyden. Thanne Poul and Barnabas stidfastli seiden,
 To 3ou it bihofte first to speke the word of God; but for 3e
 putten it awei, and han demyd 3ou vnworthi to euerlastinge
 47 lijf, lo we turnen to hethen men. For so the Lord comaund-
 ide vs, Y haue set thee in to l3t to bethen men, that thou
 48 be in to helthe to the vtmost of erthe. And hethen men
 herden, and ioieden, and glorifieden the word of the Lord;
 and bileueden, as manye as weren biforeshaid to euer-

49 lastinge lijf. And the word of the Lord was sowun bi al
 50 the cuntre. But the Jewis stiriden religiouse wymmen, and
 onest, and the worthiest men of the citee, and stireden per-
 secucioun agens Poul and Barnabas, and dryuen hem out of
 51 her cuntreis. And thei schoken awei in to hem the duste
 52 of her feet, and camen to Yconye. And the disciplis weren
 fillid with ioye and the Hooli Goost.

CAP. XIV.

1 But it bifelde at Yconye, that thei entriden togidir in to
 the synagoge of Jewis, and spaken, so that ful greet mul-
 2 titude of Jewis and Greekis bileueden. But the Jewis that
 weren vnbileueful, reiseden persecucioun, and stiriden to
 wraththe the soulis of hethene men agens the britheren; but
 3 the Lord gaf soone pees. Therfor thei dwelliden myche
 tyme, and diden tristli in the Lord, berynge witnessyng to
 the word of his grace, 3yuyng signes and wondris to be
 4 maad bi the hondis of hem. But the multitude of the citee
 was departid, and sum weren with the Jewis, and sum with
 5 the apostis. But whanne ther was maad an asaute of the
 hethene men and the Jewis, with her princis, to turmenten
 6 and to stonen hem, thei vndurstoden, and fledden togidere
 to the citees of Licaonye, and Listris, and Derben, and into al
 the cuntre aboute. And thei prechiden there the gospel, and
 al the multitude was moued togider in the teching of hem.
 7 Poul and Barnabas dwelten at Listris. And a man at Listris
 was sijk in the feet, and hadde sete crokid fro his modris
 8 wombe, which neuer hadde goen. This nerde Poul spekinge;
 and Poul biheld hym, and sij that he hadde feith, that he
 9 schulde be maad saaf, and seide with a greet vois, Rise thou
 10 vp ri3t on thi feet. And he lippide, and walkide. And the
 puple, whanne thei hadde seyn that that Poul dide residen her
 vois in Licaon tunge, and seiden, Goddis maad hijk to men

11 ben comun doun to vs. And thei clepiden Barnabas Jubiter,
12 and Poul Mercurie, for he was ledere of the word. And the
preest of Jubiter that was bifor the citee, brouzte boolis and
crownes bifor the 3atis, with pupilis, and wolde haue maad
13 sacrifice. And whanne the apostlis Barnabas and Poul
herden this, thei to-renten her cootis; and thei skipten out
14 among the puple, and crieden, and seiden, Men, what don 3e
this thing? and we ben deedli men lijk 3ou, and schewen
to 3ou, that 3e be conuertid fro these veyn thingis to the
lyuyng God, that maad heuene, and erthe, and the see, and
15 alle thingis that ben in hem; which in generaciouns passid
16 suffride alle folkis to gon in to her owne weies. And 3it he
leste not hym silf with out witnessing in wel doying, for he
3af reyns fro heuene, and times beringe fruyt, and fulfillide
17 3oure hertis with meete and gladnesse. And thei seiynge
these thingis, vnnethis swagiden the puple, that thei offriden
18 not to hem. But sum Jewis camen ouer fro Antioche and
Iconye, and counseilden the puple, and stonyden Poul, and
drowen out of the citee, and gessiden that he was deed.
19 But whanne disciplis weren comun aboute him, he roos, and
wente in to the citee; and in the dai suynghe he wente forth
20 with Barnabas in to Derben. And whanne thei hadden
prechid to the ilk citee, and tauzte manye, thei turneden ajen
to Listris, and Iconye, and to Antioche; confermynghe the
21 soulis of disciplis, and monestinge, that thei schulden dwelle
in feith, and seiden, That bi many tribulaciouns it behoueth
22 vs to entre in to the kingdom of heuenes. And whanne thei
hadden ordeined prestis to hem bi alle citees, and hadden
preied with fastyngis, thei bitoken hem to the Lord, in whom
23 thei bileueden. And thei passiden Persidie, and camen to
24 Pamfilie; and thei spaken the word of the Lord in Pergen,
25 and camen doun in to Italie. And fro thennys thei wenten
bi boot to Antiochie, fro whennus thei weren takun to the

26 grace of God, in to the werk that thei filliden. And whanne
 thei weren comun, and hadden gaderid the churche, thei
 telden hou grete thingis God dide with hem, and that he
 27 hadde openyde to hethene men the dore of feith. And thei
 dwelliden not a litil tyme with the disciplis.

CAP. XV.

1 AND summe camen down fro Judee, and tauzten britheren,
 That but 3e ben circumcidid after the lawe of Moises, 3e
 2 moun not be maad saaf. Therfor whanne ther was maad
 not a litil discencioun to Poul and Barnabas azens hem, thei
 ordeyneden, that Poul and Barnabas, and summe othere of
 hem, schulden go vp to the apostlis and preestis in Jeru-
 3 salem, on this questioun. And so thei weren led forth of
 the churche, and passiden bi Fenyce and Samarie; and thei
 telden the conuersacioun of hethene men, and thei maden
 4 greet ioie to alle the britheren. And whanne thei camen to
 Jerusalem, thei weren resseyued of the churche and of the
 apostlis, and of the eldre men, and telden, hou greet thingis
 5 God dide with hem. But summe of the ense of Fariseis,
 that bileueden, risen vp, and seiden, That it bihoueth hem
 to be circumsidid, and to comaunde to kepe also the
 6 lawe of Moises. And the apostlis and eldre men, camen
 7 togidre, to se of this word. And whanne there was maad
 a greet sekyng herof, Petre roos, and seide to hem, Brith-
 eren, 3e wten, that of elde daies in 3ou God chees bi
 my mouth hethene, to here the word of the gospel, and
 8 to bileue; and God, that knewe hertis, bar witnessing, and
 9 gaf to hem the Hooli Goost, as also to vs; and no thing
 diuerside bitwixe vs and hem, and elenside the hertis of hem
 10 bi feith. Now thanne what tempten 3e God, to putte a 3ok
 on the necke of the disciplis, which nether we, nether oure
 11 fadris mi3ten bere? But bi the grace of oure Lord Jhesu

11 Crist we bileuen to be saued, as also thei. And al the mul-
titude helde pees, and herden Barnaban and Poul, tellinge
hou grete signes and wondris God dide bi hem in hethene
12 men. And aftir that thei helden pees, James answeride, and
13 seide, Britheren, here 3e me. Symount telde, hou God
visitide, first to take of hethene men a puple to his name.
14 And the wordis of prophetis acorden to him, as it is writun,
15 Aftir this Y schal turne aȝen, and bide the tabernacle of
16 Daud, that felle down; and Y schal bilde aȝen the cast
17 down thingis of it, and Y schal reise it; that other men seke
the Lord, and alle folkis on which my name is clepid to
18 helpe, the Lorde doynge this thing, seith. Fro the world,
19 the werk of the Lord is knowun to the Lord. For which
thing Y deme hem that of hethene men ben conuertid to
20 God, to be not disesid, but to write to hem, that thei absteyne
hem fro defoulings of maumetis, and fro fornicacioun, and
21 stranglid thingis, and blood. For Moyse of elde tymes hath
in alle citees hem that prechen him in synagogis, where bi
22 ech sabat he is red. Thanne it pleside to the apostlis, and
to the eldre men, with al the clurche, to chees men of hem,
and sende to Antioche, with Poul and Barnabas, Judas,
that was named Barsabas, and Silas, the firste men among
23 britheren; and wroten bi the hondis of hem, Apostlis and
eldre britheren to hem that ben at Antioche, and Sirie, and
24 Silice britheren of hethene men, gret.ing For we herden
that summe wenten out fro vs, and trobliden ȝou with wordis,
and turneden vpsodoun ȝoure soulis, to whiche men we
25 comaundiden not, it pleside to vs gaderid .n. to oon, to chese
men, and sende to ȝou, with oure most dereworthe Barnabas
26 and Poul, men that ȝauen her lyues for the name of oure
27 Lord Jhesu Crist. Therfor we senten Judas and Silas, and
28 thei schulen telle the samethingis to ȝou bi wordis. For it is
seyn to the Hooly Goost and to vs, to putte to ȝou no thing

29 more of charge, than these nedeful thingis, that 3e absteyne
 30 you fro the offrid thingis of maumetis, and blood stranglid,
 and fornicacioun. Fro whiche 3e kepinge you, schulen do wel.
 31 Fare 3e wel. Therfor thei weren let go, and camen down to
 Antioche; and whanne the multitude was gaderid, thei token
 32 the epistle; which whanne thei hadden red, thei ioyden on
 the coumfort. And Judas and Silas and thei, for thei weren
 33 prophetis, coumfortiden britheren, and confermyden with ful
 many wordis. But aftir that thei hadden be there a lytul
 while, thei weren let go of britheren with pees, to hem that
 34 hadden sent hem. But it was seyn to Silas, to dwelle there;
 35 and Judas wente aloone to Jerusalem. And Poul and Barnabas
 dwelten at Antioche, techinge and prechinge the word
 36 of the Lord, with othere manye. But after summe daies,
 Poul seide to Barnabas, Turne we aȝen, and visite britheren
 bi alle citees, in whiche we han prechid the word of the Lord,
 37 hou thei han hem. And Barnabas wolde take with hym
 38 Joon, that was named Marcus. But Poul preiede him, that
 he that departide fro hem fro Pamfilie, and wente not with
 39 hem in to the werk, schulde not be resseyued. And dis-
 sencioune was maad, so that thei departiden a twynny. And
 40 Barnabas took Mark, and cam bi boot to Cipre. And Poul
 chees Silas, and wente forth fro the britheren, and was bitakun
 41 to the grace of God. And he wente bi Sirie and Silice, and
 confermyde the chirche, comaundinge to kepe the heestis of
 apostlis and eldre men.

CAP. XVI.

1 And he cam in to Derben and Listrum. And lo! a disciple
 was there, bi name Timothe, the sone of a Jewesse cristen,
 2 and of the fadir hethen. And britheren that weren in Listris
 3 and Iconye, ȝeldiden good witnessing to hym. And Poul
 wolde that this man schulde go forth with him, and he took,

and circumsidide hym, for Jewis that weren in the places.
 4 For alle wisten, that his fadir was hethen. Whanne thei
 passiden bi citees, thei bitoken to hem to kepe the techingis,
 that weren demyd of aposths and eldre men that weren
 5 at Jerusalem. And the chirches weren consermed in feith,
 6 and encresedden in noumbre eche dai. And thei passiden
 Frigie, and the cuntre of Galathi, and weren forbedun
 of the Hooli Goost to speke the word of God in Asie
 7 And whanne thei camen in to Mysie, thei assaieden to go
 in to Bithynye, and the spirit of Jhesu suffride not hem.
 8 But whanne thei hadden passid bi Mysie, thei camen doun
 9 to Troade; and a visioun bi nyȝt was schewid to Poul. But
 a man of Macedonye that stooode, preiede hym, and seide,
 10 Go thou in to Macedonye, and helpe vs. And as he hadde
 sei the visioun, anon we souȝten to go forth in to Macedonye
 and weren maad certeyn, that God hadde clepid vs to preche
 11 to hem. And we ȝeden bi schip fro Troade, and camen
 to Samatrachia with strengt cours; and the dai suyng to
 12 Neapolis; and fro thennus to Filippis, that is the firste part
 of Macedonye, the citee colonye. And we weren in this
 13 citee summe daies, and spaken togidere. And in the dai
 of sabotis we wenten forth with out the ȝate bisidis the flood,
 where preier senyde to be; and we saten, and spaken to
 14 wymmen that camen togidere. And a womman, Lidda bi
 name, a purpuresse of the cite of Tiatirens, worschippinge
 God, herde; whos herte the Lord openyde to ȝyue tente to
 15 these thngis, that weren seid of Poul. And whanne sche
 was baptisid and hir hous, sche preyede, and seide, If ȝe han
 demyd that I am feithful to the Lord, entre ȝe in to myn
 16 hous, and dwelle. And sche constreynede vs. And it was
 don, whanne we ȝeden to preier, that a damysel that hadde
 a spirit of diuynacioun, mette vs, which ȝaf greet wyngnyng
 17 to her lordis in dyuynynge. This sude Poul and vs, and

criede, and seide, These men ben scruauntis of the hiȝ God,
 18 that tellen to ȝou the weie of helthe. And this sche dide
 in many daies. And Poul sorewide, and turnede, and seide
 to the spirit, Y comaunde thee in the name of Jhesu Crist,
 that thou go out of hir. And he wente out in the same our.
 19 And the lordis of hir sizen, that the hope of her wynnyng
 wente awei, and thei token Poul and Silas, and ledde in to
 20 the dom place, to the princis. And thei brouȝten hem to the
 magistratis, and seiden, These men disturblen oure citee, for
 21 thei ben Jewis, and schewen a custom, which it is not leueful
 22 to vs to resseyue, nether do, sithen we ben Romayns. And
 the puple and magistratis runnen aȝens hem, and when thei
 hadden to-rente the cootis of hem, thei comaundiden hem to
 23 be betun with ȝerdis. And whanne thei hadden ȝouun to
 hem many woundis, thei senten hem into prisoun, and
 comaundiden to the kepere, that he schulde kepe hem dili-
 24 gentli. And whanne he hadde take siȝhe a precept, he putte
 hem into the ynnere prisoun, and streynede the feet of hem
 25 in a tre. And at mydnyȝt Poul and Silas worschipide, and
 herden God; and thei that weren in kepyng herden hem.
 26 And sudenli a greet erthe mouyng was maad, so that the
 foundementis of the prisoun weren moued. And anon alle
 the doris weren openyd, and the boondis of alle weren lousid.
 27 And the kepere of the prisoun was awakid, and siȝ the ȝatis of
 the prisoun openyd, and with a swerd drawun out he wolde
 haue slawe hym self, and gesside that the men that weren
 28 boundun, hadden fled. But Poul criede with a greet vois, and
 29 seide, Do thou noon harm to thi self, for alle we ben here. And
 he axide lȝt, and entride, and tremblide, and felle down to
 30 Poul and to Silas at *her* feet. And he brouȝte hem wth out
 forth, and seide, Lordis, what bihoueth me to do, that Y be
 31 maad saaf? And thei seiden, Bileue thou in the Lord Jhesu,
 32 and thou schalt be saaf, and then hous. And thei spaken

to hym the word of the Lord, with alle that weren in his
 33 hous. And he took hem in the ilke our of the nyght, and
 waschide her woundis. And he was baptisid, and al his
 34 hous anon. And whanne he hadde led hem in to his
 hous, he settide to hem a boord. And he was glad with al
 35 his hous and bileuede to God. And whanne dai was come,
 the magistratis senten catchepollis, and seiden, Delyuere thou
 36 tho men. And the kepere of the prisoun telde these wordis
 to Poul, That the magistratis han sent, that 3e be delyuered,
 37 now therfor go 3e out, and go 3e in pees. And Poul seide
 to hem, Thei senten vs men of Rome in to prisoun, that
 weren betun openli and vndampned, and now priuecli thei
 bringen vs out; not so, but come thei hem silf, and delyuere
 38 vs out. And the catchepollis telden these wordis to the
 magistratis; and thei dredden, for thei herden that thei
 39 weren Romainys. And thei camen, and bisechiden hem,
 and thei brouzten hem out, and preieden, that thei schulden
 40 go out of the citee. And thei 3eden out of the prisoun,
 and entriden to Lidie. And whanne thei sizen britheren,
 thei counfortiden hem, and 3eden forth.

CAP. XVII.

1. And whanne thei hadden passid bi Amfipolis and Appol-
 lonye, thei camen to Thessolonyk, where was a synagoge
 2 of Jewis. And bi custom Poul entride to hem, and bi thre
 3 sabatis he declaride to hem of scripturis, and openyde, and
 schewide that it bihofte Crist to suffre, and rise agen fro
 deth, and that this is Jhesus Crist, whom Y telle to 3ou
 4 And summe of hem bileueden, and weren ioyned to Poul
 and to Silas; and a greet multitude of hethene men wor-
 5 schipide God, and noble wymmen not a fewe. But the
 Jewis hadden enuye, and token of the comyn puple summe
 yuele men, and whanne thei hadden maad a cumpenye,

thei moueden the citee. And thei camen to Jasouns hous,
 6 and souzten hem to brynge forth among the puple. And
 whanne thei founden hem not, thei drowen Jasoun and
 summe britheren to the princis of the citee, and crielen,
 That these it ben, that mouen the world, and hidir thei
 7 camen, whiche Jason resseyuede. And these alle don agens
 the maundementis of the emperour, and seien, that Jhesu is
 8 another king. And thei moueden the puple, and the princis
 9 of the citee, berynge these thingis. And whanne satisfaccioun
 was takun of Jason, and of othere, thei leten Poul and
 10 Silas go. And anon bi nixt britheren leten Silas go in to
 Beroan. And whanne thei camen thidur, thei entriden in to
 11 the synagoge of the Jewis. But these weren the worthier
 of hem that ben at Thessolonik, whiche resseyueden the word
 with al desire, eche dai sekinge scripturis, if these thingis
 12 hadden hem so. And manye of hem bileueden and of hethen
 13 wymmen onest and men not a fewe. But whanne the Jewis
 in Tessalonyk hadden knowe, that also at Bero the word of
 God was prechid of Poul, thei camen thidur, mouynge and
 14 disturblynge the multitude. And tho anon britheren de-
 lyuerden Poul, that he schulde go to the see; but Syllas and
 15 Tymothe dwelten there. And thei that ledde forth Poul,
 ledde hym to Atenes. And whanne thei hadden take
 maundement of him to Silas and to Tymothe, that ful
 16 hazyngli thei schulden come to hym, thei wenten forth.
 17 And while Poul abood hem at Atenys, his spirit was moued
 in him, for he saiþ the citee gouun to ydolatrie. Therfor he
 disputide in the synagoge with the Jewis, and with men that
 worshipiden God, and in the dom place, by alle daies to
 18 hem that herden. And summe Epeicureis, and Stoisens,
 and filosofris disputiden with hym. And summe seiden,
 What wole this sowere of wordis seie? And othere seiden,
 He semeth to be a tellere of newe fendis; for he telde to

19 hem Jhesu, and the aȝenrisyng. And thei token, and ledde
 hym to Ariopage, and seide, Moun we wite, what is this
 20 newe doctryne, that is seid of thee? For thou bringist ynne
 summe newe thingis to oure eeris, therfor we wolen wite,
 21 what these thingis wolen be. For alle men of Atenys and
 comyngs herborid ȝauen tent to noon other thing, but ether
 22 to seie, ethir to here, sum newe thing. And Poul stood in
 the myddil of Anopage, and seide, Men of Athenys, bi alle
 23 thingis Y se ȝou as veyn worschippers. For Y passide, and
 siȝ ȝoure maumetis, and foond an auter, in which was writun.
 To the vnknewun God. Therfor which thing ȝe vnknewynge
 24 worschipen, thus thing Y schew to ȝou. God that made the
 world and alle thingis that ben in it, this, for he is Lord
 of heuene and of erthe, dwellith not in templis maad with
 25 hoond, neithir is worschapid bi mannus hoondis, nether hath
 nede of ony thing, for he ȝyueth hif to alle men, and
 26 brethinge, and alle thingis; and made of oon al the kynde
 of men to enhabite on al the face of the erthe, determynynge
 tymes ordeyned, and termes of the dwelynge of hem, to
 27 seke God, if perauenture thei felen hym, ether synden, thouȝ
 28 he be not fer fro eche of ȝou. For in hym we lyuen, and
 mouen, and ben. As also summe of ȝoure poetis seiden,
 29 And we ben also the kynde of hym. Therfor sihen we ben
 the kynde of God, we schulen not deme, that godli thing
 is ȝyk gold, and siluer, ethir stoon, ethir to grauyng of craft
 30 and thouȝt of man. For God dispisith the tymes of this
 vnkunnyng, and now schewith to men, that alle euery where
 31 doon penance, for that he hath ordeyned a dai, in which
 he schal deme the world in equite, in a man in which he
 ordeynede, and ȝaf feith to alle men, and reisde hym fro
 32 deth. And whanne thei hadden herd the aȝenrysyng of deed
 men, summe scorneden, and summe seiden, We schulen
 33 here thee eft of this thing. So Poul wente out of the

34 myddil of hem. But summen drowen to hym, and bileueden.
Among whiche Dynyse Aropagite *was*, and a womman, bi
name Damaris, and othere men with hem.

CAP. XVIII.

1 AFTER these thingis Poul ȝede out of Atenes, and cam to
2 Corinthie. And he fonde a man, a Jewe, Aquila bi name,
of Ponte bi kynde, that late cam from Ytalie, and Priscille,
his wijf, for that Claudius comaundide alle Jewis to departe
3 fro Rome; and he cam to hem. And for he was of the
same craft, he dwellide with hem, and wrouȝte; and thei
4 weren of roopmakeris craft. And he disputide in the syna-
goge bi ech sabat, puttynge among the name of the Lord
5 Jhesu; and he counselide Jewis and Grekis. And whanne
Silas and Tymothe camen fro Macedonye, Poul ȝaf bisynesse
to the word, and witnesside to the Jewis, that Jhesu is Crist.
6 But whanne thei aȝenseiden and blasfemyden, he schoke awei
hise clothis, and seide to hem, ȝoure blood be on ȝoure heed;
Y schal be clene from hennus forth, and schal go to hethene
7 men. And he passide fro thennus, and entride in to the
hous of a iust man, Tite bi name, that worschipide God,
8 whos hous was ioyned to the synagoge. And Crispe, prince
of the synagoge, bileuede to the Lord, with al his hous.
And many of the Corinthians herden, and bileueden, and
9 weren cristened. And the Lord seide bi nyȝt to Poul bi
a visioun, Nyle thou drede, but speke, and be not stille;
10 for Y am with thee, and no man schal be put to thee to
11 noye thee, for myche puple is to me in this citee. And he
dwellide there a ȝeer and sixe monethis, techinge among hem
12 the word of God. But whanne Gallion was proconsul of
Acaye, Jewis risen vp with oo wille aȝens Poul, and led den
13 hym to the doom, and seiden, Aȝens the lawe this counselith
14 men to worschipe God. And whanne Poul bigan to opene

his mouth, Gallion seide to the Jewis, If there were ony
 wickid thing, ether yuel trespas, 3c Jewis, riȝtli Y schulde
 15 suffre ȝou; but if questiouns ben of the word, and of names
 of ȝoure lawe, biȝce ȝou silf; Y wole not be domesman of
 16 these thingis. And he droof hem fro the doom place.
 17 And alle token Sostenes, prince of the synagoge, and
 smoten him bifor the doom place; and no thing of these
 18 was to charge to Gallion. And whanne Poul hadde abidun
 many daies, he seide fare wel to britheren, and bi boot cam
 to Svrie. And Priscille and Aquila camen with hym, whiche
 hadden clippid his heed in Tencris; for he had a vow.
 19 And he cam to Effesie, and there he leste hem; and he ȝede
 20 in to the synagoge, and disputide with Jewis. And whanne
 thei preieden, that he schulde dwelle more time, he con-
 21 sentide not, but he made fare wel, and seide, Est Y schal
 turne aȝen to ȝou, if God wole; and he wente forth fro
 22 Effesi. And he cam down to Cesarie, and he ȝede vp, and
 23 grette the chirche, and cam down to Antiochie. And whanne
 he hadde dwelide there sumwhat of time, he wente forth,
 wal kinge bi rewe thorou the cuntrei of Galathie, and Fngie,
 24 and confermyde alle the disciplis. But a Jewe, Apolo bi
 name, a man of Alisaundre of kunde, a man eloquent, cam to
 25 Effesie; *and he was myȝti in scripturis.* This man was tauȝt
 the weie of the Lord, and was feruent in spirit, and spas,
 and tauȝte diligenth tho thingis that weren of Jhesu, and
 26 knew oonli the bapty m of Joon. And this man began to co
 tristuli in the synagoge. Whom whanne Priscille and Aquila
 herden, thei token hym, and more diligenth expowndeden to
 27 hym the weie of the Lord. And whanne he wolde go to
 Acaie, britheren excitiden, and wroten to the disciplis, that
 thei schulden resseyue hym; which whanne he cam, ȝaf
 28 myche to hem that biloueden. For he greeth ouercam Jewis,
 and schewide opynli bi scripturis, that Jhesu is Crist.

CAP. XIX.

1 AND it bifelle, whanne Apollo was at Corinthi, that Poul
 whanne he hadde go the hijer coostis, he cam to Efesie, and
 2 foond summe of disciplis. And he seide to hem, Whether 3e
 that bileuen han resseyued the Hooli Goost? And thei
 seiden to hym, But nether han we herd, if the Hooli Goost is.
 3 And he seide, Therfor in what thing ben 3e baptisid? And
 4 thei seiden, In the baptym of Joon. And Poul seide, Joon
 baptiside the puple in baptym of penaunce, and tauyte, that
 thei schulden bileue in hym that was to comynge after hym,
 5 that is, in Jhesu. Whanne thei herden these thingis, thei
 6 weren baptisid in the name of the Lord Jhesu. And whanne
 Poul hadde leid on hem his hoondis, the Hooli Goost cam
 7 in hem, and thei spaken with langagis, and profecieden. And
 8 alle weren almost twelue men. And he 3ede in to the
 synagoge, and spak with trist thre monethis, disputinge and
 9 trefinge of the kingdom of God. But whanne summe weren
 hardid, and bileueden not, and cursiden the weie of the
 Lord bifor the multitude, he 3ede awei fro hem, and de-
 partide the disciplis, and disputide in the scole of a myyti man
 10 eche dai. This was doon bi twei 3eeris, so that alle that
 dwelliden in Asie herden the word of the Lord, Jewis and
 11 hethene men. And God dide vertues not smale bi the hoond
 12 of Poul, so that on sijk men the sudaries weren borun fro
 his bodye, and sijknessis departiden fro hem, and wickid
 13 spiritis wenten out. But also summe of the Jewis exorsists
 3eden aboute, and assaieden to clepe the name of the Lord
 Jhesu Crist on hem that hadden yuele spiritis, and seiden,
 14 Y coniure 3ou bi Jhesu, whom Poul prechith. And ther
 weren seuene sones of a Jewe, Steuen, a prince of preestis,
 15 that diden this thing. But the yuel spirit answeride, and
 seide to hem, Y knowe Jhesu, and Y knowe Poul; but who

16 ben 3e? And the man in which was the worste deuel, lippide
 on hem, and hadde victorie of botae, and was stronge agens
 hem, that thei nakid and woundid fledden awei fro that hous.
 17 And this thing was maad knowun to ale the Jewis and to
 hethene men, that dwelliden at Effesie; and drede fede down
 on hem alle, and thei magnyfiden the name of the Lord
 18 Jhesu. And many men bileueden, and camen, knowlechinge
 19 and tellynge her dedis. And manye of them that sueden
 curiouse thingis, brouzten togidere bookis, and brennedden
 hem bfor ale men; and whanne the prices of tho weren
 accountid, thei founden monei of fifti thousynd pens; so
 20 strongli the word of God waxide, and was confermyd. And
 21 whanne these thingis weren fillid, Poul purposide in spint,
 afir that Macedony was passid and Acaie, to go to Jeru-
 salem, and seide, For afir that Y schal be there, it binoueth
 22 me to se also Rome. And he sente in to Macedonye twey
men that mynystren to hym, Tymothe, and Eraste, and he
 23 dwellide for a tyme in Asie. And a greet troublung was
 24 maad in that dai, of the weie of the Lord. For a man,
 Demetrie bi name, a worcher in siluer, makide situer housis
 to Diane, and 3af to crafti men myche wynnyng; which he
 25 clepide togidere hem that weren suche maner werkmen, and
 seide, Men, 3e witen that of this craft wynnyng is to vs;
 26 and 3e seen and heren, that this Poul counseilith and turneth
 awei myche puple, not oonli of Effesie, but almost of al
 Asie, and seith, that thei ben not goddis, that ben maad with
 27 loondis. And not oonli this part schal be in perel to vs,
 to come in to reproof, but also the temple of the greet Dian
 schal be accountid in to nougt; 3he, and the mairste of
 hir schal bigynne to be destried, whom al Asie and the
 28 world worschipith. Whanne these thingis weren herd thei
 weren fillid with ire, and cnenen, and seiden, Greet is the
 29 Dian of Effesians. And the citee was fillid with confusioun,

and thei maden an asaut with oon wille in to the teatre,
 and tooken Gayus and Aristark, men of Macedonye, felawis
 30 of Poul. And whanne Poul would haue entrid in to the
 31 peple, the disciplis suffriden not. And also summe of the
 princis of Asie, that weren hise freendis, senten to him,
 and preieden, that he schulde not 3yue hym silf in to the
 32 teatre. And othere men crieden othir thing; for the chirche
 was confusid, and many wisten not for what cause thei weren
 33 come togidere. But of the puple thei drowen awei oon
 Alisaundre, while Jewis puttiden hym forth. And Alisaundre
 axide with his hoond silence, and wolde 3elde a resoun to the
 34 puple. And as thei knewen that he was a Jew, o vois of alle
 men was maad, crynge as bi tweyn ouris, Greet Dian of
 35 Effesians. And whanne the scribe hadde ceessid the puple,
 he seide, Men of Effesie, what man is he, that knowith not,
 that the citee of Effesians is the worschipere of greet Dian,
 36 and of the child of Jubiter? Therfor whanne it may not be
 a3enseid to these thingis, it behoueth 3ou to be ceessid, and
 37 to do no thing folili; for 3e han brou3t these men, nethir
 38 sacrilegeris, nethir blasfemynge 3oure goddesse. That if
 Demetrie, and the werk men that ben with hym, han cause
 a3ens ony man, there ben courtis, and domes, and iugis; ac-
 39 cusen thei eche other. If 3e seken ou3t of ony othir thing, it
 40 may be assoylid in the lawful chirche. For whi we ben in perel
 to be repreuyd of this daies dissencoun, sithen no man is
 gilti, of whom we moun 3elde resoun of this rennyng togidre.
 And whanne he hadde seid this thing, he lete the puple go.

CAP. XX.

1 AND aftir the noise ceesside, Poul clepide the disciplis, and
 monestide hem, and seide fare wel; and he wente forth, to go
 2 in to Macedonye. And whanne he hadde walkid bi tho

coostis, and hadde monestid hem bi many wordis, he cam
 3 to Greece. Where whanne he hadde be thre monethis, the
 Jewis leiden aspies for hym, that was to saile in to Srie;
 4 and he hadde counsel to turne aȝen bi Macedonye. And
 Sosipater of Pirri Boroense folowide hym; of Thessolony-
 censes, Astirak, and Secoundus, and Gayus Derbeus, and
 5 Tymothe, and Asians, Titicus and Trofimus. These for
 6 thei wenten bifore, aboden vs at Troade. For we schippiden
 aftir the daies of therf looues fro Filippis, and cam to hem
 at Troade in fyue daies, where we dwelten seuene daies.
 7 And in the first dai of the woke, whanne we camen to breke
 breed, Poul disputide with hem, and schulde go forth in the
 8 morew, and he drow along the sermoun til in to mydnyȝt.
 And many laumpes weren in the soler, where we weren
 9 gaderyd togid.r. And a ȝong man, Eaticus bi name, sat on
 the wyndowe, whanne he was fallun in to an heuy sleep,
 while Poul disputide long, al slepyng he felle down fro the
 thridde stage, and he was takun vp, and was brouȝt deed.
 10 To whom whanne Poul cam down, he lay on hym, and
 bichippide, and seide, Nyle ȝe be troblid; for his soule is in
 11 hym. And he wente vp, and brak breed, and eete, and spak
 12 ynowȝ vnto the dai; and so he wente forth. And thei
 brouȝten the childe alyue, and thei weren counfortid greetli.
 13 And we wenten vp in to a schip, and schippiden in to Asson,
 to take Poul fro thennus; for so he hadde disposid to make
 14 iourney bi loond. And whanne he foond vs in Asson, we
 15 token hym, and camen to Mirlene. And fro thennus we
 schippiden in the dai suyng, and we camen aȝens Chyum,
 and another dai we hauenyden at Samum, and in the dai
 16 suyng we camen to Mylete. And Poul purposide to schip
 ouer to Efesi, lest ony taryng were maad to hym in Asie;
 for he hiȝede, if it were possible to hym, that he schulde
 17 be in the dai of Pentecost at Jerusalem. Fro Mylete he

sente to Effesi, and clepide the grettest men of birthe of
 18 the chirche. And whanne thei camen to hym, and weren
 togidir, he seide to hem, 3e witen fro the firste dai, in which
 19 Y cam in to Asie, hou with 3ou bi eche tyme Y was, seruyng
 to the Lord with al mekenesse, and mildnesse, and teeris,
 and temptaciouns, that felden to me of aspiyngis of Jewis ;
 20 hou Y withdrowe not of profitable thingis to 3ou, that Y telde
 21 not to 3ou, and tauyte 3ou opynli, and bi housis ; and Y wit-
 nesside to Jewis and to hethene men penaunce in to God,
 22 and feith in to oure Lord Jhesu Crist. And now lo ! Y am
 boundun in spirit, and go in to Jerusalem ; and Y knowe
 23 not what thingis schulen come to me in it, but that the
 Hooli Goost bi alle citees witnessith to me, and seith, that
 24 boondis and tribulaciouns at Jerusalem abiden me. But
 Y drede no thing of these, nether Y make my lijf precioussere
 than my silf, so that Y end my cours, and the mynsterie of
 the word, which Y resseyuede of the Lord Jhesu, to witnesse
 25 the gospel of the grace of God. And now lo ! Y woot,
 that 3e schulen no more se my face, alle 3e bi whiche
 26 Y passide, prechyng the kingdom of God. Wherfor Y
 witnesse to 3ou this day, that Y am cleen of the blood of
 27 alle men. For Y fley not away, that Y telde not to 3ou al
 28 the counsel of God. Take 3e tente to 3ou, and to al the
 flokke, in which the Hooli Goost hath set 3ou bishops, to
 reule the chirche of God, which he purchaside with his blood.
 29 Y woot, that aftir my departyng, rauyschinge wolues schulen
 30 entre in to 3ou, and spare not the flok ; and men spekinge
 schrewid thingis schulen rise of 3ou silf, that thei leden awei
 31 disciplis aftir hem. For which thing wake 3e, holdinge in
 mynde that bi thre 3eer nyzt and dai Y ceesside not with
 32 teeris monestinge ech of 3ou. And now Y bitake 3ou to
 God and to the word of his grace, that is myyti to edifie
 33 and 3yue eritage in alle that ben maad hooli. And of no man

Y couetide siluer, and gold, ether cloth, as 30u silf witen ;
 34 for to tho thingis that weren nedeful to me, and to these
 35 that ben with me, these hoondis mynysynden. Alle these
 thingis Y schewide to 30u, for so it biboueth men trauelinge
 to resseyue sike men, and to haue mynde of the word of
 the Lord Jhesu ; for he seide, It is more blesful to 3yue,
 36 than to resseyue. And whanne he hadde seid these thingis,
 37 he knelide, and he preiede with a.le hem. And greet weping
 of alle men was maad ; and thei felden on the necke of
 Poul, and kissiden hym, and sorew.den moost in the word
 that he seide, for thei schulen no more se his face. And thei
 ledden hym to the schip.

CAP. XXI.

1 And whanne it was don, that we schulden seile, and weren
 passid awei fro hem, with strengt cours we camen to Choum,
 and the day suyng to Rodis, and fro thennus to Patiram,
 2 and fro thennus to Myram. And whanne we founden a schip
 passinge ouer to Fenyce, we wenten vp in to it, and
 3 saulden forth. And whanne we apperiden to Cipre, we leften
 it at the left half, and seiliden in to Sirie, and camen to T.re.
 4 For there the schip schulde be vnchargid. And whanne we
 foundun disciplis, we dwelliden there seuene daies ; whiche
 seiden bi spirit to Poul, that he schulde not go vp to Jeru-
 5 salem. And whanne the daies weren fillid, we 3eden forth,
 and a.le men with wyues and children ledden forth vs with
 outen the citee ; and we kneliden in the see brenke, and we
 6 preieden. And whanne we hadden maad fare wel togidre,
 we wenten vp into the schip ; and thei turneden agen in to
 7 her owne places. And whanne the schip sailinge was fild
 fro Tire, we camen doun to Tolamayda, and whanne we
 hadden gret wel the britheren, we dwelliden o dai at hem.
 8 And another dai we 3eden forth, and camen to Cesane.

And we entriden in to the hous of Filip euangelist, that was
 9oon of the seuene, and dwelliden at hym. And to hym
 10weren foure douȝtris, virgyns, that profecieden. And whanne
 we dwelliden there bi summe daies, a profete, Agabus bi
 11name, cam ouer fro Judee. This whanne he cam to vs,
 took the girdil of Poul, and boond togidere hise feet and
 hoondis, and seide, The Hooli Goost seith these thingis,
 Thus Jewis schulen bynde in Jerusalem the man, whos is
 this girdil; and thei schulen bytake into hethene mennys
 12hoondis. Which thing whanne we herden, we preieden,
 and thei that weren of that place, that he schulde not go
 13vp to Jerusalem. Thanne Poul answeride, and seide, What
 doen ȝe, wepinge and turmentinge myn herte? For Y am
 redi, not oonli to be boundun, but also to die in Jerusalem
 14for the name of the Lord Jhesu. And whanne we myȝten
 not counseile hym, we weren stille, and seiden, The wille of
 15the Lord be don. And aftir these daies we weren maad redi,
 16and wenten vp to Jerusalem. And summe of the disciplis
 camen with vs fro Cesarie, and ledden with hem a man,
 Jason of Cipre, an elde disciple, at whom we schulden be
 17herborid. And whanne we camen to Jerusalem, britheren
 18resseyueden vs wilfulli. And in the dai suyng Poul entride
 with vs to James, and alle the eldre men weren gaderid.
 19Whiche whanne he hadde gret, he telde bi alle thingis, what
 God hadde doon in hethene men, bi the mynysterie of hym.
 20And whanne thei herden, thei magnyfiden God, and seiden
 to hym, Brothir, thou seest how many thousyndis ben in
 Jewis, that han bileued to God, and alle ben loueris of the
 21lawe. And thei herden of thee, that thou techist departing
 fro Moises of thiȝk Jewis that ben bi hethene men, that seien,
 that thei owen not circumcide her sones, nether owen to entre
 22by custom. Therfor what is? It bihoueth that the multitude
 come togidre; for thei schulen here, that thou art come.

23 Therfor do thou this thing, that we seien to thee. Ther ben
24 to vs foure men, that han a vow on hem. Take thou these
men, and halowe thee with hem; honge on hem, that thei
schaue her heedis; and that alle men wite, that the thingis
that thei herden of thee ben false, but that thou walkist, and
25 thi silf kepist the lawe. But of these that bileueden of
hethene men, we writen, demynge that thei absteyne hem
fro thing offrid to idols, and fro blood, and also fro stranglid
26 thing, and fro fornicacioun. Thanne Poul took the men,
and in the dai suyng he was purified with hem, and entride
in to the temple, and schewide the filling of daies of puri-
27 fying, til the offering was offrid for ech of hem. And whanne
seuene daies weren endid, the Jewis that weren of Asie,
whanne thei saien him in the temple, stiriden al the puple,
28 and leyden hondis on hym, and crieden, Men of Israel, helpe
3e vs. This is the man, that azens the puple and the lawe
and this place techith euery where alle men, more ouer and
hath led hethene men in to the temple, and hath defoulid
29 this hooli place. For thei seyen Trofimus of Effesi in the
citee with hym, whom thei gessiden that Poul hadde brouzt
30 in to the temple. And al the citee was moued, and a rennyng
togider of the puple was maad. And thei token Poul, and
drowen him out of the temple; and anoon the 3atis weren
31 closid. And whanne thei souzten to sle hym, it was teld
to the tribune of the company of knyztis, that al Jerusalem
32 is confoundid. Which anoon took knyztis, and centuriens,
and ran to hem. And whanne thei hadden seen the tribune,
33 and the knyztis, thei ceessiden to smyte Poul. Thanne the
tribune cam, and cauhte hym, and comaundide, that he were
boundun with twei cheynes; and axide, who he was, and
34 what he hadde don. But othere crieden other thing among
the puple. And whanne he mihte knowe no certeyn thing
for the noise, he comaundide hym to be led in to the castels.

15 And whatne Poul cam to the grees, It bifel that he was
 16 borun of kniȝtis, for strengthe of the puple. For the mul-
 titude of the puple sude hym, and criede, Take hym awei.
 17 And whanne Poul bigan to be led in to the castels, he seide to
 the tribune, Whether it is leueful to me, to speke ony thing
 18 to thee? And he seide, Kanst thou Greek? Whether thou
 art not the Egipcian, which bifor these daies mouedist a noise,
 and leddist out in to desert foure thousynde of men, men-
 19 sleeris? And Poul seide to hym, For Y am a Jew, of Tharse
 of Cilicie, a citeseyne, which citee is not vnknowun. And Y
 20 preye thee, suffre me to speke to the puple. And whanne
 he suffride, Poul stood in the grees, and bikenede with the
 hoond to the puple. And whanne a greet silence was maad,
 he spak in Ebrew tunge, and seide,

CAP. XXII.

1 BRITHEREN and fadris, here ȝe what resoun Y ȝelde now to
 2 ȝou. And whanne sum herden that in Ebrew tunge he spak
 3 to hem, thei ȝauen the more silence. And he seide, Y am
 a man a Jew, borun at Tharse of Cilicie, nurischid and in
 this citee bisidis the feet of Gamaliel, tauȝt bi the treuthe of
 fadris lawe, a louyere of the lawe, as also ȝe alle ben to
 4 dai. And Y pursuede this weie til to the deth, byndynge and
 5 bitakinge in to holdis men and wymmen, as the prince of
 prestis ȝeldith witnessyng to me, and alle the grettest in
 birth. Of whom also Y took pistlis to britheren, and wente
 to Damask, to bring fro thennys men boundun in to Jeru-
 6 salem, that thei schulden be peyned. And it was don, while
 Y ȝede, and neȝede to Damask, at myddai sudeynli fro
 7 heuene a greet plente of liȝt schoon aboute me. And Y felde
 down to the erthe, and herde a voice fro heuene, seiynge
 to me, Saul, Saul, what pursuest thou me? It is hard to

8 thee to kike aȝens the pricke. And Y answeride, Who art
thou, Lord? And he seide to me, Y am Jhesu of Nazareth,
9 whom thou pursuest. And thei that weren with me sien but
the list, but thei herden not the vois of hym, that spak
10 with me. And Y seide, Lord, what schal Y do? And the
Lord seide to me, Rise thou, and go to Damask; and there
it schal be seid to thee, of alle thingis which it bihoueth thee
11 to do. And whanne Y saye not, for the clerete of that list,
Y was led bi the hond of felowis, and Y cam to Damask.
12 And a man, Ananye, that bi the lawe hadde wytnessyng of
13 alle Jewis dwellinge in Damask, cam to me, and stood niȝ,
and seide to me, Saul, brother, biholde. And Y in the same
14 our biheelde in to hym. And he seide, God of oure fadris
hath bifor ordeyned thee, that thou schuldist knowe the
wille of him, and schuldist se the riȝtful man, and here the
15 vois of his mouth. For thou schalt be his witnesse to alle
16 men, of tho thingis that thou hast seyn and herd. And now,
what dwellest thou? Rise vp, and be baptisid, and waische
17 awei thi synnes, bi the name of hym clepid to help. And
it was don to me, as Y turnede aȝen in to Jerusalem, and
preyede in the temple, that Y was maad in rauysching of
18 soule, and Y siȝ him seiynge to me, Hiȝe thou, and go out
faste of Jerusalem, for thei schulen not resseyue thi wit-
19 nessing of me. And Y seide, Lord, thei witen, that Y was
closing togdir in to prisoun, and betinge bi synagogis hem
20 that bileueden in to thee. And whanne the blood of Steuene,
thi witnesse, was sched out, Y stood niȝ, and consentide, and
21 kept the clothis of men that slown hym. And he seide to
22 me, Go thou, for Y schal sende thee fer to naciouns. And
thei herden him til this word; and thei reiseden her vois,
and seiden, Take awei fro the erthe siche a maner man;
23 for it is not leueful, that he lyue. And whanne thei crieden,
and *kest* awei her clothis, and threwen dust in to the eir,

24 the tribune comaundide hym to be led in to castels, and
 to be betun with scourgis, and to be turmentid, that he wiste,
 25 for what cause thei crieden so to him. And whanne thei
 hadden boundun hym with cordis, Poul seide to a centurien
 stondinge niȝ to hym, Whether it is leueful to ȝou, to scourge
 26 a Romayn, and vndampned? And whanne this thing was
 herd, the centurien wente to the tribune, and telde to hym,
 and seide, What art thou to doynge? for this man is a
 27 cuteseyn of Rome. And the tribune cam niȝ, and seide to
 28 hym, Seie thou to me, whether thou art a Romayn? And
 he seide, ȝhe. And the tribune answeride, Y with myche
 29 summe gat this fredom. And Poul seide, And Y was borun
 29 a cuteseyn of Rome. Therfor anoon thei that schulden haue
 turmentid hym, departiden awei fro hym. And the tribune
 dredde, afir that he wiste, that he was a cuteseyn of Rome,
 30 and for he hadde boundun hym. But in the dai suyng he
 wolde wite more diligentli, for what cause he were accusid
 of the Jewis, and vnbounde hym, and comaundide prestis
 and al the counsel to come togidir. And he brouȝte forth
 Poul, and sette hym among hem.

CAP. XXIII.

1 AND Poul bihelde in to the counsel, and seide, Britheren,
 Y with al good conscience haue lyued bifore God, til in to
 2 this dai. And Anany, prince of prestis, comaundide to men
 that stoden niȝ hym, that thei schulden smyte his mouth.
 3 Thanne Poul seide to hym, Thou whitid wal, God smyte
 thee; thou sittist, and demest me bi the lawe, and aȝens the
 4 law thou comaundist me to be smytun. And thei that stoden
 5 niȝ, seiden, Cursist thou the hiȝest prest of God? And Poul
 seide, Britheren, Y wiste not, that he is prince of preestis;
 for it is writun, Thou schalt not curse the prince of thi people.

6 But Poul wiste, that o parti was of Saduceis, and the othere
of Fariseis; and he criede in the counsel, Britheren, Y am
a Farisec, the sone of Farisees; Y am demyd of the hope
7 and of the azen rising of deed *men*. And whanne he hadde
seid this thing, dissencioun was maad bitwixe the Fariseis
8 and the Saduceis, and the multitude was departid. For
Saduceis seien, that no rysing azen of deed men is, nether
aungel, nether spirt; but Fariseis knowlechen euer eithir.
9 And a greet cry was maad. And summe of Farisees rosen
vp, and souzten, seiynge, We fynden no thing of yuel in this
10 man; what if a spirit, ether an aungel spak to hym? And
whanne greet discencioun was maad, the tribune dredde, lest
Poul schulde be to-drawun of hem; and he comaundide
knyztes to go down, and to take hym fro the myddil of hem,
11 and to lede hym in to castels. And in the nyzt suynge the
Lord stood niȝ to hym, and seide, Be thou stidfast; for as
thou hast witnessid of me in Jerusalem, so it bihoueth thee
12 to wnesse also at Rome. And whanne the dai was come,
summe of the Jewis gaderiden hem, and maden a vow, and
seiden, that thei schulden nether eete, ne drinke, til thei
13 slowen Poul. And there weren mo than fourti men, that
14 maden this sweryng togider. And thei wenten to the pryncis
of prestus, and eldre men, and seiden, With deuocioun we
han a vovid, that we schulen not taste ony thing, til we sleen
15 Poul. Now therfor make ȝe knowun to the tribune, with
the counsel, that he bringe hym forth to ȝou, as if ȝe schulden
knowe sum thing more certeynli of hym; and we ben redi
16 to sle hym, bifor that he come. And whanne the sone of
Poulis sister hadde herd the aspies, he cam, and entride in
17 to the castels, and telde to Poul. And Poul clepide to hym
oon of the centuriens, and seide, Lede this ȝonge man to
18 the tribune, for he hath sum thing to schewe to hym. And
he took hym, and ledde to the tribune, and seide, Poul, that is

boundun, preide me to lede to thee this 3onge man, that bath
 19 sum thing to speke to thee. And the tribune took his hood,
 and wente with hym asidis half, and axide hym, What thing
 20 is it, that thou hast to schewe to me? And he seide, The
 Jewis ben acordid to preye thee, that to morewe thou brynge
 forth Poul in to the counsel, as if thei schulden enquire sum
 21 thing more certeynli of hym. But bileue thou not to hem;
 for mo than fourti men of hem aspien hym, which han
 a vowid, that thei schulen not eete nether drynke, til thei
 sleen hym; and now thei ben redi, abidinge thi biheest.
 22 Therfor the tribune lefte the 3onge man, and comaundide,
 that he schulde speke to no man, that he hadde maad these
 23 thingis knowun to hym. And he clepide togidre twei cen-
 turiens, and he seide to hem, Make 3e redi twei hundrid
 kny3tis, that thei go to Cesarie, and horse men seuenti, and
 spere men twey hundrd, fro the thridde our of the ny3t.
 24 And make 3e redy an hors, for Poul to ride on, to lede hym
 25 saaf to Felix, the presydent. For the tribune dredde, lest
 the Jewis wolden take hym bi the weie, and sle hym, and
 afurward he mi3te be chalengid, as he hadde take money.
 26 And wroot hym a pistle, conteynynge these thingis. Claudius
 27 Lisias to the beste Felix, president, heelthe. This man that
 was take of the Jewis, and bigan to be slayn, Y cam vpon
 hem with myn oost, and delyuerede hym fro hem, whanne
 28 Y knewe that he was a Romayn. And Y wolde wite the
 cause, which thei puttiden agens hym; and Y ledde hym to
 29 the counsel of hem. And Y foond, that he was accusid of
 questouns of her lawe, but he hadde no cryme worthi the
 30 deth, ethir boondis. And whanne it was teeld me of the
 aspies, that thei arayden for hym, Y sente hym to thee, and
 Y warnede also the accuseris, that thei seie at thee. Fare
 31 wel. And so the kny3tis as thei weren comaundid, token
 32 Poul, and ledde hym bi ny3t into Antipairiden. And in the

dai suyng, whanne the horsmen weren left, that schulden
 33 go with hym, thei turneden aȝen to the caste.s. And whanne
 thei camen to Cesarie, thei token the pistle to the presiden.,
 34 and thei setten also Poul byfore him. And whanne he hadde
 red, and axide, of what prouynce he was, and knewe that
 35 he was of Cilcie, Y schal here thee, he seide, whanne thin
 accuseris comen. And he comaundide hym to be kept in
 the moot halle of Eroude.

CAP. XXIV.

1 And aftir fyue daies, Ananye, prince of preestis, cam doun
 with summe eldere men, and Terculle, a feir speker, which
 2 wenten to the president aȝens Poul. And whanne Poul was
 somened, Terculle bigan to accuse *hym*, and seide, Whanne
 in myche pees we doon bi thee, and many thingis ben
 3 amendid bi thi wisdom, euere more and euery wære, thou
 best Felix, we han resseyued with al doying of thankingis.
 4 But lest Y tarie thee lengere, Y preie thee, schortly here vs
 5 for thi mekenesse. We han foundun this wickid man stiryng
 dissencioun to aile Jewis in al the world, and auctour of
 6 dissencioun of the secte of Nazarenus; and he also enforside
 to defoule the temple; whom also we token, and wolden
 7 deme, after oure lawe. But Lisias, the trybune, cam with
 greet strengthe aboue, and delyuerede hym fro oure hoondis;
 8 and comaundide hise accuseris to come to thee, of whom
 thou demyng, maist knowe of alle these thingis, of whiche
 9 we accusen hym. And Jewis putten to, and seiden, that
 10 these thingis hadden hem so. And Poul answerde, whanne
 the president grauntede hym to seie, Of mony ȝeeris Y knowe
 thee, that thou art domesman to this folk, and Y schal do
 11 ynowȝ for me with good resoun. For thou maist knowe,
 for to me ben not more than twelue daies, sithen Y cam vp

12 to worschipe in Jerusalem; and nether in the temple thei
 founden me disputinge with ony man, nether makynge con-
 13 cours of puple, nether in synagogis, nether in citee; nether
 thei moun preue to thee, of the whiche thingis thei now
 14 accusen me. But Y knowleche to thee this thing, that aftir
 the secte which thei seien eresie, so Y serue to God the
 fadir, and Y bileue to alle thingis that ben writun in the lawe
 15 and profetis; and Y haue hope in God, whiche also thei
 hem silf abiden, the aȝenrisyng to comynge of iust men and
 16 wickid. In this thing Y studie with outen hirtynge, to haue
 17 conscience to God, and to men euermore. But after many
 ȝeeris, Y cam to do almes dedis to my folc, and offryngis,
 18 and auowis; in whiche thei founden me purified in the
 temple, not with company, nether with noise. And thei
 cauzten me, and thei crieden, and seiden, Take awei oure
 19 enemye. And summe Jewis of Asie, whiche it behofte to be
 20 now present at thee, and accuse, if thei hadden ony thing
 aȝens me, ether these hem silf seie, if thei founden in me
 ony thing of wickidnesse, sithen Y stonde in the counsel,
 21 but oneli of this vois, by which Y criede stondynge among
 hem, For of the aȝenrisyng of deed men Y am demyd this
 22 dai of ȝou. Sothely Felix delayedede hem, and knewe moost
 certeynli of the weie, and seide, Whanne Lisias, the tribune,
 23 schal come down, Y schal here ȝou. And he comaundide
 to a centurien to kepe hym, and that he hadde reste, nethur
 to forbede ony man to mynystre of his owne thingis to him.
 24 And after summe dayes Felix cam, with Drussille his wijf,
 that was a Jewesse, and clepide Poul, and herde of him the
 25 feith that is in Crist Jhesu. And while he disputide of
 riȝtwisnesse, and chastite, and of dom to comynge, Felix
 was maad tremblinge, and answerde, That perteneth now,
 26 go; but in tyme couenable Y schal clepe thee. Also he
 hopide, that money schulde be ȝounn to hym of Poul; for

27 which thing eft he clepide hym, and spak with hym. And whanne twei ȝeeris weren filid, Felix took a successeure, Porcius Festus; and Felix wolde ȝyue grace to Jewis, and leſſe Poul boundun.

CAP. XXV.

1 THERFOR whanne Festus cam in to the prouynce, aſtir the
2 thridde dai he wente vp to Jeruſalem fro Ceſarie And the
3 princis of preſtis, and the worthieſte of the Jewis wenten
4 to hym aȝens Poul, and preeden hym, and axiden grace
5 aȝens hym, that he ſchulde comaunde hym to be led to
6 Jeruſalem; and thei ſettiden aſpies to ſle hym in the weie.
7 But Festus anſwerde, that Poul ſchulde be kept in Ceſarie,
8 ſotheli that he hym ſilf ſchulde procede more auisili. Therfor
9 he ſeide, Thei that in ȝou ben myȝti, come doan togidere;
10 and if ony crime is in the man, accuſe thei hym. And he
11 dwellede among hem no more than eizte ether ten daies, and
12 cam down to Ceſarie; and the tother dai he ſat for domes-
13 man, and comaundide Poul to be brouȝt. And whanne he
14 was brouȝt forth, Jewis ſtoden aboute hym, whiche camen
15 down fro Jeruſalem, puttynge aȝens hym many and greuouse
16 cauſis, whiche thei miȝten not preue. For Poul ȝeldide resoun
17 in alle thingis, That nether aȝens the lawe of Jewis, nether
18 aȝens the temple, nether aȝens the emperoure, Y ſynnede
19 ony thing. But Festus wolde do grace to the Jewis, and
20 anſweride to Poul, and ſeide, Wolt thou gon vp to Jeruſalem,
21 and there be demyd of theſe thingis bifore me? And Pou,
22 ſeide, At the domplace of the emperour Y ſtonde, where it
23 bihoueth me to be demed. Y haue not noied the Jewis, as
24 thou knowiſt wel. For if Y haue noyed, ether don ony
25 thing worthi deth, Y forſake not to die; but if no thing of
26 tho is, that thei accuſen me, no man may ȝyue me to hem
27 Y appele to the emperour. Thanne Festus ſpak with the

counsel, and answerde, To the emperoure thou hast appellid,
13 to the emperoure thou schalt go. And whanne summe daies
weren passid, Agrippa kyng, and Beronyce camen doun to
14 Cesarie, to welcome Festus. And whanne thei dwelliden
there many daies, Festus schewide to the king of Poul, and
15 seide, A man is left boundun of Felix, of which, whanne
Y was at Jerusalem, princis of preestis and the eldre men
of Jewis camen to me, and axiden dampnacioun azens hym.
16 To whiche Y answeride, That it is not custom to Romayns,
to dampne ony man, bifore that he that is accusid haue hise
accuseris present, and take place of defending, to putte awei
17 the crymes, that ben putte azens hym. Therfor whanne thei
camen togidere hidir, withouten ony delaye, in the dai suyng
Y sat for domesman, and comaundide the man to be brougt.
18 And whanne hise accuseris stoden, thei seiden no cause, of
19 whiche thingis Y hadde suspicioun of yuel. But thei hadden
azens hym summe questionis of her veyn worschiping, and
20 of oon Jhesu deed, whom Poul affermyde to lyue. And
Y doutide of siche maner questioun, and seide, Whether he
wolde go to Jerusalem, and ther be demyd of these thingis?
21 But for Poul appelle, that he schulde be kept to the
knowing of the emperoure, Y comaundide him to be kept,
22 til Y sende hym to the emperoure. And Agrippa seide to
Festus, Y my silf wolde here the man. And he seide, To
23 morew thou schalt here hym. And on the tother day,
whanne Agrippa and Beronyce camen with greet desire, and
entriden in to the auditorie, with tribunes and the principal
men of the citee, whanne Festus bad, Poul was brougt.
24 And Festus seide, King Agrippa, and alle men that ben
with vs, 3e seen this man, of which al the multitude of Jewis
preyede me at Jerusalem, and axide, and criede, that he schulde
25 lyue no lenger. But Y foond, that he hadde don no thing
worthi of deth; and Y deme to sende hym to the emperoure.

26 for he appelle this thing. Of which man Y haue not
 certeyne what thing Y schal write to the lord For which
 thing Y brouzte hym to you, and moost to thee, thou king
 Agrippa, that whanne axing s maad, Y haue what Y schal
 27 write. For it is seyn to me with out resoun, to sende
 a boundan man, and not to signifie the cause of hym.

CAP. XXVI.

1 AND Agrippa seide to Poul, It is suffrid to thee, to speke
 for thi self. Thanne Poul helde forth the hoond, and bigan
 2 to zelde resoun. Of alle thingis, in whiche Y am accusid
 of the Jewis, thou king Agrippa, Y gesse me blessid at thee
 3 whanne Y schal defende me this dai; moost for thou knowist
 alle thingis that ben among Jewis, customes and questious
 4 For which thing, Y biseche, here me paciendl. For alle
 Jewis that bifor knewen me fro the bygynnyng, knewen
 my lif fro yongthe; that fro the bigynnyng was in my solc
 5 in Jerusalem, if thei wolen here witnessing, that bi the moost
 6 certeyn sect of oure religioun, Y lyuede a Farisce. And
 now for the hope of repromyssoun, that is maad to oure
 7 fadris of God, Y stonde suget in dom; in which hope oure
 twelue lynagis seruyng m3t and dai hopen to come; of
 8 which hope, sir king, Y am accusid of the Jewis. What
 vnbeleueful thing is demed at you, if God reisith deed men?
 9 And sotheli Y gesside, that Y ouzte do many contrarie thingis
 10 azens the name of Jhesu Nazarene. Which thing also Y dide
 in Jerusalem, and Y encloside manye of the seyntis in
 prisoun, whanne Y hadde take powere of the princis of
 preestis. And whanne thei weren slayn, Y brouzte the
 11 sentence. And bi alle synagogis ofte Y punyschide hem,
 and constreynede to blasfeme; and more Y wex wood azens
 12 hem, and pursuede in to alien citees. In whiche, the while

Y wente to Damask, with power and suffring of princis of
 13 preestis, at myddai, in the weie Y say, sir king, that fro
 heuene liȝt schynede aboute me, passing the schynynge of
 the sunne, and aboute hem that weren togidir with me.
 14 And whanne we alle hadden falle down in to the erthe,
 Y herde a vois seiynge to me in Ebrew tunge, Saul, Saul,
 what pursuest thou me? it is hard to thee, to kicke aȝens the
 15 pricke. And Y seide, Who art thou, Lord? And the Lord
 16 seide, Y am Jhesus, whom thou pursuest. But rise vp, and
 stoonde on thi feet. For whi to this thing Y apperide to
 thee, that Y ordeyne thee mynystre and witesse of tho
 thingis that thou hast seyn, and of tho in whiche Y schal
 17 schewe to thee. And Y schal delyuere thee fro puplis and
 18 folkis, to whiche now Y sende thee, to opene the iȝen of hem,
 that thei ben conuertid fro derknesse to liȝt, and fro power
 of Sathnas to God, that thei take remysioun of synnes,
 19 and part among seyntis, bi feith that is in me. Wherfor,
 sir kyng Agrippa, Y was not vnbeleueful to the heuenli
 20 visioun; but Y tolde to hem that been at Damask first, and
 at Jerusalem, and bi al the cuntre of Judee, and to hethene
 men, that thei schulden do penaunce, and be conuertid to
 21 God, and do worthi werkis of penaunce. For this cause Jewis
 22 token me, whanne Y was in the temple, to sle me. But
 Y was holpun bi the helpe of God in to this dai, and stonde,
 witnessinge to lesse and to more. And Y seye no thing
 ellis than whiche thingis the prophetis and Moises spaken
 23 that schulen come, if Crist *is* to suffre, if he is the firste of
 the aȝenrising of deed men, that schal schewe liȝt to the
 24 puple and to hethene men. Whanne he spak these thingis,
 and ȝeldide resoun, Festus seide with greet vois, Poul, thou
 25 maddist; many lettris turnen thee to woodnesse. And Poul
 seide, Y madde not, thou beste Festus, but Y speke out the
 26 wordis of treuthe and of sobernesse. For also the king, to

whom Y speke stidfastli, woot of these thingis; for Y deme,
 that no thing of these is hid fro hym; for nether in a cornere
 27 was out of these thingis don. Bileuest thou, kng Agrippa,
 28 to prophetis? Y woot that thou bileuest. And Agrippa
 seide to Poul, In litil thing thou counseilist me to be maad
 29 a cristen man. And Poul seide, Y desire anentis God, bothe
 in litil and in greet, not oneli thee, but alle these that heren
 30 to dai, to be maad sich as Y am, outakun these boondis. And
 the kyng roos vp, and the president, and Beronyce, and thei
 31 that saten niȝ to hem. And whanne thei wenten awei, thei
 spaken togider, and seiden, That this man hath not don
 32 ony thing worthi deth, nether boondis. And Agrippa seide
 to Festus, This man miȝt be delyuerid, if he hadde not
 appelid to the emperour.

CAP. XXVII.

1 BUT as it was dernel hym to schippe into Ytalie, thei
 bitoken Poul with othere kepers to a centurien, bi name
 2 Julius, of the cumpeny of knyȝtis of the emperoure. And
 we wenten vp in to the schip of Adrymetis, and bigunnen
 to seile, and weren borun aboute the placis of Asie, while
 Aristark of Macedonye, Tessalonycenc, dwellide stille with vs.
 3 And in the dai suyng, we camen to Sydon; and Julius
 tretyde curteish Poul, and suffride to go to frendis, and do
 4 his nedis. And whanne we remouede fro thennus, we
 vndurseiliden to Cipre, for that wyndis weren contrarie.
 5 And we seiliden in the see of Slicie and Pamfilie, and
 6 camen to Listris, that is Licie. And there the centurien
 foond a schip of Alisaundre, seilinge in to Ytalie, and puttide
 7 vs ouer in to it. And whanne in many daies we seilden
 slowli, and vnnethe camen agens Guydum, for the winde
 8 lettide vs, we seiliden to Crete, bisidis Salomona. And

vnnethe we scilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was nigh.
 9 And whanne miche time was passid, and whanne seiling thanne was not sikir, for that fasting was passid, Poul
 10 coumfortide hem, and seide to hem, Men, Y se that seihng bigynneth to be with wrong and myche harm, not oonli of
 11 charge and of the schip, but also of oure lyues. But the centurien bileuede more to the gouernour, and to the lord of the schip, thanne to these thingis that weren seid of Poul.
 12 And whanne the hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennus, if on any maner thei miȝten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik, and to Corum.
 13 And whanne the south blew, thei gessiden hem to holde purpos; and whanne thei hadden removed fro Asson, thei
 14 seiliden to Crete. And not aftir miche, the wynde Tifonyk, that is clepid north eest, was agens it. And whanne the schip was rauyschid, and myȝte not enforse agens the wynde, whanne the schip was ȝouun to the blowynges of the wynde,
 16 we weren borun with cours into an ile, that is clepid Canda; and vneith we miȝten gete a litil boot. And whanne this was takun vp, thei vsiden helpis, girdinge togidere the schippe, and dredden, lest thei schulden falle into sondi placis. And whanne the vessel was vndur set, so thei weren
 18 borun. And for we weren throwun with strong tempest, in the dai suyng thei maden casting out. And the thridde dai with her hoondis thei castiden awei the instrumentis of the
 20 schip. And whanne the sunne nether the sterris weren seie bi many daies, and tempest not a litil neizede, now al the hope of oure helthe was don awei. And whanne myche fasting hadde be, thanne Poul stood in the myddil of hem, and seide, Al men, it bihofte, whanne ȝe herden me, not to haue take awei *the schip* fro Crete, and gete this wronge

2. and casting out. And now Y counsel you to be of good
counfort, for los of no persone of you schal be, outakun
23 of the schip. For an aungel of God, whos Y am, and to
whom Y serue, stood ny to me in this nygt, and seide,
24 Poul, drede thou not; it bihoueth thee to stonde bifore the
emperour. And lo! God hath ȝouun to thee alle that ben
25 in the schip with thee. For which thing, ȝe men, be ȝe of
good counfort; for Y bileue to my God, that so it schal
26 be, as it is seid to me. And it bihoueth vs to come into
27 sum yle. But afturward that in the fourtenthe dai the nygt
cam on vs seilinge in the stony see, aboute mydnygt the
28 schipmen supposiden sum cuntre to appere to hem. And
thei kesten down a plommet, and founden twenti pasis of
depnesse. And aftir a litil thei weren departid fro thennus,
29 and foundun fiftene pasis. And thei dredden, lest we schulden
haue fallun in to scharp placis; and fro the last parti of the
schip thei senten foure ankeris, and desiriden that the dai
30 hadde be come. And whanne the schipmen souzten to fle
fro the schip, whanne thei hadden sent a litil boot in to the
see, vnder colour as thei schalden bigynne to stretche forth
31 the ankeris fro the formere part of the schip, Poul seide to
the centurien and to the knyghtis, But these dwellen in the
32 schip, ȝe moun not be maad saaf. Thanne knyghtis kittiden
awei the cordis of the litil boot, and suffriden it to falle awei.
33 And whanne the dai was come, Poul preiede alle men to
take mete, and scide, The fourtenthe dai this dai ȝe abiden,
34 and dwellen fastinge, and taken no thing. Wherfor Y preie
you to take mete, for ȝoure helthe; for of noon of you the
35 heer of the heed schal perische. And whanne he hadde
seid these thingis, *Paul* took breed, and dide thankyngis
to God in the sizt of alle men; and whanne he hadde
36 brokun, he bigan to eete. And alle weren maad of betere
37 counfort, and thei token mete. And we weren alle men

38 in the schip, two hundrid seuenti and sexe. And thei
 weren fillid with mete, and dischargiden the schip, and
 39 castiden whete in to the see. And whanne the dai was
 comun, thei knewen no lond; and thei bihelden an hauene
 that hadde a watir bank, in to which thei thouzten, if
 40 thei myzten, to bringe vp the schip. And whanne thei
 hadden take vp the ankeris, thei bitoken hem to the see, and
 slakiden togidir the ioyntours of gouernails. And with a litil
 seil lift vp, bi blowyng of the wynde thei wenten to the bank.
 41 And whanne we felden into a place of grauei gon al aboute
 with the see, thei hurtliden the schip. And whanne the
 formere part was fitchid, it dwellide vnmouable, and the
 42 last part was brokun of strengthe of the see. And counsel
 of the kniztis was, to sle men that weren in warde, lest ony
 43 schulde ascape, whanne he hadde swymmed out. But the
 centunen wolde kepe Poul, and forbode it to be don. And he
 comaundide hem that myzte swymme, to go in to the see, and
 44 scape, and go out to the loond. And thei baren summe othere
 on boordis, summe on tho thingis that weren of the schip.
 And so it was don, that alle men ascapiden to the lond.

CAP. XXVIII.

1 And whanne we hadden ascapid, thanne we knewen that
 the ile was clepid Miltene. And the hethene men diden to
 2 vs not litil curtesie. And whanne a fier was kyndelid, thei
 refreschiden vs alle, for the reyn that cam, and the coold.
 3 But whanne Poul hadde gederid a quantite of kittingis of
 vines, and leide on the fier, an edder sche cam forth fro the
 4 heete, and took hym bi the hoond. And whanne the hethene
 men of the ile siyen the beest hangyng in his hoond, thei
 seiden togidir, For this man is a manquellere; and whanne
 he scapide fro the see, Goddis veniaunce suffrith hym not
 5 to lyue in erthe. But he schoke awei the beest in to the

6 fier, and hadde noon harm. And thei gessiden that he
schulde be turned in to swellyng, and falle down sudenli,
and die. But whanne thei abiden longe, and sien that no
thing of yuel was don in him, thei turneden hem togider, and
7 seiden, that he was God. And in tho placis weren maners
of the prince of the ile, Paphus bi name, which resseyuede
8 vs bi thre daies benygnti, and foond vs. And it bifel, that
the fader of Puppius lai trauelid with fyueris and bodi
flux. To whom Poul entride, and whanne he hadde preied,
9 and leid his bondis on hym, he helide hym. And whanne
this thing was don, alle that in the ile hadden sicknesses,
10 camen, and weren heelid. Which also onouriden vs in
many worschips, and putiden what thingis weren necessarie
11 to vs, whanne we schippiden. And after thre monethis we
schippiden in a schip of Alisaundre, that hadde wyntrid in
12 the ile, to which was an excellent singne of Castours. And
whanne we camen to Siracusan, we dwelliden there thre
13 daies. Fro thennus we seliden aboute, and camen to
Regyam; and astir oo dai, while the south blew, in the
14 secounde dai we camen to Puteolos. Where whanne we
founden britheren, we weren preied to dwelle there anentis
15 hem seuene daies. And so we camen to Rome. And fro
thennus whanne britheren hadden herd, thei camen to vs
16 to the cheping of Appius, and to the Thre tauernes. And
whanne Poul hadde seyn hem, he dide thankyngis to God,
and took trist. And whanne we camen to Rome, it was
suffrid to Poul to dwelle bi hym silf, with a kniȝt kepinge
17 him. And after the thridde dai, he clepide togidir the
worthieste of the Jewis. And whanne thei camen, he seide
to hem, Britheren, Y dide no thing azens the puple ether
custom of fadns, and Y was boundun at Jerusalem, and was
18 bitakun in to the hondis of Romayns. And whanne thei
hadden axid of me, wolden haue delyuend me, for that no

19 cause of deth was in me. But for Jewis agenseiden, Y was
 constreyned to appele to the emperour; not as hauynge ony
 20 nothing to accuse my puple. Therfor for this cause Y preiede
 to se 3ou, and speke to 3ou; for for the hope of Israel
 21 Y am gird aboute with this chayne. And thei seiden to
 hym, Nether we han resseyued lettris of thee fro Judee,
 nether ony of britheren comynge schewide, ether spak
 22 ony yuel thing of thee. But we preyen to here of thee,
 what thingis thou felist; for of this sect it is knowun to vs,
 23 that euerywhere me agenseith it. And whanne thei hadden
 ordeined a dai to hym, many men camen to hym in to
 the in. To whiche he expownede, witnessinge the kyngdom
 of God, and counseilide hem of Jhesu, of the lawe of Moyses,
 24 and profetis, for the morewe til to euentid. And summe
 bileueden to these thingis that weren seid of Poul, summe
 25 bileueden not. And whanne thei weren not consentinge
 togidur, thei departiden. And Poul seide o word, For the
 Hooli Goost spak wel bi Ysaye, the profete, to oure fadris,
 26 and seide, Go thou to this puple, and seie to hem, With eere
 3e schulen here, and 3e schulen not vndirstonde; and 3e
 27 seynge schulen se, and 3e schulen not biholde. For the
 herte of this puple is greetli fattid, and with eeris thei herden
 heuyli, and thei closiden togder her izen, lest perauenture
 thei se with izen, and with eeris here, and bi herte vndur-
 28 stonde, and be conuertid, and Y hele hem. Therfor be it
 knowun to 3ou, that this helthe of God is sent to hetmen
 29 men, and thei schulen here. And whanne he hadde seid
 these thingis, Jewis wenten out fro hym, and hadden myche
 30 questioun, *elhir musyng*, among hem sif. And he dwellide
 ful twei 3eer in his hirid place; and he resseyuede alle that
 31 entryden to hym, and prechide the kingdom of God, and
 tauchte tho thingis that ben of the Lord Jhesu Crist, with al
 trist, with out forbedyng. Amen.

ROMANS.

CAP. I.

1 POUL, the seruau^t of Jhesu Crist, clepid an apostle,
 2 departid in to the gospel of God; which he hadde bihote
 3 tofore bi his profetis in holi scripturis of his sone, which
 4 is maad to hym of the seed of Daud bi the flesch, and
 he was bifor ordeyned the sone of God in vertu, bi the spirit
 of halewyng of the a^zenrisyng of deed men, of Jhesu Crist
 5 oure Lord, bi whom we han resseyued grace and the office
 of apostle, to obeie to the feith in alle folkis for his name,
 6, 7 among whiche 3e ben also clepid of Jhesu Crist, to alle that
 ben at Rome, derlyngis of God, and clepid hooli, grace to
 3ou, and pees of God oure fadir, and of the Lord Jhesu Crist.
 8 First Y do thankyngis to my God, bi Jhesu Crist, for alle
 9 3ou, for 3oure feith is schewid in al the world. For God is a
 witnesse to me, to whom Y serue in my spirit, in the gospel
 10 of his sone, that with outen ceessyng Y make mynde of 3ou
 euere in my preieris, and biseche, if in ony maner sum tyme
 Y haue a spedi weie in the wille of God to come to 3ou.
 11 For Y desire to se 3ou, to parten sumwhat of spiritual grace,
 12 that 3e be confermyd, that is, to be counfortid togidere in
 13 3ou, bi feith that is bothe 3oure and myn togidere. And,
 britheren, Y nyle, that 3e vnknowun, that ofte Y purposide to
 come to 3ou, and Y am lett to this tyme, that Y haue sum
 14 fruyt in 3ou, as in othere folkis. To Grekis and to bar-
 15 beryns, to wise men and to vnwise men, Y am dettour, so
 that that is in me is redi to preche the gospel also to 3ou that
 16 ben at Rome. For Y schame not the gospel, for it is the
vertu of God in to heelthe to ech man that bileueth, to the

17 Jew first, and to the Greke. For the riȝtwisnesse of God is
 18 schewid in it, of feith in to feith, as it is writun, For a iust
 man lyueth of feith. For the wraththe of God is schewid
 fro heuene on al vnpite and wickidnesse of tho men, that
 19 withholden the treuthe of God in vnriȝtwisnes. For that
 thing of God that is knowun, is schewid to hem, for God
 20 hath schewid to hem. For the vnuysible thingis of hym,
 that ben vndurstondun, ben biholdun of the creature of the
 world, bi tho thingis that ben maad, 3he, and the euerlastynge
 vertu of hym and the godhed, so that thei mowe not be
 21 excusid. For whanne thei hadden knowe God, thei glo-
 rifieden *hym* not as God, nether diden thankyngis; but thei
 vanyschiden in her thouȝts, and the vnwise herte of hem was
 22 derkid. For thei seiyng that hem silf weren wise, thei
 23 weren maad foolis. And thei chaungiden the glorie of God
 vncorruptible in to the licnesse of an ymage of a deedli man,
 and of briddis, and of foure footid beestis, and of serpentis,
 24 For which thing God bitook hem in to the desiris of her
 herte, in to vnclennesse, that thei punysche with wrongis her
 25 bodies in hem silf. The whiche chaungiden the treuthe of
 God in to leesyng, and herieden and serueden a creature
 rathere than to the creatoure, that is blessid in to worldis
 26 of worldis. Amen. Therfor God bitook hem in to pas-
 siouns of schenschipec. For the wymmen of hem chaungiden
 27 the kyndli vss in to that vss that is aȝens kynde. Also the
 men forsoken the kyndli vss of womman, and brenneden in
 her desiris togidere, and men in to men wrouȝten filthehed,
 and resseyueden in to hem silf the meede that bihoste of her
 28 errour. And as thei preueden that thei hadden not God in
 knowyng, God bitook hem in to a repreuable wit, that thei
 29 do tho thingis that ben not couenable; that thei ben fulfillid
 with al wickidnesse, malice, fornycacioun, coueitise, weiward-
 nesse, ful of enuye, mansleyngis, strijf, gile, yuel wille, prey

30 bacbiteris, detractouris, hateful to God, debateris, proude, and
 his ouer mesure, fynderis of yuele thingis, not obeschyng to
 31 fadir and modir, vnwise, vnmanerli, withouten loue, withouten
 32 boond of pees, with outen merci. The whiche whanne thei
 hadden knowe the rihtwisnesse of God, vndirstoden not, that
 thei that don siche thingis ben worthi the deth, not oneli thei
 that don tho thingis, but also thei that consenten to the
 doeris.

CAP. II.

1 WHEREFOR thou art vnexcusable, ech man that demest, for
 in what thing thou demest anothir man, thou condempnest
 thi silf; for thou doist the same thingis whiche thou demest.
 2 And we witen, that the doom of God is afir treuthe azens
 3 hem, that don siche thingis. But gessist thou, man, that
 demest hem that doen siche thingis, and thou doist tho
 4 thingis, that thou schalt scape the doom of God? Whether
 dispisist thou the richessis of his goodnesse, and the pa-
 cience, and the long abidyng? Knowist thou not, that the
 5 benygnyte of God ledith thee to forthenkyng? But afir
 thin hardnesse and vnrepentaunt herte, thou tresorist to thee
 wraththe in the dai of wraththe and of schewyng of the rihtful
 6 doom of God, that schal zeide to ech man afir his werkis,
 7 sotheli to hem that ben bi pacience of good werk, glorie, and
 onour, and vncorruptioun, to hem that seken euerlastyng
 8 slijf; but to hem that ben of strijf, and that assenten not
 to treuthe, but bileuen to wickidnesse, wraththe and indig-
 9 nacioun, tribulacioun and angwisch, in to ech soule of man
 10 that worchith yuel, to the Jew first, and to the Greke; but
 glorie, and honour, and pees, to ech man that worchith good
 11 thing, to the Jew first, and to the Greke. For accepcioun of
 12 persones is not anentis God. For who euere han synned
 without the lawe, schulen perische withouten the lawe; and

who euere han synned in the lawe, thei schulen be demyd bi
 3 the lawe. For the hereris of lawe ben not iust aientis God,
 4 but the doeris of the lawe schulen be maad iust. For whanne
 hethene men that han not lawe, don kyndi tho thingis that
 ben of the lawe, thei not hauynge suche manere lawe, ben lawe
 15 to hem silf, that schewen the werk of the lawe writun in her
 bertis. For the conscience of hem 3eldith to hem a wit-
 nessyng bytwixe hem silf of thouȝtis that ben accusyng
 16 or defendyng, in the dai whanne God schal deme the priuy
 17 thingis of men afir my gospel, bi Jhesu Crist. But if thou
 art named a Jew, and resist in the lawe, and hast glorie
 18 in God, and hast knowe his wille, and thou lerud bi lawe
 19 preuest the more profitable thingis, and tristist thi silf to
 be a ledere of blynde men, the liȝt of hem that ben in derk-
 20 nessis, a techere of vnwise men, a maistir of ȝonge children,
 that hast the foorme of kunnyng and of treuthe in the lawe;
 21 what thanne techist thou another, and techist not thi silf?
 22 Thou that prechist that me schal not stele, stelist? Thou
 that techist that me schal do no letcherie, doist letcherie?
 23 Thou that wlatist maumetis, doist sacrilegie? Thou that hast
 glone in the lawe, vnworschipist God bi brekyng of the
 24 lawe? For the name of God is blasfemed bi ȝou among
 25 hethene men, as is writun. For circumcisioun profitith, if
 thou kepe the lawe; but if thou be a trespassour aȝens the
 26 lawe, thi circumcisioun is maad prepucie. Therfor if pre-
 pucie kepe the riȝtwisnessis of the lawe, whethir his prepucie
 27 schal not be arettid in to circumcisioun? And the prepucie
 of kynde that fulfillith the lawe, schal deme thee, that bi lettre
 28 and circumcisioun art trespassour aȝens the lawe. For he
 that is in opene is not a Jew, nether it is circumcisioun
 29 that is openli in the fleisch; but he that is a Jew in hid, and
 the circumcisioun of herte, in spirit, not bi the lettre, whos
 preisynȝ is not of men, but of God.

CAP. III.

1 WHAT thanne is more to a Jew, or what profit of cir-
 2 cumcisioun? Myche bi al wise; first, for the spekyngis of
 3 God weren bitakun to hem. And what if summe of hem
 bleueden not? Whethir the vnbileue of hem hath auoidid
 4 the feith of God? God forbede. For God is sothefast, but
 ech man a here; as it is writun, That thou be iustified in thi
 5 wordis, and ouercome, whanne thou art demed. But if oure
 wickidnesse comende the riȝtwisnesse of God, what shulen
 we seie? Whether God is wickid, that bryngith in wraththe?
 6 Aftir man Y seie. God forbede. Ellis hou schal God deme
 7 this world? For if the treuthe of God hath aboundid in my
 leesyng, in to the glorie of hym, what ȝit am Y demed as a
 8 synner? And not as we ben blasfemed, and as summen
 seien that we seien, Do we yuele thingis, that gode thingis
 9 come. Whos dampnacioun is iust. What thanne? Passen
 we hem? Nay; for we han schewid bi skile, that alle bothe
 10 Jewis and Grekis ben vndur synne, as it is writun, For ther
 11 is no man iust; ther is no man vndurstondynge, nethir
 12 sekyng God. Alle howiden a way, togidere thei ben maad
 vnprofitable; ther is noon that doith good thing, there is noon
 13 til to oon. The throte of hem is an opyn sepulcre; with her
 tungis thei diden gilefuli; the venym of snakis is vndur her
 14 lippis. The mouth of whiche is ful of cursyng and bitter-
 15 nesse; the feet of hem *ben* swifte to schede blood. Sorewe
 17 and cursidnesse *ben* in the weies of hem, and thei knewen not
 18 the weie of pees; the drede of God is not bifor her ȝen.
 19 And we witen, that what euere thingis the lawe spekith, it
 spekith to hem that ben in the lawe, that ech mouth be
 20 stoppid, and ech world be maad suȝet to God. For of the
 werkis of the lawe ech fleisch schal not be iustified bifor

21 hym; for bi the lawe ther is knowyng of synne. But now
 with outen the lawe the riȝtwisnesse of God is schewid, that
 22 is witnessid of the lawe and the profetis. And the riȝtwis-
 nesse of God is bi the feith of Jhesu Crist in to alle men and
 on alle men that bileuen in hym; for ther is no departyng.
 23 For alle men synneden, and han nede to the glorie of God;
 24 and ben iustified freli bi his grace, bi the aȝenbyng that is in
 25 Crist Jhesu. Whom God ordeynede forȝyuer, bi feith in his
 blood, to the schewyng of his riȝtwisnesse, for remyssion of
 26 biforgoyng synnes, in the beryng up of God, to the schew-
 yng of his riȝtwisnesse in this tyme, that he be iust, and
 27 iustifyyng hym that is of the feith of Jhesu Crist. Where
 thanne is thi glonyng? It is excludid. Bi what lawe? Of
 28 dedis doyng? Nay, but by the lawe of feith. For we demen a
 man to be iustified bi the feith, with outen werkis of the lawe.
 29 Whethir of Jewis is God oneli? Whether he is not also of
 30 hethene men? Ȝhis, and of hethene men. For oon God is,
 that iustefieth circumcisioun bi feith, and prepuce bi feith.
 31 Distruye we therfor the lawe bi the feith? God forbede; but
 we stablischen the lawe.

CAP. IV.

1 WHAT thanne schulen we seie, that Abraham oure fadir
 2 aftir the flesch soond? For if Abraham is iustified of werkis
 3 of the lawe, he hath glorie, but not anentis God. For what
 seith the scripture? Abraham bileued to God, and it was
 4 arettid to him to riȝtwisnesse. And to hym that worchith
 5 mede is not arettid bi grace, but bi dette. Sotheli to hym
 that worchith not, but bileueth in to hym that iustefieth a
 wickid man, his feith is arettid to riȝtwisnesse, aftir the purpos
 6 of Goddis grace. As Dauid seith the blessidnesse of a man,
 whom God acceptith, he ȝyueth to hym riȝtwisnesse with

7 outhen werkis of the lawe Blessid ben thei, whos wickidnessis
 8 ben forjouun, and whos synnes ben hid. Blessid is that man,
 9 to whom God arettide not synne. Thanne whether dwellth
 this blisfulnesse oneli in circumcisioun, or also in prepucie?
 For we seien, that the feith was arettid to Abraham to ríht-
 10 wisnesse. Hou thanne was it arettid? in circumcisioun or in
 11 prepucie? Not in circumcisioun, but in prepucie. And he
 took a signe of circumcisioun, a tokenyng of ríhtwisnesse of
 the feith which is in prepucie, that he be fadir of alle men
 bileuyng bi prepucie, that it be arettid also to hem to
 12 ríhtwisnesse; and that he be fadir of circumcisioun, not
 onely to hem that ben of circumcisioun, but also to hem
 that suen the steppis of the feith, which *feith* is in prepucie of
 13 oure fader Abraham. For not bi the lawe is biheest to Abra-
 ham, or to his seed, that he schulde be eir of the world, but
 14 bi the ríhtwisnesse of feith. For if thei that ben of the lawe,
 15 ben ciris, feith is distried, biheest is don away. For the lawe
 worcheth wraththe; for where is no lawe, there is no trespas,
 16 nethir is trespassyng. Therfor *ríhtfulnesse* is of the feith, that
 bi grace biheeste be stable to ech seed, not to that seed oneli
 that is of the lawe, but to that that is of the feith of Abraham,
 17 which is fadir of vs alle. As it is writun, For Y haue set
 thee fadir of many folkis, bifor God to whom thou hast
 bileued. Which *God* quykeneth deed men, and clepith tho
 18 thingis that ben not, as tho that ben. Which *Abraham* azens
 hope bileuede in to hope, that he schulde be maad fader of
 many folkis, as it was seid to hym, Thus schal thi seed be, as
 the sterris of heuene, and as the grauel that is in the brenke
 19 of the see. And he was not maad vnstidfast in the bileue,
 nether he biheelde his bodi thanne ny3 deed, whanne he was
 almost of an hundrid 3eer, ne the wombe of Sare ny3 deed.
 20 Also in the biheeste of God he doutide not with vntrist; but
 21 he was coumfortid in bileue, 3yuyng glorie to God, wityng

moost fulli that what euere thingis God hath bihiht, he is
 12 myȝt also to do. Therfor it was arettid to hym to riȝt-
 13 wisnesse. And it is not writun oneli for him, that it was
 14 arettid to hym to riȝtwisnesse, but also for vs, to whiche
 it schal be arettid, that bileuen in him that reside oure Lord
 15 Jhesu Crist fro deeth. Which was bitakun for oure synnes,
 and roos aȝen for oure iustefiȝng.

CAP. V.

1 THERFOR we, iustified of feith, haue we pees at God bi
 2 oure Lord Jhesu Crist. Bi whom we han niȝ goyng to, bi
 feith in to this grace, in which we stonden, and han glorie in
 3 the hope of the glorie of Goddis children. And not this
 oneli, but also we glorien in tribulaciouns, witynge that tribu-
 4 lacioun worchith pacience, and pacience preuyng, and preu-
 5 yng hope. And hope confoundith not, for the charite of
 God is spred abroad in oure herts bi the Hooli Goost, that
 6 is ȝouun to vs. And while that we weren sijk afir the tyme,
 7 what diede Crist for wickid men? For vnnethis dieth ony
 man for the iust man; and ȝit for a good man perauenture
 8 summan dar die. But God comendith his charite in vs; for
 9 if whanne we weren ȝit synneris, afir the tyme Crist was
 deed for vs, thanne myche more now we iustified in his
 10 blood, schulen be saaf fro wraththe bi him. For if whanne we
 weren enemyes, we ben recounselid to God bi the deth of his
 sone, myche more we recounselid schulen be saaf in the liȝf
 11 of hym. And not oneli this, but also we glorien in God, bi
 oure Lord Jhesu Crist, bi whom we han resseyued now re-
 12 counseling. Therfor as bi o man synne entride in to this
 world, and bi synne deth, and so deth passide forth in to alle
 13 men, in which *man* alle men synneden. For til to the lawe
 synne was in the world; but synne was not retid, whanne

14 lawe was not. But deth regnyde from Adam til to Moises,
 also in to hem that synned not in henesse of the tres-
 passyng of Adam, the which is henesse of *Crist* to comynge.
 15 But not as gilt, so the 3ifte; for if thorou3 the gilt of oon
 manye ben deed, myche more the grace of God and the 3ifte
 in the grace of o man *Jhesu Crist* hath aboundid in to many
 16 men. And not as bi o synne, so bi the 3ifte; for the doom
 of oon in to condempnacioun, but grace of many giltis in to
 17 iustificacioun. For if in the gilt of oon deth regnede thorou3
 oon, myche more men that takyn plente of grace, and of
 3yuyng, and of rijtwisnesse, schulen regne in lijf bi oon *Jhesu*
 18 *Crist*. Therfor as bi the gilt of oon in to alle men in to con-
 dempnacioun, so bi the rijtwisnesse of oon in to alle men in
 19 to iustifyng of lijf. For as bi inobedience of o man manye
 ben maad synneris, so bi the obedience of oon manye schulen
 20 be iust. And the lawe entride, that gilt schulde be plen-
 21 teuouse; but where gilt was plenteuouse, grace was more
 plenteuouse. That as synne regnede in to deth, so grace
 regne bi rijtwisnesse in to euerlastynge lijf, bi *Crist Jhesu*
 oure Lord.

CAP. VI.

1 THERFOR what schulen we seie? Schulen we dwelle in
 2 synne, that grace be plenteuouse? God forbede For hou
 schulen we that ben deed to synne, lyue 3it ther ynne?
 3 Whether, britheren, 3e knowen not, that whiche euere we ben
 4 baptisid in *Crist Jhesu*, we ben baptisid in his deth? For we
 ben togidere buried with hym bi baptym in to deth; that as
Crist arcos fro deth bi the glorie of the fadir, so walke we in
 5 a newnesse of lijf. For if we plaunted togidere ben maad
 to the licnesse of his deth, also we schulen be of the licnesse
 6 of his risyng agen; witynge this thing, that oure olde man is
 crucified togidere, that the bodi of synne be destruyed, that we

7 serue no more to synne. For he that is deed, is iustified fro
 8 synne. And if we ben deed with Crist, we bileuen that also
 9 we schulen lyue togidere with hym; witinge for Crist, rysynge
 10 aȝen fro deth, now dieth not, deeth schal no more haue lord-
 11 schip on hym. For that he was deed to synne, he was deed
 12 onys; but that he lyueth, he lueth to God. So ȝe deme
 13 ȝou silf to be deed to synne, but lyuyng to God in Jhesu
 14 Crist oure Lord. Therfor regne not synne in ȝoure deedli
 15 bodi, that ȝe obeische to hise coueityngis. Nether ȝyue ȝe
 16 ȝoure membris armuris of wick.dnesse to synne, but ȝyue ȝe
 17 ȝou silf to God, as thei that lyuen of deed men, and ȝoure
 18 membris armuris of riȝtwisnesse to God. For synne schal
 19 not haue lordschipe on ȝou; for ȝe ben not vndur the lawe,
 20 but vndur grace. What therfor? Schulen we do synne, for
 21 we ben not vndur the lawe, but vndur grace? God forbede.

Witen ȝe not, that to whom ȝe ȝyuen ȝou seruauantis to obeie
 to, ȝe ben seruauantis of that thing, to which ȝe han obeschild,
 ether of synne to deth, ether of obedience to riȝtwisnesse?
 22 But Y thanke God, that ȝe weren seruauantis of synne; but ȝe
 23 han obeschild of herte in to that fourme of techyng, in which
 24 ȝe ben bitakun. And ȝe delyuered fro synne, ben maad ser-
 25 uauntis of riȝtwisnesse. Y seie that thing that is of man, for
 26 the vnstedefastnesse of ȝoure fleisch. But as ȝe han ȝouun
 27 ȝoure membris to serue to vncleennesse, and to wickidnesse in
 28 to wickidnesse, so now ȝyue ȝe ȝoure membris to serue to
 29 riȝtwisnesse in to hoolyennesse. For whanne ȝe weren ser-
 30 uauntis of synne, ȝe weren fre of riȝtfulnesse. Therfor what
 31 fruyt hadden ȝe thanne in tho thingis, in whiche ȝe schamen
 32 now? For the ende of hem is deth. But now ȝe delyuered
 33 fro synne, and maad seruauantis to God, han ȝour fruyt in
 34 to holnesse, and the ende euerlastinge lijf. For the wagis
 of synne is deth; the grace of God is euerlastyng lijf in
 Crist Jhesu oure Lord.

CAP. VII.

1 BRITHEREN, whethir 3e knowun not ; for Y speke to men
 that knowen the lawe ; for the lawe hath lordschip in a man,
 2 as long tyme as it lyueth ? For that womman that is vndur
 an hosebonde, is boundun to the lawe, while the hosebonde
 lyueth ; but if hir hosebonde is deed, sche is delyuered fro
 3 the lawe of the hosebonde. Therfor sche schal be clepid
 auoutresse, if sche be with another man, while the hosebonde
 lyueth ; but if hir hosebonde is deed, sche is delyuered fro
 the lawe of the hosebonde, that sche be not auoutresse, if
 4 sche be with another man. And so, my britheren, 3e ben
 maad deed to the lawe bi the bodi of Crist, that 3e ben of
 another, that roos a3en fro deth, that 3e bere fruyt to God.
 5 For whanne we weren in fleisch, passiouns of synnes, that
 weren bi the lawe, wrou3ten in oure membris, to bere fruyt
 6 to deth. But now we ben vnboundun fro the lawe of deth,
 in which we weren holdun, so that we seruen in newnesse of
 7 spirit, and not in eldnesse of lettre. What therfor schulen we
 seie ? The lawe is synne ? God forbede. But Y knew not
 synne, but bi lawe ; for Y wiste not that coueitynge was
 8 synne, but for the lawe seide, Thou schalt not coueyte. And
 thorou3 occasioun takun, synne bi the maundement hath
 wrou3t in me al coueyuse, for wi.houten the lawe, synne
 9 was deed. And Y lyuede withouten the lawe sumtyme ; but
 whanne the comaundement was comun, synne lyuede a3en.
 10 But Y was deed, and this comaundement that was to lijf, was
 11 foundun to me, to be to deth. For synne thorou3 occasioun
 takun bi the comaundement, disceyuede me, and bi that it
 12 slow me. Therfor the lawe is hooli, and the comaundement is
 13 hooli, and iust, and good. Is thanne that thing that is good,
 maad deth to me ? God forbede. But synne, that it seme
 synne, thorou3 good thing wrou3te deth to me, that me synne

14 ouer maner thorouȝ the comaundement. And we witen, that
 the lawe is spiritual; but Y am fleischli, seid vndur synne.
 15 For Y vnderstonde not that that Y worche; for Y do not the
 good thing that Y wole, but Y do thilke yuel thing that
 16 Y hate. And if Y do that thing that Y wole not, Y consente
 17 to the lawe, that it is good. But now Y worche not it now,
 18 but the synne that dwellith in me. But and Y woot, that in
 me, that is, in my fleisch, dwellith no good; for wille lieth to
 19 me, but Y fynde not to performe good thing. For Y do not
 thilke good thing that Y wole, but Y do thilke yuel thing that
 20 Y wole not. And if Y do that yuel thing that Y wole not,
 21 Y worche not it, but the synne that dwellith in me. Therfor
 Y fynde the lawe to me willynge to do good thing, for yuel
 22 thing lieth to me. For Y delite togidere to the lawe of God,
 afir the yunere man. But Y se another lawe in my mem-
 23 bris, aȝensfitynge the lawe of my soule, and makynge me
 24 caitif in the lawe of synne, that is in my membr.s. Y am an
 vnceli man; who schal delyuer me fro the bodi of this synne?
 25 The grace of God, bi Jhesu Crst oure Lord. Therfor Y
 my self bi the soule serue to the lawe of God; but bi fleisch
 to the lawe of synne.

CAP. VIII.

1 THERFOR now no thing of dampnacioun is to hem that
 ben in Crst Jhesu, whiche wandren not after the flesch.
 2 For the lawe of the spirit of .iijf in Crst Jhesu hath de-
 3 lyuerid me fro the lawe of synne, and of deth. For that
 that was vnpossible to the lawe, in what thing it was
 sik bi fleisch, God sente his sone in to the licknesse of
 fleisch of synne, and of synne dampnede synne in fleisch;
 4 that the iustefiying of the lawe were fulfilled in vs, that goen
 5 not afir the fleisch, but afir the spirit. For thei that
 ben afir the fleisch, saueren tho thingis that ben of
 the fleisch; but thei that ben after the spirit, seelen tho

thingis that ben of the spirit. For the prudence of fleisch
 5, 7 is deth; but the prudence of spirit is liyf and pees. For
 the wisdom of the fleisch is enemye to God; for it is not
 8 suget to the lawe of God, for nether it may. And thei that
 9 ben in fleisch, moun not plesse to God. But 3e ben not in
 fleisch, but in spirit; if netheles the spirit of God dwellith
 in 3ou. But if ony hath not the spirit of Crist, this is not
 10 his. For if Crist is in 3ou, the bodi is deed for synne, but
 11 the spirit lyueth for iustefiing. And if the spirit of hym
 that reiseide Jhesu Crist fro deth dwellith in 3ou, he that
 reiseide Jhesu Crist fro deth, shal quykene also 3oure deedli
 12 bodies, for the spirit of hym that dwellith in 3ou. Therfor,
 britheren, we ben dettouris, not to the flesch, that we lyuen
 13 astir the flesch. For if 3e lyuen astir the fleisch, 3e schulen
 die; but if 3e bi the spirit sleen the dedis of the fleisch, 3e
 14 schulen lyue. For who euere ben led bi the spirit of God,
 15 these ben the sones of God. For 3e han not take eftsoone
 the spirit of seruage in drede, but 3e han taken the spirit
 of adopcioun of sones, in which we crien, Abba, fadir.
 16 And the ilke spirit zeldith witnessyng to oure spirit, that we
 17 ben the sones of God; if sones, and eiris, and eiris of God,
 and eiris togidere with Crist; if netheles we suffren togidere,
 18 that also we ben glorified togidere. And Y deme, that the
 passiouns of this tyme ben not worthi to the glorie to
 19 comynge, that schal be schewid in vs. For the abidyng
 20 of creature abidith the schewyng of the sones of God. But
 the creature is suget to vanyte, not willynge, but for hym
 21 that made it suget in hope; for the ilke creature schal be
 delyuered fro seruage of corrupcioun in to liberte of the
 22 glorie of the sones of God. And we witen, that ech creature
 23 sorewith, and trauelith with payne til 3it. And not oneli it,
 but also we vs silf, that han the first fruytis of the spirit, and
 we vs silf sorewen with ynne vs for the adopcioun of Goddis

24 sonys, abidyng the azenbyng of oure bodi. But bi hope
 we ben maad saaf. For hope that is seyn, is not hope; for
 25 who hopith that thing, that he seeth? And if we hopen
 26 that thing that we seen not, we abiden bi pacience. And also
 the spirit helpith oure infirmyte; for what we schulen preie,
 as it bihoueth, we witen not, but the ilke spirit axith for vs
 27 with sorewyngis, that moun not be teld out. For he that
 sekith the hertis, woot what the spirit desirith, for bi God
 28 he axith for hooli men. And we witen, that to men that
 louen God, alle thingis worchen togidere in to good, to hem
 29 that afir purpos ben clepid seyntis. For thilke that he knewe
 bifor, he bifor ordenede bi grace to be maad lijk to the ymage
 of his sone, that he be the first bigetun among many britheren.
 30 And thilke that he bifore ordeynede to blis, hem he clepide;
 and whiche he clepide, hem he iustifiede, and whiche he iusti-
 31 fiede, and hem he glorifiede. What thanne schulen we seie to
 32 these thingis? If God for vs, who is azens vs? The which
 also sparide not his owne sone, but for vs alle bitook hym,
 33 hou also 3af he not to vs alle thingis with hym? Who schal
 34 accuse azens the chosun men of God? It is God that iust-
 ifieth, who is it that condempneth? It is Jhesus Crist that
 was deed, 3he, the which roos azen, the which is on the rjt
 35 half of God, and the which preieth for vs. Who thanne schal
 departe vs fro the charite of Crist? tribulacioun, or anguysh
 or hungur, or nakidnesse, or persecucioun, or perel, or
 36 swerd? As it is writun, For we ben slayn al dai for thee,
 37 we ben gessid as schep of slau3tir. But in alle these thingis
 38 we ouercomen, for hym that louyde vs. But Y am certeyn,
 that nethir deeth, nethir lijf, nethir aungels, nethir princip-
 atus, nethir vertues, nethir present thingis, nethir thingis
 39 to comynge, nethir strengthe, nethir heizth, nethir depnesse,
 nethir noon othir creature may departe vs fro the charite of
 God, that is in Crist Jhesu oure Lord.

CAP. IX.

1 I SEEK treuthe in Crist Jhesu, Y lye not, for my conscience
 2 berith witnessyng to me in the Hooli Goost, for greet
 heuynesse is to me, and contynuel sorewe to my herte.
 3 For Y my silf desirde to be departid fro Crist for my
 britheren, that ben my cosyns aftir the fleisch, that ben
 4 men of Israel; whos is adopcioun of sones, and glorie, and
 testament, and 3yuyng of the lawe, and seruyce and biheestis;
 5 whos ben the fadris, and of which is Crist after the fleisch,
 that is God aboue alle thingis, blessid in to worldis. Amen.
 6 But not that the word of God bath falle down. For not alle
 7 that ben of Israel, these ben Israelitis. Nethir thei that ben
 seed of Abraham, alle ben sonys; but in Ysaac the seed
 8 schal be clepid to thee; that is to seie, not thei that ben
 sones of the fleisch, *ben* sones of God, but thei that ben sones
 9 of biheeste ben demed in the seed. For whi this is the
 word of biheest, Aftir this tyme Y schal come, and a sone
 10 schal be to Sare. And not oneli sche, but also Rebecca
 hadde twey sones of o liggyng bi of Ysaac, oure fadir.
 11 And whanne thei weren not 3it borun, nether hadden don
 ony thing of good ether of yuel, that the purpos of God
 12 schulde dwelle bi eleccioun, not of werkis, but of God
 13 clepyng, it was seid to hym, that the more schulde serue
 the lesse, as it is writun, Y louede Jacob, but Y hatide Esau.
 14 What therfor schulen we seie? Whether wickidnesse be
 15 anentis God? God forbede For he seith to Moyses, Y
 schal haue merci on whom Y haue merci; and Y schal 3yue
 16 merci on whom Y schal haue merci. Therfor it is not
 nether of man willynge, nethir rennyng, but of God hauyng
 17 mercy. And the scripture seith to Farao, For to this thing
 Y haue stirid thee, that Y schewe in thee my vertu, and that
 18 my name be teld in al erthe. Therfor of whom God wole,

19 he hath merci; and whom he wole, he endureth. Thanne
 seist thou to me, What is sougt ȝit? for who withstondith his
 20 wille? O! man, who art thou, that answerist to God?
 Whether a maad thing seith to hym that made it, What
 21 hast thou maad me so? Whether a potter of cley hath not
 power to make of the same gobet o vessel in to honour, an
 22 othere in to dispit? That if God willynge to schewe his
 wraththe, and to make his power knowun, hath suffrid in
 23 greet pacience vessels of wraththe able in to deth, to schewe
 the rythchessis of his glorie in to vessels of merci, whiche he
 24 made redi in to glorie. Whiche also he clepide not oneli
 of Jewis, but also of hethene men, as he seith in Osee,
 25 Y schal clepe not my puple my puple, and not my loued
 26 my louyd, and not getyng mercy getyng merci; and it
 schal be in the place, where it is seid to hem, Not ȝe my
 puple, there thei schulen be clepid the sones of God
 27 lyuyng. But Isaye crieth for Israel, If the noumbre of
 Israel schal be as grauel of the see, the relifs schulen be
 28 maad saaf. Forsothe a word makynge an ende, and abreg-
 gynge in equitye, for the Lord schal make a word breggid
 29 on al the erthe. And as Ysaye bifor seide, But God of
 oostis hadde left to vs seed, we hadden be maad as Sodom,
 30 and we hadden be lijk as Gommor. Therfor what schulen
 we seie? That hethene men that sieden not rytwisnesse,
 31 han gete rytwisnesse, ȝhe, the rytwisnesse that is of feith.
 But Israel suyng the lawe of rytwisnesse, cam not parfith
 32 in to the lawe of rytwisnesse. Whi? For not of feith, but
 as of werkys. And thei spurneden ajens the stoon of
 33 offencioun, as it is writun, Lo! Y putte a stoon of offensioun
 in Syon, and a stoon of sclaudre; and ech that schal bileue
 in it, schal not be confoundid.

CAP. X.

1 BRITHEREEN, the wille of myn herte and m. biseching is
 2 maad to God for hem in to helthe. But Y bere witnessyng
 to hem, that thei han loue of God, but not aftir kunnyng.
 3 For thei vnknowynge Goddis rijtwisnesse, and sekyng to
 make stidefast her owne *rijtfulnesse*, ben not suget to the
 4 rijtwisnesse of God. For the ende of the lawe is Crist, to
 5 rijtwisnesse to ech man that bileueth. For Moises wroot,
 For the man that schal do rijtwisnesse that is of the lawe,
 6 schal lyue in it. But the rijtwisnesse that is of bileue, seith
 thus, Seie thou not in thin herte, Who schal stie in to
 7 heuene? that is to seie, to lede down Crist; or who schal
 go down in to helle? that is, to aȝenclepe Crist fro deth.
 8 But what seith the scripture? The word is nyȝ in thi mouth,
 and in thin herte; this is the word of bileue, which we
 9 prechen. That if thou knowlechist in thi mouth the Lord
 Jhesu Crist, and bileuest in thin herte, that God reise hym
 10 fro deth, thou schalt be saaf. For bi herte me bileueth to
 rijtwisnesse, but bi mouth knowleching is maad to helthe.
 11 For whi the scripture seith, Ech that bileueth in hym, schal
 12 not be confoundid. And ther is no distinccioun of Jew and
 of Greke, for the same Lord of alle is riche in alle, that
 13 inwardli clepen hym. For ech man who euere schal inwardli
 14 clepe the name of the Lord, schal be saaf. Hou thanne
 schulen thei inwardli clepe hym, in to whom thei han not
 bileued? or nou schulen thei bileue to hym, whom thei han
 not herd? Hou schulen thei here, with outen a prechour?
 15 and hou schulen thei preche, but thei be sent? As it is
 writun, Hou faire *ben* the feet of hem that prechen pees, of
 16 hem that prechen good thingis. But not alle men obeien
 to the gospel. For Ysaie seith, Lord, who bileuede to oure
 17 heryng? Therfor seith is of heryng, but heryng bi the

18 word of Crist. But Y seie, Whether thei herden not? This,
 sothely the word of hem wente out in to al the erthe, and
 19 her wordis in to the endis of the world. Bu. Y seie,
 Whether Israel knewe not? First Moyses seith, Y schal lede
 20 you to enuye, that 3e ben no folc; that 3e ben an vnwise folc,
 Y schal sende you in to wraththe. And Ysaie is bold, and
 seith, Y am foundun of men that seken me not; opynli
 21 Y apperde to hem, that axiden not me. But to Israel he
 seith, Al dai Y strei3te out myn hondis to a puple that bileuede
 not, but a3en seide me.

CAP. XI.

1 THERFOR Y seie, Whether God hath put awei his puple?
 God forbede. For Y am an Israelite, of the seed of Abra-
 2 ham, of the lynage of Beniamyn. God hath not put awei
 his puple, which he bifor knew. Whether 3e witen not, what
 the scripture seith in Elie? Hou he preieth God a3ens Israel,
 3 Lord, thei han slayn thi prophetis, thei han vndurdoluun
 thin auteris, and Y am lefte aloone, and thei seken my lijf
 4 But what seith Goddis answer to hym? Y haue left to me
 seuene thousyndes of men, that han not bowid her knees
 5 bifore Baal. So therfor also in this tyme, the relifs ben
 6 maad saaf, by the chesying of the grace of God. And if *it be*
bi the grace of God, it is not now of werkis; ellis grace is
 7 not now grace. What thanne? Israel hath not getun this
 that he sou3te, but eleccioun hath getun; and the othere ben
 8 blyndid. As it is writun, God 3af to hem a spirit of com-
 punccioun, i3en that thei se not, and eeris, that thei here not,
 9 in to this dai. And Dauith seith, Be the boord of hem maad
 in to a gryn bifor hem, and in to catchyng, and in to slaun-
 10 dre, and in to 3eldyng to hem. Be the i3en of hem maad
 derk, that thei se not; and bowe thou doun algatis the bak

11 of hem Therfor Y seie, Whether thei offendiden so, that
 thei schulden falle down? God forbede But bi the gilt of
 12 hem helthe is maad to hethene men, that thei sue hem. That
 if the gilt of hem ben richessis of the world, and the makyng
 lesse of hem ben richessis of hethene men, hou myche more
 13 the plente of hem? But Y seie to you, hethene men, for as
 longe as Y am apostle of hethene men, Y scha. onoure my
 14 mynsterie, if in ony maner Y stire my fleisch for to solowe,
 15 and that Y make summe of hem saaf. For if the loss of
 hem is the recouncelyng of the world, what is the takyng vp,
 16 but lijf of deede men? For if a litl part of that that is tastid
 be hooli, the hool gobet is hooli; and if the roote is hoolh,
 17 also the braunchis. What if ony of the braunchis ben brokun,
 whanne thou were a wielde olyue tre, art graffid among hem,
 and art maad felowe of the roote, and of the fatnesse of the
 18 olyue tre, nyle thou haue glone azens the braunchis. For if
 thou glonest, thou berist not the roote, but the roote thee.
 19 Therfor thou seist, The braunchis ben brokun, that Y be
 20 graffid in. Wel, for vnbeleue the braunchis ben brokun; but
 thou stondist bi feith. Nyle thou sauere hize thing, but
 21 drede thou, for if God sparide not the kyndli braunchis, lest
 22 perauenture he spare not thee. Therfor se the goodnesse,
 and the fersnesse of God; 3he, the feersnesse in to hem that
 felden down, but the goodnesse of God in to thee, if thou
 23 dwellst in goodnesse, ellis also thou schalt be kit down. 3he,
 and thei schulen be set yn, if thei dwellen not in vnbeleue.
 24 For God is my3ti to sette hem in eftsoone. For if thou art
 kit down of the kyndeli wielde olyue tre, and azens kynd art set
 in to a good olyue tre, hou myche more thei that *den* bi kynde,
 25 schulen be set in her olyue tree? But, britheren, Y wole not
 that 3e vnkownen this mystene, that 3e be not wise to you
 sulf; for blyndenesse hath feld a parti in Israel, til that the
 26 plente of hethene men entride, and so al Israel schulde be

maad saaf. As it is writun, He schal come of Syon, that
 schal delyuere, and turne awei the wickidnesse of Jacob.
 27 And this testament to hem of me, whanne Y schal do awei
 28 her synnes. Aftir the gospel *thei ben* enemyes for you, but
thei ben moost dereworthe bi the eleccioun for the fadris.
 29 And the giftis and the cleping of God ben with outen for-
 30 thankyng. And as sum tyme also 3e bileueden not to God,
 31 but now 3e han gete mercy for the vnbeleue of hem; so and
 these now bileueden not in to youre merci, that also thei
 32 geten merci. For God closide alle thingis togidere in vnbi-
 33 leue, that he haue mercy on alle. O! the heynesse of the
 ritchessis of the wisdom and of the kunnyng of God: hou
 incomprehensible ben hise domes, and hise weies *ben* vn-
 34 serchable. For whi who knew the wit of the Lord, or who
 35 was his counselour? or who formere 3af to hym, and it schal
 36 be quyt to hym? For of hym, and bi hym, and in hym ben
 alle thingis. To hym *be* glorie in to worldis. Amen.

CAP. XII.

1 THEREFORE, britheren, Y biseche you bi the mercy of God,
 that 3e 3yue youre bodies a lyuyng sacrifice, hooli, plesynge
 2 to God, and youre seruyse resonable. And nyle 3e be con-
 fourmyd to this world, but be 3e reformed in newnesse of
 youre wit, that 3e preue which is the wille of God, good, and
 3 wel plesynge, and parfit. For Y seie, bi the grace that is
 3ounn to me, to alle that ben among you, that 3e sauere
 no more than it bihoueth to sauere, but for to sauere to
 sobrenesse; and to ech man, as God hath departid the
 4 mesure of feith. For as in o bodi we han many mem-
 5 bris, but alle the membris han not the same dede; so we
 many ben o bodi in Crist, and eche *ben* membris oon of
 6 anothir. Therfor we that han 3ifus dyuersynge, aftir the

7 grace that is ȝouun to vs, ethir prophecie, aftir the resoun of
 feith; ethir scruiſe, in mynstryng; ether he that techith, in
 8 techyng; he that stirith softli, in monestying; he that ȝyueth,
 in symplenesse; he that is souereyn, in bisynesse; he that
 9 hath merci, in gladnesse. Loue with outen feynyng, hatyng
 10 yuel, drawyng to good; louyng togidere the charite of
 11 britherhod. Eche come bifore to worschipen othere; not
 slow in bisynesse, feruent in spirit, seruyng to the Lord,
 12 ioiyng in hope, pacient in tribulacioun, bisy in preier,
 13 ȝuyng good to the nedis of seyntis, kepyng hospitalite.
 14 Blesse ȝe men that pursuen ȝou; blesse ȝe, and nyle ȝe curse;
 15 for to ioye with men that ioyen, for to wepe with men that
 16 wepen. Fele ȝe the same thing togidere; not saueryng
 heȝ thingis, but consentyng to meke thingis. Nyle ȝe be
 17 prudent anentis ȝou silf; to no man ȝeldyng yuel for yuel,
 but purueye ȝe good thingis, not oneli bifor God, but also
 18 bifor alle men. If it may be don, that that is of ȝou, haue
 19 ȝe pees with alle men. ȝe moost dere britheren, not defend-
 yng ȝou silf, but ȝyue ȝe place to wraththe; for it is writun,
 20 The Lord seith, To me veniaunce, and Y schal ȝelde. But
 if thin enemy hungrith, fede thou hym; if he thirstith, ȝyue
 thou drynke to hym; for thou doyng this thing schalt
 21 gidere togidere colis on his heed. Nyle thou be ouercomun
 of yuel, but ouercome thou yuel bi good.

CAP. XIII.

1 EVERY soule be suget to heizere powers. For ther is no
 power but of God, and tho thingis that ben of God, ben
 2 ordeyned. Therfor he that ȝenstondith power, ȝenstondith
 the ordynaunce of God; and thei that ȝenstonden, geten to
 3 hem silf dampnacioun. For princes ben not to the drede of
good work, but of yuel. But wilt thou, that thou drede not

power? Do thou good thing, and thou schalt haue preisynge
 4 of it; for he is the mynystre of God to thee in to good. But
 if thou doist yuel, drede thou; for not with outen cause he
 berith the swerd, for he is the mynystre of God, vengere in
 5 to wraththe to hym that doith yuel. And therfor bi nede be
 6 3e suget, not onel. for wraththe, but also for conscience. For
 therfor 3e 3yuen tributis, thei ben the mynystres of God, and
 7 seruen for this same thing. Therfor 3elde 3e to alle men
 dettis, to whom tribut, tribut, to whom tol, tol, to whom
 8 drede, drede, to whom onour, onour. To no man owe 3e
 any thing, but that 3e loue togidere. For he that loueth his
 9 neizbore, hath fulfilled the lawe. For, Thou schalt do no
 letcherie, Thou schalt not sle, Thou schalt not stele, Thou
 schalt not seie fals witnessyng, Thou schalt not coueyte the
 thing of thy neizbore, and if ther be any othere maundement,
 it is instord in this word, Thou schalt loue thi neizbore as
 10 thi self. The loue of neizbore worchith not yuel; therfor loue
 11 is the fulfilling of the lawe. And we knowen this tyme, that
 the our is now, that we rise fro sleep; for now oure heelte
 12 is neer, than whanne we bileueden. The nyȝt wente bifore,
 but the dai hath neizjed. Therfor caste we awei the werkis
 13 of derknessis, and be we clothid in the armeris of lȝt. As
 in dai wandre we onestli, not in superflu feestis and drunke-
 nessis, not in beddis and vnchastitees, not in strif and in
 14 enuye; but be 3e clothid in the Lord Jhesu Crist, and do 3e
 not the bisynesse of fleisch in desiris.

CAP. XIV.

1 But take 3e a sijk man in bileue, not .n demyngis of
 2 thowȝtis. For another man leueth, that he mai ete alle
 3 thingis; but he that is sijk, ete wortis. He that etith, dispise
 not hym that etith not; and he that etith not, deme not hym

4 that etith. For God hath take him to hym. Who art thou,
 that demest anotbris scrvaunt? To his lord he stondith, or
 fallith *fro hym*. But he schal stonde; for the Lord is my³ti
 5 to make hym parfit. For whi oon demeth a day bitwixe a
 6 dai, another demeth ech dai. Ech man encrees in his wit.
 He that vnderstondith the dai, vnderstondith to the Lord.
 And he that etith, etith to the Lord, for he doith thankyngis
 to God. And he that etith not, etith not to the Lord, and
 7 doith thankyngis to God. For no man of vs lyueth to hym-
 8 sif, and no man dieth to hymself. For whether we lyuen,
 we lyuen to the Lord; and whethir we dien, we dien to the
 Lord. Therfor whethir we lyuen or dien, we ben of the
 9 Lord. For whi for this thing Crist was deed, and roos azen,
 10 that he be Lord bothe of quyke and of deed men. But what
 demest thou thi brothir? or whi dispisist thou thi brothir?
 11 for alle we schulen stonde bifore the trone of Crist. For it
 is writun, Y lyue, seikh the Lord, for to me ech kne schal be
 12 bowid, and ech tunge schal knouleche to God. Therfor ech
 13 of vs schal zelde resoun to God for hym sif. Therfor no
 more deme we ech other; but more deme ze this thing, that
 14 ze putte not hurtyng, or scaundre, to a brothir. I woot and
 triste in the Lord Jhesu, that no thing is vnclene bi hym, no
 but to him that demeth ony thing to be vnclene, to him it is
 15 vnclene. And if thi brother be maad son in conscience for
 mete, now thou walkist not aftir charite. Nyle thou thorou³
 16 th. mete lese hym, for whom Crist diede. Therfor be not
 17 oure good thing blasfemed. For whi the rewme of God is
 not mete and drynk, but ri³twisnesse and pees and ioye in
 18 the Hooli Goost. And he that in this thing serueth Crist,
 19 plesith God, and is proued to men. Therfor sue we tho
 things that ben of pees, and kepe we togidere tho thingis
 20 that ben of edificacioun. Nyle thou for mete distrie the werk
 of God. For alle thingis ben clene, but it is yuel to the man

21 that etith bi offendyng. It is good to not ete fleisch, and to
 not drynke wyn, nethir in what thing thi brother offendith,
 22 or is slaundrid, or is maad sijck. Thou hast feith anentis thi
 silf, haue thou bfore God. Blessid is he that demeth not
 23 hym silf in that thing that he preueth. For he that demeth,
 is dampned, if he etith; for it is not of feith. And al thing
 that is not of feith, is synne.

CAP. XV.

1 BUT we saddere men owen to susteyne the feblenesses of
 2 sijck men, and not plesse to vs silf. Eche of vs plesse to his
 3 neizbore in good, to edificacioun. For Crist pleside not to
 hym silf, as it is writun, The repreues of men dispisyng the,
 4 felden on me. For what euere thingis ben writun, tho ben
 writun to oure techyng, that bi pacience and counfort of
 5 scripturis we haue hope. But God of pacience and of solace
 3yue to 3ou to vndurstonde the same thing, ech in to othere
 6 after Jhesu Crist, that 3e of o wille with o mouth worschipe
 7 God and the fadir of oure Lord Jhesu Crist. For which
 thing take 3e togidere, as also Crist took 3ou in to the onour
 8 of God. For Y seie, that Jhesu Crist was a mynystre of cir-
 cumcisioun for the treuthe of God, to conferme the biheastis
 9 of fadris. And hethene men owen to onoure God for merci;
 as it is writun, Therfor, Lord, Y schal knowleche to thee
 10 among hethene men, and Y schal synge to thi name. And
 11 eft he seith, 3e hethene men, be 3e glad with his puple. And
 eft, Alle hethene men, herie 3e the Lord; and alle puplic,
 12 magnesie 3e h.m. And eft Isaie seith, Ther schal be a roote
 of Jesse, that schal rise vp to gouerne hethene men, and
 13 hethene men schulen hope in hym. And God of hope
 fulfille 3ou in al ioye and pees in bileuyng, that 3e encrees
 14 in hope and vertu of the Hooli Goost. And, britheren, Y my

self am certeyn of 3ou, that also 3e ben ful of loue, and 3e ben
 fillid with al kunnyng, so that 3e moun moneste ech other.
 15 And, britheren, more boldli Y wroot to 3ou a parti, as
 bryngyng 3ou in to mynde, for the grace that is 3ouun to me
 16 of God, that Y be the mynystre of Crist Jhesu among hethene
 men. And Y halewe the gospel of God, that the offryng of
 hethene men be acceptid, and halewid in the Hooli Goost.
 17, 18 Therfor Y haue glorie in Crist Jhesu to God. For Y dar
 not speke any thing of tho thingis, whiche Crist doith not bi
 me, in to obedience of hethene men, in word and dedis,
 19 in vertu of tokenes and grete wondris, in vertu of the Hooli
 Goost, so that fro Jerusalem bi cumpas to the Illirik see Y
 20 haue fillid the gospel of Crist. And so Y haue prechid this
 gospel, not where Crist was named, lest Y bilde vpon an-
 21 otheres ground, but as it is writun, For to whom it is not teld
 of him, thei schulen se, and thei that herden not, schulen vn-
 22 derstonde. For which thing Y was lettid ful myche to come
 23 to 3ou, and Y am lettid to this tyme. And now Y haue not
 fether place in these cunrees, but Y haue desire to come to
 24 3ou, of many 3eris that ben passid. Whanne Y bygynne to
 passe in to Spayne, Y hope that in my goyng Y schal se 3ou,
 and of 3ou Y schal be led thidur, if Y vse 3ou first in parti.
 25 Therfor now Y schal passe forth to Jerusalem, to mynystre to
 26 seyntis. For Macedonye and Acaie han assaied to make
 27 sum zifte to pore men of seyntis, that ben in Jerusalem. For
 it pleside to hem, and thei ben dettouris of hem; for hethene
 men ben maad parteneris of her goostli thingis, thei owen
 28 also in fleischli thingis to mynystre to hem. Therfor whanne
 Y haue endid this thing, and haue asigned to hem this fruyt,
 29 Y schal passe bi 3ou in to Spayne. And Y woot, that Y
 comyng to 3ou, schal come in to the abundaunce of the
 30 blessing of Crist. Therfor, britheren, Y biseche 3ou bi oure
 Lord Jhesu Crist, and bi charite of the Hooli Goost, that 3e

1 helpe me in youre preyens to the Lord, that Y be delyuerd
 fro the vnfeithful men, that ben in Judee, and that the offryng
 2 of my seruyce be acceptid in Jerusalem to seyntis; that Y
 come to you in ioye, bi the wille of God, and that Y be
 refreischid with you. And God of pees be with you alle.
 Amen.

CAP. XVI.

1 AND Y comende to you Feben, oure sister, which is in the
 2 seruyce of the chirche that is at Teucris, that ye resseyue hir
 in the Lord worthili to seyntis, and that ye helpe hir in what
 euere cause sche schal nede of you. For sche helpide many
 3 men, and my silf. Grete ye Prisca and Aquyla, myn helperis
 4 in Crist Jhesu, which vndarputtiden her neckis for my lijf; to
 whiche not Y aloone do thankyngis, but also alle the chirchis of
 5 hethene men. And grete ye wel her meyneal chirche. Grete
 wel Efenete, louyd to me, that is the firste of Asie in Crist
 6 Jhesu. Grete wel Marie, the whiche hath trauelid myche in
 7 vs. Grete wel Andronyk and Julian, my cosyns, and myn
 euen prisouneris, which ben noble among the apostlis, and
 8 whiche weren bifor me in Crist. Grete wel Amphate, most
 9 dereworth to me in the Lord. Grete wel Vrban, oure helpere
 10 in Crist Jhesus, and Stacchen, my derlyng. Grete wel Appel-
 11 lem, the noble in Crist. Grete wel hem that ben of Aristoblis
 hous. Grete wel Erodion, my cosyn. Grete wel hem that
 12 ben of Nartiscies hous, that ben in the Lord. Grete wel
 Trifenam and Trifosam, whiche *wymmen* trauelen in the Lord.
 Grete wel Persida, most dereworthe *woman*, that hath tra-
 13 uelid myche in the Lord. Grete wel Rufus, chosun in the
 14 Lord, and his modir, and myn. Grete wel Ansicrete, Fle-
 goncia, Hermen, Patroban, Herman, and britheren that ben
 15 with hem. Grete wel Filologus, and Julian, and Nereum,
 and his sistir, and Olympiades, and alle the seyntis that ben

16 with hem. Grete 3e wel togidere in hooli coss. Alle the
 17 chirches of Crist greten 3ou wel. But, britheren, Y preye
 3ou, that 3e aspie hem that maken discenciouns and hirt-
 yngis, bisidis the doctryne that 3e han lerned, and bowe 3e
 18 awei fro hem. For suchs men seruen not to the Lord Crist,
 but to her wombe, and bi swete wordis and blessingis dis-
 19 seyuen the hertis of innocent men. But 3oure obedience is
 pupplischid in to euery place, therfor Y haue ioye in 3ou.
 But Y wole that 3e be wise in good thing, and symple in
 20 yuel. And God of pees tredde Sathanas vndur 3oure feet
 swifli. The grace of oure Lord Jhesu Crist be with 3ou.
 21 Tymothe, myn helpere, gretith 3ou wel, and also Lucius, and
 22 Jason, and Sosipater, my cosyns. Y Tercius grete 3ou wel,
 23 that wroot this epistle, in the Lord. Gayus, myn oost,
 gretith 3ou wel, and al the chirche. Erastus, tresorere of the
 24 city, gretith 3ou wel, and Quartus brother. The grace of
 25 oure Lord Jhesu Crist *be* with 3ou alle. Amen. And onour
 and glorie be to hym, that is myyti to conferme 3ou bi my
 gospel, and prechyng of Jhesu Crist, bi the reuelacioun of
 26 mysterie holdun stytle in tymes euerlastinge; which *mysterie*
 27 is now maad opyn bi scripturis of prophetis, bi the comaunde-
 ment of God with outen bigynning and endyng, to the obe-
 dience of feith in alle hethene men, *the mysterie* knowun bi
 Jhesu Crist to God aloone wiss, to whom *be* onour and
 glorie in to worldis of worldis. Amen.

I. CORINTHIANS.

CAP. I.

1 Poul, clepid apostle of Jhesu Crist, bi the wille of God, and
 2 Sostenes, brothir, to the chirche of God that is at Corynthe,

to hem that ben halewid in Crist Jhesu, and clepid seyntis,
 with alle that inwardli clepen the name of oure Lord Jhesu
 3 Crist, in ech place of hem and of oure, grace to 3ou and pees
 4 of God, oure fadir, and of the Lord Jhesu Crist. Y do thank-
 yngis to my God eueremore for 3ou, in the grace of God that
 5 is 3ouun to 3ou in Crist Jhesu. For in alle thingis 3e ben
 6 maad riche in hym, in ech word, and in ech kunnyng, as the
 7 witnessyng of Crist is confermyd in 3ou; so that no thing
 faile to 3ou in any grace, that abiden the schewyng of oure
 8 Lord Jhesu Crist; which also schal conferme 3ou in to the
 ende with outen cryme, in the dai of the comyng of oure
 9 Lord Jhesu Crist. A trewe God, bi whom 3e ben clepid in
 10 to the felouschipe of his sone Jhesu Crist oure Lord. But,
 britheren, Y biseche 3ou, bi the name of oure Lord Jhesu
 Crist, that 3e alle seie the same thing, and that dissenciounis
 be not among 3ou; but be 3e perfit in the same wit, and in
 11 the same kunnyng. For, my britheren, it is teld to me of
 12 hem that ben at Cloes, that stryues ben among 3ou. And Y
 seie that, that ech of 3ou seith, For Y am of Poul, and Y am
 13 of Apollo, and Y am of Cefas, but Y am of Crist. Whether
 Crist is departid? whether Poul was crucified for 3ou, ether 3e
 14 ben baptisid in the name of Poul? Y do thankyngis to my
 God, that Y baptiside noon of 3ou, but Crispus and Gayus;
 15, 16 lest any man seie, that 3e ben baptisid in my name. And
 Y baptiside also the hous of Stephan, but Y woot not, that
 17 Y baptiside any other. For Crist sente me not to baptise, but
 to preche the gospel; not in wisdom of word, that the cros
 18 of Crist be not voidid awei. For the word of the cros is foli
 to hem that perischen; but to hem that ben maad saaf, that
 19 is to seie, to vs, it is the vertu of God. For it is writun, Y
 schal destruye the wisdom of wise men, and Y schal reprove
 20 the prudence of prudent men. Where is the wise man?
 where is the wise lawiere? where is the purchasour of this world?

Whether God hath not maad the wisdom of this world
 21 fonned? For the world in wisdom of God knewe not God
 bi wisdom, it pleside to God, bi foli of prechyng, to maken
 22 hem saaf that bileueden. For Jewis seken signes, and Grekis
 23 seken wisdom; but we prechen Crist crucified, to Jewis
 24 sclauandre, and to hethene men foli; but to tho Jewis and
 Grekis that ben clepid, *we prechen* Crist the vertu of God and
 25 the wisdom of God. For that that is foli thing of God, is
 wiser than men; and that that is the feble thing of God,
 26 is strengere than men. But, britheren, se 3e 3oure clepyng;
 for not many wise men astir the fleisch, not many myyti, not
 27 many noble. But God chees tho thingis that ben fonned of
 28 the world, to confounde wise men; and God chees the feble
 thingis of the world to confounde the stronge thingis; and
 God chees the vnnoble thingis and dispisable thingis of the
 world, and tho thingis that ben not, to distruye tho thingis
 29, 30 that ben; that ech man haue not glorie in his sight. But
 of hym 3e ben in Crist Jhesu, which is maad of God to vs
 wisdom, and ríhtwínesse, and holynesse, and ajenbiyng;
 31 that, as it is wrytun, He that glorieth, haue glorie in the
 Lord.

CAP. II.

1 AND Y, britheren, whanne Y cam to 3ou, cam not in
 the heigheesse of word, ethir of wisdom, tellynge to 3ou
 2 the witnessyng of Crist. For Y demede not me to kunne
 ony thing among 3ou, but Crist Jhesu, and hym crucified.
 3 And Y in sikenesse, and drede, and myche trembling, was
 4 among 3ou; and my word and my preching was not in sute.
 suryng wordis of mannis wisdom, but in schewyng of spírit
 5 and of vertu; that 3oure feith be not in the wisdom of men,
 6 but in the vertu of God. For we speken wisdom among
 perfit men, but not wisdom of this world, nether of princes of

7 this world, that ben distried ; but we speken the wisdom of
 God in mysterie, which wisdom is hid ; which *wisdom* God
 8 bifor ordeynede bifor worldis in to oure glorie, which noon of
 the princes of this world knew ; for if thei hadden knowe,
 9 thei schulden neuere haue crucified the Lord of glorie. But as
 it is writun, That ȝe say not, ne eere herde, nether it stiede in
 to herte of man, what thingis God arayed to hem that louen
 10 hym ; but God schewide to vs bi his spirit. For whi the
 11 spirit serchith alle thingis, ȝhe, the depe thingis of God. And
 who of men woot, what thingis ben of man, but the spirit of
 man that is in hym ? So what thingis ben of God, no man
 12 knowith, but the spirit of God. And we han not resseiued
 the spirit of this world, but the spirit that is of God, that we
 13 wite what thingis ben ȝouun to vs of God. Whiche thingis
 we speken also, not in wise wordis of mannus wisdom, but in
 the doctryn of the spirit, and maken a liknesse of spiritual
 14 thingis to goostli men. For a beestli man perseyueth not tho
 thingis that ben of the spirit of God ; for it is foli to hym, and
 15 he may not vndurstonde, for it is examyned goostli. But a
 spiritual man demeth alle thingis, and he is demed of no man.
 16 As it is writun, And who knew the wit of the Lord, or who
 tauȝte hym ? And we han the wit of Crist.

CAP. III.

1 AND Y, britheren, myȝte not speke to ȝou as to spiritual
 2 men, but as to fleischli *men* ; as to litle children in Crist, Y
 ȝaf to ȝou mylk drynke, not mete ; for ȝe myȝten not ȝit,
 3 nether ȝe moun now, for ȝit ȝe ben fleischli. For while strif
 is among ȝou, whether ȝe ben not fleischli, and ȝe gon afir
 4 man ? For whanne summe seith, Y am of Poul, another,
 But Y am of Apollo, whethir ȝe ben not men ? What therfor
 5 is Apollo, and what Poul ? Thei ben mynystris of hym.

to whom 3e han bileuyd, and to ech man as God hath
 6 3ouun. Y plauntide, Apollo moystide, but God 3af encreess-
 7 yng. Therfor nether he that plauntith is ony thing, nethir
 8 he that moistith, but God that 3iueth encreessyng. And he
 that plauntith, and he that moistith, ben oon; and ech schal
 9 take his owne mede, afir his trauel. For we ben the helperis
 of God; 3e ben the erthetliyg of God, 3e ben the bildyng of
 10 God. Afir the grace of God that is 3ouun to me, as a wise
 maistir carpenter Y settide the foundement; and another
 11 bildith aboue. But ech man se, hou he bildith aboue. For
 no man may sette another foundement, outtakun that that is
 12 sett, which is Crist Jhesus. For if ony bildith ouer this
 foundement, gold, siluer, preciouise stoonys, stickis, hey, or
 13 stobil, every mannus werk schal be open; for the dai of the
 Lord schal declare, for it schal be schewid in fier; the fier
 14 schal preue the werk of ech man, what maner werk it is. If
 the werk of ony man dwelle stille, which he bildide aboue, he
 15 schal resseyue mede. If ony mannus werk brenne, he schal
 suffre harm; but he schal be saaf, so netheles as bi fier.
 16 Witen 3e not, that 3e ben the temple of God, and the spirit of
 17 God dwellith in 3ou? And if ony defoulth the temple of
 God, God schal leese hym; for the temple of God is hooli,
 18 which 3e ben. No man disseyue hym silf. If ony man
 among 3ou is seyn to be wijs in this world, be he maad
 19 a fool, that he be wijs. For the wisdom of this world is foli-
 anentis God; for it is writun, Y schal catche wise men in her
 20 fel wisdom; and eft, The Lord knowith the thougtis of wise
 21 men, for tho ben veyn. Therfor no man haue glorie in men.
 22 For alle thingis ben 3oure, ethir Poul, ether Apollo, ether
 Cefas, ether the world, ether lijf, ether deth, ether thingis pre-
 23 sent, ethir thingis to comynge; for alle thingis ben 3oure, and
 3e ben of Crist, and Crist is of God.

CAP. IV.

1 So a man gesse vs, as mynystris of Crist, and dispenderis
 2 of the mynysteries of God. Now it is souzt here among the
 3 dispenderis, that a man be foundun trewe. And to me it is
 4 for the leest thing, that Y be demyd of 3ou, or of mannus
 5 dai; but nether Y deme my silf. For Y am no thing ouer
 6 trowynge to my silf, but not in this thing Y am iustified;
 7 for he that demeth me, is the Lord. Therfor nyle 3e deme
 8 bifore the tyme, til that the Lord come, which schal
 9 liztne the hyd thingis of derknessis, and schal schewe the
 10 counseils of hertis; and thanne preisyng schal be to ech
 11 man of God. And, britheren, Y haue transfigurid these
 12 thingis in to me and in to Apollo, for 3ou; that in vs 3e
 13 lerne, lest ouer that it is writun, oon agens another be blowun
 14 with pride for another. Who demeth thee? And what hast
 15 thou, that thou hast not resseyued? And if thou hast
 16 resseyued, what gloriest thou, as thou haddist not resseyued?
 17 Nowe 3e ben fylid, now 3e ben maad riche; 3e regnen with
 18 outen vs; and Y wolde that 3e regnen, that also we regnen
 19 with 3ou. And Y gesse, that God schewide vs the laste
 20 apostlis, as thilke that ben sent to the deth; for we ben
 21 maad a spectacle to the world, and to aungels, and to men.
 22 We foolis for Crist, but 3e prudent in Crist; we sike, but 3e
 23 stronge; 3e noble, but we vnnoble. Til in to this our we
 24 hungren, and thirsten, and ben nakid, and ben smytun with
 25 buffatis, and we ben vnstable, and we trauelen worchyng
 26 with oure hondis; we ben cursid, and we blessen; we
 27 suffren persecucioun, and we abiden longe; we ben blas-
 28 femyd, and we bisechen; as clensyngis of this world we ben
 29 maad the out castyng of alle thingis til 3it. Y write not
 30 these thingis, that Y confounde 3ou, but Y warne as my
 31 moste dereworthe sones. For whi if 3e han ten thousynde

of vndur maistins in Crist, but not many fadris; for in Crist
 16 Jhesu Y haue gendrid 3ou bi the gospel. Therfor, britheren,
 17 Y preye 3ou, be 3e folewens of me, as Y of Crist. Therfor
 Y sente to 3ou Tymothe, which is my most dereworthe sone,
 and feithful in the Lord, which schal teche 3ou my weies,
 that ben in Crist Jhesu; as Y teche euery where in ech
 18 schirche. As thou; Y schulde not come to 3ou, so summe
 19 ben blowun with pride; but Y schal come to 3ou soone, if
 God wole; and Y schal knowe not the word of hem that
 20 ben blowun with pride, but the vertu. For the rewme of
 21 God is not in word, but in vertu. What wole 3e? Schal
 Y come to 3ou in a 3erde, or in charite, and in spirit of
 myldenesse?

CAP. V.

1 In al maner fornycacioun is herd among 3ou, and sicke
 fornycacioun, which is not among hethene men, so that
 2 summan haue the wyf of his fadir. And 3e ben bolnyd with
 pride, and not more hadden weilyng, that he that dide this
 3 werk, be takun awei fro the myddil of 3ou. And Y absent
 in bodi, but present in spirit, now haue demyd as present
 hym that hath thus wrou3t, whanne 3e ben gaderid togidere
 4 in the name of oure Lord Jhesu Crist, and my spirit, with
 5 the vertu of the Lord Jhesu, to take sicke a man to Sathanas,
 in to the perischyng of fleisch, that the spirit be saaf in the
 dai of oure Lord Jhesu Crist. 3oure gloryng is not good.
 6 Witen 3e not, that a litil sourdow apeyrnth al the gobet?
 7 Clense 3e out the old sourdow, that 3e be new sprengyng
 togidere, as 3e ben therf. For Crist offrid is oure pask.
 8 Therfor ete we, not in eld sourdow3, nether in sourdow3 of
 malice and weywardnesse, but in therf thingis of clernesse
 9 and of treuthe. I wroot to 3ou in a pistle, that 3e be not
 10 bound with letchours, not with letchours of this world, ne

conceituous men, ne raueynours, ne with men seruyng to
 1 mawmetis, ellis 3e schulden haue go out of this world. But
 now Y wroot to 3ou, that 3e be not meynd. But if he
 that is named a brother among 3ou, and is a letchour, or
 conceitouse, or seruyng to ydols, or cursere, or ful of
 drunkenesse, or raueynour, to take no mete with siche.
 2 For what *is* it to me to deme of hem that ben with oute forth?
 Whether 3e demen not of thingis that ben with ynne forth?
 3 For God schal deme hem that ben withouten forth. Do 3e
 awei yuel fro 3ou silf.

CAP. VI.

1 DAR any of 3ou that bath a cause agens another, be demed
 2 at wickid men, and not at hooli men? Whether 3e witen
 not, that scyntis schulen deme of this world? And if the
 world schal be demed bi 3ou, be 3e vnworthi to deme of the
 3 leste thingis? Witen 3e not, that we schulen deme aungels?
 4 hou myche more worldli thingis? Therfor if 3e han worldli
 domes, ordeyne 3e tho contemptible men, that ben in the
 5 chirche, to deme. Y seie to make 3ou aschamed. So ther
 is not ony wise man, that may deme bitwixe a brothir
 6 and his brothir; but a brothir with brothir stryue in dom,
 7 and that among vnfeithful men. And now trespas is algatis
 in 3ou, for 3e han domes among 3ou. Whi rather take
 8 3e no wrong? whi rather suffre 3e not disseit? But and
 3e doen wrong, and doen fraude, and that to britheren.
 9 Whether 3e witen not, that wickid men schulen not welde
 the kyngdom of God? Nyle 3e erre; nethir letchours,
 nether men that seruen mawmetis, nether auouteris, nether
 10 letchouris agen kynde, nether thei that doon letcheri with
 men, nether theues, nether auerouse men, nethir ful of
 drunkenesse, nether curseris, nether rauynours, schulen welde
 11 the kyngdom of God. And 3e weren sum tyme these

thingis; but 3e ben waischun, but 3e ben halewid, but 3e
 ben iustefied in the name of oure Lord Jhesu Crist, and in
 12 the spirit of oure God. Alle thingis ben leeuful to me, but
 not alle thingis ben spedeful. Alle thingis ben leeuful to
 me, but Y schal not be brouzt doun vndur ony mannus power.
 13 Mete to the wombe, and the wombe to metis; and God schal
 distruye bothe this and that. And the bodi not to forny-
 14 cacioun, but to the Lord, and the Lord to the bodi. For
 15 God reise the Lord, and schal reise vs bi his vertu. Witen
 3e not, that 3oure bodies ben membris of Crist? Schal
 Y thanne take the membris of Crist, and schal Y make the
 16 membris of an hoore? God forbede. Whether 3e witen
 not, that he that cleueth to an hoore, is maad o bodi? For
 17 he seith, Ther schulen be tweyne in o fleisch. And he that
 18 cleueth to the Lord, is o spirit. Fle 3e fornycacioun; al
 synne what euere synne a man doith, is with out the bodi;
 but he that doith fornycacioun, synneth azens his bodi.
 19 Whether 3e witen not, that 3oure membris ben the temple
 of the Hooli Goost, that is in 3ou, whom 3e han of God,
 20 and 3e ben not 3oure owne? For 3e ben bouzt with greet
 prijs. Glorifie 3e, and here 3e God in 3oure bodi.

CAP. VII.

1 But of thilke thingis that 3e han write to me, it is good
 2 to a man to touche not a womman. But for fornycacioun
 eche man haue his owne wijf, and ech womman haue hir
 3 owne hosebonde. The hosebonde 3elde dette to the wijf,
 4 and also the wijf to the hosebonde. The womman hath not
 power of hir bodi, but the hosebonde; and the hosebonde
 5 hath not power of his bodi, but the womman. Nyle 3e
defraude eche to othere, but perauenture of consent to
 a tyme, that 3e 3yue tent to preier; and eft turne 3e azen

to the same thing, lest Sathanas tempte you for your vncon-
6 tynence. But Y seie this thing as your leue, not bi
7 comaundement. For Y wole, that alle men be as my self.

But eche man hath his propre gifte of God; oon thus, and
8 another thus. But Y seie to hem, that ben not weddid, and
9 to widewis, it is good to hem, if thei dwellen so as Y. That
if thei conteynen not hem self, be thei weddid; for it is
10 betere to be weddid, than to be brent. But to hem that
ben ioyned in matrymonye, Y comaunde, not Y, but the
11 Lord, that the wijf departe not fro the hosebonde; and that
if sche departith, that sche dwelle vnweddid, or be recoun-
selid to hir hosebonde; and the hosebonde forsake not the
12 wijf. But to othere Y seie, not the Lord. If any brother
hath an vnfeithful wijf, and sche consenteth to dwelle with
13 hym, leue he hir not. And if any womman hath an vn-
feithful hosebonde, and this consentith to dwelle with hir,
14 leue sche not the hosebonde. For the vnfeithful hose-
bonde is halewid bi the feithful womman, and the vnfeithful
womman is halewid bi the feithful hosebonde. Ellis your
15 children weren vncleene, but now thei ben hooli. That if the
vnfeithful departith, departe he. For whi the brother or sistir
is not suget to seruage in siche; for God hath clepid vs in
16 pees. And wherof wost thou, womman, if thou schalt make
the man saaf; or wherof wost thou, man, if thou schalt
17 make the womman saaf? But as the Lord hath departid to
ech, and as God hath clepid ech man, so go he, as Y teche
18 in alle chirchis. A man circumcidid is clepid, brynge he
not to the prepucie. A man is clepid in prepucie, be he not
19 circumcidid. Circumcisioun is noujt, and prepucie is noujt,
20 but the keypyng of the maundementis of God. Ech man in
21 what clepyng he is clepid, in that dwelle he. Thou seruau-
nt art clepid, be it no charge to thee; but if thou maist be fre,
22 the rather vse thou. He that is a seruau-nt, and is clepid in

the Lord, is a freman of the Lord. Also he that is a freman,
 23 and is clepid, is the seruaunt of Crisi. With prijs 3e ben
 24 bougt; nyle 3e be maad seruauntis of men. Therfor ech
 man in what thing he is clepid a brothir, dwelle he in this
 25 anentis God. But of virgyns Y haue no comaundement of
 God; but Y 3yue counseil, as he that hath mercy of the
 26 Lord, that Y be trewe. Therfor Y gesse, that this thing is
 good for the present nede; for it is good to a man to be so.
 27 Thou art boundun to a wijf, nyle thou seke vnbyndyng;
 28 thou art vnboundun fro a wijf, nyle thou seke a wijf. But
 if thou hast takun a wijf, thou hast not synned; and if
 a maidun is weddid, sche synnede not; nethelasse siche
 29 schulen haue tribulacioun of fleisch. But Y spare 3ou. Ther-
 for, britheren, Y seie this thing, The tyme is schort. Another
 is this, that thei that han wyues, be as thou3 thei hadden
 30 noon; and thei that wepen, as thei wepten not; and thei
 that ioien, as thei ioieden not; and thei that bien, as thei
 31 hadden not; and thei that vsen this world, as thei that vsen
 32 not. For whi the figure of this world passith. But Y wole,
 that 3e be without bisynesse, for he that is without wijf, is
 bisi what thingis ben of the Lord, hou he schal plese God.
 33 But he that is with a wijf, is bysy what thingis ben of the
 world, hou he schal plese the wijf, and he is departid.
 34 And a womman vnweddid and maidun thenkith what thingis
 ben of the Lord, that sche be hooli in bodi and spirit. But
 sche that is weddid, thenkith what thingis ben of the world,
 35 hou sche schal plese the hosebonde. And Y seie these thingis
 to 3oure profit, not that Y caste to 3ou a snare, but to that that
 is onest, and that 3yueth esynesse, with outen lettyng to make
 36 preieris to the Lord. And if ony man gessith hym silf to be
 seyn foule on his virgyn, that sche is ful woxun, and so it
 bihoueth to be doon, do sche that that sche wole; sche
 37 synneth not, if sche be weddid. For he that ordeynede

stabli in his herte, not hauynge nede, but hauynge power
 of his wille, and hath demed in his herte this thing, to
 38 kepe his virgyn, doith wel. Therefore he that ioyneth his
 virgyn in matrymonye, doith wel; and he that ioyneth not,
 39 doith betere. The womman is boundun to the lawe, as longe
 tyme as hir hosebonde lyueth; and if hir hosebonde is deed,
 sche is delyuered fro the lawe of the hosebonde, be sche
 40 weddid to whom she wole, oneli in the Lord. But sche
 schal be more blessid, if sche dwellith thus, aftir my counsel;
 and Y wene, that Y haue the Spirit of God.

CAP. VIII.

1 BUT of these thingis that ben sacrificed to ydols, we witen,
 for alle we han kunnyng. But kunnyng blowith, charite
 2 edefieth. But if ony man gessith, that he kan ony thing,
 3 he hath not 3it knowe hou it bihoueth hym to kunne. And
 4 if ony man loueth God, this is knowun of hym. But of
 metis that ben offrid to idols, we witen, that an idol is no
 5 thing in the world, and that ther is no God but oon. For
 thou3 ther ben summe that ben seid goddis, ethir in heuene,
 ether in erthe, as ther ben many goddis, and many lordis;
 6 netheles to vs is o God, the fadir, of whom *ben* alle thingis,
 and we in hym; and o Lord Jhesu Crist, bi whom *ben* alle
 thingis, and we bi hym. But not in alle men is kunnyng.
 7 For summen with conscience of ydol til now eten as thing
 offrid to idolis; and her conscience is defoulid, for it is sijk.
 8 Mete comendith vs not to God; for nether we schulen faile,
 if we eten not, nether if we eten, we schulen haue plente.
 9 But se 3e, lest perauenture this 3our leeu be maad hurtyng
 10 to sijke men. For if ony man schal se hym, that hath kun-
 nyng, etynge in a place where idols ben worschipid, whethir
 his conscience, sithen it is sijke, schal not be edified to etc

11 thingis offrid to idols? And the sijk brothir, for whom Crist
 12 diede, schal perische in thi kunnyng. For thus 3e synnyng
 agens britheren, and smytynge her sijk conscience synnen
 13 agens Crist. Wherfor if mete schlaundrith my brother, Y schal
 neuere ete fleisch, lest Y schlaundre my brothir.

CAP. IX.

1 WHETHER Y am not fre? Am Y not apostle? Whether
 Y sai3 not Crist Jhesu, oure Lord? Whether 3e ben not my
 2 werk in the Lord? And thou3 to othere Y am not apostle,
 but netheles to 3ou Y am; for 3e ben the litle signe of myn
 3 apostlehed in the Lord. My defense to hem that axen me,
 4 that is. Whether we han not power to ete and drynke?
 5 Whether we han not power to lede aboute a womman a sistir,
 as also othere apostlis, and britheren of the Lord, and
 6 Cefas? Or Y aloone and Barnabas han not power to worche
 7 these thingis? Who traueilith ony tyme with hise owne
 wagis? Who plauntith a vyn3erd, and etith not of his fruyt?
 Who kepith a flok, and etith not of the mylk of the flok?
 8 Whether astir man Y sey these thingis? whether also the lawe
 9 seith not these thingis? For it is writun in the lawe of
 Moises, Thou schalt not bynde the mouth of the ox threisch-
 10 ynge. Whethir of oxun is charge to God? Whether for vs
 he seith these thingis? For whi tho ben writun for vs; for
 he that erith, owith to ere in hope, and he that threischith, in
 11 hope to take fruytis. If we sowen spiritual thingis to 3ou, is
 12 it grete, if we repen 3oure fleischli thingis? If othere ben
 parteneris of 3oure power, whi not rathere we? But we vsen
 not this power, but we suffren alle thingis, that we 3yuen no
 13 lettynge to the euangelie of Crist. Witen 3e not, that thei that
 worchen in the temple, eten tho thingis that ben of the tem-
 ple, and thei that seruen to the auter, ben partyneris of the

14 auter? So the Lord ordeynede to hem that tellen the gospel,
 15 to lyue of the gospel. But Y vside noon of these thingis;
 sotheli Y wroot not these thingis, that tho be don so in me;
 for it is good to me rather to die, than that ony man auoyde
 16 my glorie. For if Y preche the gospel, glorie is not to me,
 for nedelich Y mot don it; for wo to me, if Y preche not the
 17 gospel. But if Y do this thing wilfuli, Y haue mede; but if
 18 agens my wille, dispending is bitakun to me. What thanne
 is my mede? That Y prechyng the gospel, putte the gospel
 with outen otheris cost, that Y vse not my power in the gos-
 19 pel. Forwhi whanne Y was fre of alle men, Y made me
 20 seruauunt of alle men, to wynne the mo men. And to Jewis
 21 Y am maad as a Jew, to wynne the Jewis; to hem that ben
 vndur the lawe, as Y were vndur the lawe, whanne Y was not
 vndur the lawe, to wynne hem that weren vndur the lawe; to
 hem that weren with out lawe, as Y were with out lawe,
 whanne Y was not with out the lawe of God, but Y was in
 the lawe of Crist, to wynne hem that weren with out lawe.
 22 Y am maad sijk to sike men, to wynne sike men; to alle men
 23 Y am maad alle thingis, to make alle men saaf. But Y do
 alle thingis for the gospel, that Y be maad partener of it.
 24 Witen 3e not, that thei that rennen in a furlong, alle rennen,
 25 but oon takith the prijs? So renne 3e, that 3e catche. Ech
 man that stryueþ in fyt, absteyneth hym fro alle thingis; and
 thei, that thei take a corruptible coroun, but we an vncorrupt.
 26 Therfor Y renne so, not as in to vncerteyn thing; thus Y
 27 fygte, not as betyng the eir; but Y chastise my bodi, and
 bryng it in to seruage; lest perauenture whanne Y preche to
 othere, Y my silf be maad repreuable.

CAP. X.

1 BRITHEREN, Y nyle, that 3e vnknowe, that alle oure fadris
 2 weren vndur cloude, and alle passiden the see; and alle

3 weren baptisid in Moises, in the cloude and in the see ; and
 4 alle eeten the same spiritual mete, and alle drunken the same
 spiritual drynke ; thei drunken of the spiritual stoon foew-
 5 ynge hem ; and the stoon was Crist. But not in ful manye
 of hem it was wel pleasaunt to God ; for wh. thei weren cast
 6 down in desert. But these thingis ben don in figure of vs,
 that we be not coueyteris of yuele thingis, as thei coueitiden.
 7 Nether be 3e maad idolatreris, as summe of hem ; as it is
 writun, The puple sat to ete and drynke, and thei risen vp to
 8 pleie. Nether do we fornyacioun, as summe of hem diden
 fornyacioun, and thre and twenti thousyndis weren deed in
 9 o dai. Nethir tempte we Crist, as summe of hem temp-
 10 tiden, and perischiden of serpentis. Nether grutche 3e, as
 summe of hem grutchiden, and thei perischiden of a distrier.
 11 And alle these thingis felliden to hem in figure ; but thei ben
 writun to oure amending, in to whiche the endis of the
 12 worldis ben comun. Therfor he that gessith hym, that he
 13 stondith, se he, that he falle not. Temptacioun take not 3ou,
 but mannus *temptacioun* ; for God is trewe, which schal not
 suffre 3ou to be temptid aboute that that 3e moun, but he schal
 make with temptacioun also purueyaunce, that 3e moun
 14 suffre. Wherfor, 3e most dereworthe to me, fle 3e fro wor-
 15 schiping of maumetis. As to prudent men Y speke, deme 3e
 16 3ou silf that thing that Y seie. Whether the cuppe of bless-
 yng which we blesser, is not the comynyng of Christis
 blood ? and whether the breed which we breken, is not the
 17 takyng of the bodi of the Lord ? For we manye ben o breed
 and o bodi, alle we that taken part of o breed and of o cuppe.
 18 Se 3e Israel afir the fleisch, whethir thei that eeten sacrifices,
 19 ben not partyneris of the auter ? What therfor seie Y, that
 a thing that is offrid to idols is ony thing, or that the idol is
 20 ony thing ? But tho thingis that heithene men offren, thei
 offren to deuelis, and not to God. But Y nyle, that 3e ben

maad felowis of feendis ; for 3e moun not drynke the cuppe
 21 of the Lord, and the cuppe of fendis ; 3e moun not be
 parteneris of the boord of the Lord, and of the bord of
 22 feendis. Whether we han enuye to the Lord? whether we
 ben strengere then he? Alle thingis ben leeuful to me, but
 23 not alle thingis ben spedeful. Alle thingis ben leeuful to
 24 me, but not alle thingis edifien. No man seke that thing
 25 that is his owne, but that thing that is of an othere. Al thing
 that is seld in the bocherie, ete 3e, axynge no thing for con-
 26 science. The erthe and the plente of it is, the Lordis.
 27 If ony of hethene men clepith 3ou to soper, and 3e wole go,
 al thing that is set to 3ou, ete 3e, axynge no thing for con-
 28 science. But if ony man seith, This thing is offrid to idols,
 29 nyle 3e ete, for hym that schewide, and for conscience ; and
 Y seie not, thi conscience, but of an othere. But wherto is
 30 my fredom demed of an othere mannus conscience? Therfor
 if Y take part with grace, what am Y blasfemed, for that that
 31 Y do thankynge? Therfor whether 3e eten, or drynken, or
 don ony other thing, do 3e alle thingis in to the glorie of God.
 32 Be 3e with outen sclaudre to Jewis, and to hethene men,
 33 and to the chirche of God ; as Y bi alle thingis plese to alle
 men, not sekyng that that is profitable to me, but that that
 is profitable to manye men, that thei be maad saaf.

CAP. XI.

1, 2 Be 3e my soleweris, as Y *am* of Crist. And, britheren,
 Y preise 3ou, that bi alle thingis 3e ben myndeful of me ; and
 3 as Y bitook to 3ou my comaundementis, 3e holden. But Y
 wole that 3e wite, that Crist is heed of ech man ; but the heed
 of the womman is the man ; and the heed of Crist is God.
 4 Ech man preiynge, or profeciynge, whanne his heed is hild,
 5 defoulith his heed. But ech womman preiynge, or profe-

ciynge, whanne hir heed is not hiliid, defoulith hir heed; for it
 6 is oon, as if sche were pollid. And if a womman be not
 keuered, be sche pollid; and if it is foul thing to a womman
 7 to be pollid, or to be maad ballid, hile sche hir heed. But a
 man schal not hile his heed, for he is the ymage and the
 8 glorie of God; but a womman is the glorie of man. For a
 man is not of the womman, but the womman of the man.
 9 And the man is not maad for the womman, but the womman
 10 for the man. Therfor the womman schal haue an hilyng on
 11 hir heed, also for aungelis. Netheles nether the man *is* with
 outen womman, nether the womman *is* with oute man, in the
 12 Lord. Forwhi as the womman *is* of man, so the man *is* bi
 13 the womman; but alle thingis *ben* of God. Deme 3e 3ou
 silf; bisemeth it a womman not hiliid on the heed to preye
 14 God? Nether the kynde it silf techith vs, for if a man
 15 nursche longe heer, it is schenschiipe to hym; but if a wom-
 man nurische longe heer, it is glorie to hir, for heeris ben
 16 3ouun to hir for keueryng. But if ony man is seyn to be ful of
 strijf, we han noon siche custom, nethir the chirche of God.
 17 But this thing Y comaunde, not preisyng, that 3e comen
 18 togidere not in to the betere, but in to the worse. First for
 whanne 3e comen togidere in to the cirche, Y here that dis-
 19 cenciouns ben, and in parti Y bileue. For it bihoueth eresies
 to be, that thei that ben prouyd, ben opynli knowun in 3ou.
 20 Therfor whanne 3e comen togidere in to oon, now it is not
 21 to ete the Lordis soper; for whi ech man bifor takith his
 soper to ete, and oon is hungry, and another is drunkun.
 22 Whether 3e han not housis to ete and drynke, or 3e dispisen
 the chirche of God, and confounden hem that han noon?
 What schal Y seie to 3ou? Y preise 3ou, but here yn Y
 23 preise 3ou not. For Y haue takun of the Lord that thing,
 which Y haue bitakun to 3ou. For the Lord Jhesu, in what
 24 *nicht* he was bitraied, took breed, and dide thankyngis, and

brak, and seide, Take 3e, and ete 3e; this is my bodi,
 which schal be bitraied for 3ou; do 3e this thing in to my
 25 mynde. Also the cuppe, afir that he hadde soupid, and seide,
 This cuppe is the newe testament in my blood; do 3e this
 26 thing, as ofte as 3e schulen drynke, in to my mynde. For
 as ofte as 3e schulen ete this breed, and schulen drynke the
 cuppe, 3e schulen telle the deth of the Lord, til that he come.
 27 Therfor who euere etith the breed, or drynkith the cuppe of
 the Lord vnworthili, he schal be gilty of the bodi and of the
 28 blood of the Lord. But preue a man hym silf, and so ete he
 29 of the ilke breed, and drynke of the cuppe. For he that
 etith and drinkith vnworthili, etith and drinkith doom to hym,
 30 not wiseli demyng the bodi of the Lord. Therfor among 3ou
 31 many *ben* sijke and feble, and manye slepen. And if we
 32 demyden wiseli vs silf, we schulden not be demyd; but
 while we ben demyd of the Lord, we ben chastisid, that
 33 we be not dampnyd with this world. Therfor, my britheren,
 34 whanne 3e comen togidere to ete, abide 3e togidere. If ony
 man hungrith, ete he at home, that 3e come not togidere in to
 doom. And Y schal dispose othere thingis, whanne Y come.

CAP. XII.

1 BUT of spiritual thingis, britheren, Y nyle that 3e vn-
 2 knowun. For 3e witen, that whanne 3e weren hethene men
 3 hou 3e weren led goynge to dounbe maumetis. Therfor Y
 make knowun to 3ou, that no man spekyng in the spirit of
 God, seith departyng fro Jhesu; and no man may seie the
 4 Lord Jhesu, but in the Hooli Goost. And dyuerse graces
 5 ther ben, but *it is* al oon Spirit; and dyuerse seruyces *ther*
ben, but *it is* al oon Lord; and dyuerse worchingis ther ben,
 6 but al *is* oon God, that worchith alle thingis in alle thingis.
 7 And to ech man the schewyng of spirit is 3ouun to profit.

8 The word of wisdom is ȝouun to oon bi spirit; to another
 9 the word of kunnyng bi the same spirit; feith to another, in
 the same spirit, to anothere, grace of helthis, in o spirit;
 10 to another, the worchyng of vertues; to another, profecie;
 to another, very knowyng of spiritis; to another, kyndis of
 11 langagis; to another, expownyng of wordis. And oon and
 the same spirit worchith alle these thingis, departyng to ech
 12 bi hem self as he wole. For as ther is o body, and hath many
 membris, and alle the membris of the bodi whanne tho ben
 13 manye, ben o bodi, so also Crist. For in o spirit alle we ben
 baptisid in to o bodi, ether Jewis, ether hethene, ether ser-
 naunts, ether free; and alle we ben fillid with drink in o
 14, 15 spirit. For the bodi is not o membre, but manye. If the
 foot seith, For Y am not the hoond, Y am not of the bodi;
 16 not therfor it is not of the bodi. And if the ere seith, For Y
 am not the iȝe, Y am not of the bodi; not therfor it is not of
 17 the bodi. If al the bodi is the iȝe, where is heryng? and if
 18 al the bodi is heryng, where is smellyng? But now God
 hath set membris, and ech of hem in the bodi, as he wode.
 19, 20 That if alle weren o membre, where *were* the bodi? But
 21 now ther ben many membris, but o bodi. And the iȝe may
 not seie to the hond, Y haue no nede to thi werkis; or eft
 22 the heed to the feet, ȝe ben not necessarie to me. But
 myche more tho that ben seyn to be the lowere membris
 23 of the bodi, ben more nedeful; and thilke that we gessen to
 be the vnworthier membris of the bodi, we ȝyuen more
 honour to hem; and tho membris that ben vnonest, han
 24 more oneste. For oure oneste membris han nede of noon;
 but God tempride the bodi, ȝyuyng more worschip to it, to
 25 whom it failide, that debate be not in the bodi, but that the
 26 membris be bisi in to the same thing ech for othere. And if
 o membre suffrith ony thing, alle membris suffren therwith;
 27 ethir if o membre ioieth, alle membris ioien togidere. And

3e ben the bodi of Crist, and membris of membre. But God sette sum men in the chirche, fyrst apostlis, the secunde tyme prophetis, the thridde techeris, aftirward vertues, aftirward graces of heelyngis, helpyngis, gouernails, kyndis of langagis, interpretaciouns of wordis. Whether alle apostlis? whethir alle prophetis? whether alle techeris? whether alle vertues? whether alle men han grace of heelyngis? whether alle speken with langagis? whether alle expownen? But sue 3e the betere goostli 3iftis. And 3it Y schewe to 3ou a more excellent weye.

CAP. XIII.

If Y speke with tungis of men and of aungels, and Y haue not charite, Y am maad as bras sownyng, or a cymbal tynkyng. And if Y haue prophecie, and knowe alle mysteries, and al kunnyng, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am nou3t. And if Y departe alle my goodis in to the metis of pore men, and yf Y bitake my bodi, so that Y brenne, and if Y haue not charite, it profitith to me no thing. Charite is pacient, it is benygne; charite enuyeth not, it doith not wickidli, it is not blowun, it is not coueytouse, it sekith not tho thingis that ben hise owne, it is not stirid to wraththe, it thenkith not yuel, it ioyeth not on wickidnesse, but it ioieth togidere to treuthe; it suffirith alle thingis, it bileueth alle thingis, it hopith alle thingis, it susteyneth alle thingis. Charite fallith neuere doun, whether prophecies schulen be voidid, ethir langagis schulen ceesse, ethir science schal be distried. , 10 For a parti we knowun, and a parti we prophecien; but whanne that schal come that is parfit, that thing that is of parti schal be auoidid. Whanne Y was a litil child, Y spak as a litil child, Y vnderstood as a litil child; but whanne Y was maad a man, Y auoidide tho thingis that weren of a

12 litil child. And we seen now bi a mytour in derknesse, but
 thanne face to face; now Y knowe of parti, but thanne Y
 13 schal knowe, as Y am knowun. And now dwelen feith,
 hope, and charite, these thre; but the most of these is
 charite.

CAP. XIV.

1 SUE 3e charite, loue 3e spiritual thingis, but more that 3e
 2 prophecien. And he that spekith in tunge, spekith not to
 men, but to God; for no man berith. But the spirit
 3 spekith mysteries. For he that prophecietieth, spekith to men
 4 to edificacioun, and monestyng, and counfortyng. He that
 spekith in tunge, edifieth hym self; but he that prophecietieth,
 5 edifieth the chirche of God. And Y wole, that alle 3e speke
 in tungis, but more that 3e prophecie. For he that prophe-
 cieth, is more than he that spekith in langagis; but pera-
 6 uenture he expounde, that the chirche take edificacioun. But
 now, britheren, if Y come to 3ou, and speke in langagis, what
 schal Y profite to 3ou, but if Y speke to 3ou ethir in reuela-
 cioun, ethir in science, ethir in prophecie, ether in techyng?
 7 For tho thingis that ben withouten soule, and 3yueth voices,
 ethir pipe, ether harpe, but tho 3yuen distinccioun of sown-
 yngis, hou schal it be knowun that is sungun, ether that that
 8 is trumpid? For if a trumpe 3yue an vncerteyn soun, who
 9 schal make hym self redi to batel? So but 3e 3yuen an opyn
 word bi tunge hou schal that that is seid be knowun? For
 10 3e schulen be spekyng in veyn. There ben many kyndis of
 11 langagis in this world, and no thing is with outen vois. But
 if Y knowe not the vertu of a vois, Y schal be to hym, to
 whom Y schal speke, a barbarik; and he that spekith to me,
 12 schal be a barbarik. So 3e, for 3e ben loueis of spiritis, seke
 13 3e that 3e be plenteuouse to edificacioun of the chirche. And
 therfor he that spekith in langage, preie, that he expounde.

14 For if Y preye in tunge, my spirit preieth ; myn vnderstond-
 15 yng is with outen fruyt. What thanne ? Y schal preye in
 spirit, Y schal preye in mynde ; Y schal seie salm in spirit,
 16 Y schal seie salm also in mynde. For if thou blessist in
 spirit, who filth the place of an ydiot, hou schal he seie
 Amen on thi blessing, for he woot not, what thou seist ?
 17 For thou doist wel thankyngis, but an othir man is not ede-
 18 fied. Y thanke my God, for Y speke in the langage of alle
 19 you ; but in the chirche Y wole speke fyue wordis in my wit,
 that also Y teche othere men, than ten thousynde of wordis
 20 in tunge. Britheren, nyle ye be maad children in wittis, but
 21 in malice be ye children ; but in wittis be ye parfit. For in
 the lawe it is writun, That in othere tungis and othere lippis
 Y schal speke to this puple, and nether so thei schulen here
 22 me, seith the Lord. Therfor langagis ben in to tokene, not
 to feithful men, but to men out of the feith ; but prophecies
 23 ben not to men out of the feith, but to feithful men. Therfor
 if alle the chirche come togidere in to oon, and alle men
 speken in tungis, if idiotis, ether men out of the feith, entren,
 24 whether thei schulen not seie, What ben ye woode ? But if
 alle men prophecien, if ony vnfeithful man or idiot entre, he
 25 is conuyct of alle, he is wisel. demyd of alle. For the hid
 thingis of his herte ben knowun, and so he schal falle down
 on the face, and schal worschipe God, and schewe venli that
 26 God is in you. What thanne, britheren ? Whanne ye comen
 togidere, ech of you bath a salm, he bath techyng, he hath
 apocalips, he hath tunge, he hath expownyng ; alle thingis
 27 be thei don to edificacioun. Whether a man spekith in
 tunge, bi twei men, ethir thre at the moste, and bi partis, that
 28 oon interprete. But if there be not an interpretour, be he
 stille in the chirche, and speke he to hym self and to God.
 29 Prophetis tweine or thre seie, and othere wiseli deme. But
 30 if ony thing be schewid to a sittre, the formere be stille.

31 For 3e moun prophecie alle, ech bi hym silf, that alle men
 32 lerne, and alle moneste. And the spiritis of prophetis ben
 33 suget to prophetis; for whi God is not of discencioun, but
 34 of pees; as in alle chirchis of hooli men Y teche. Wymmen
 in chirchis be stille; for it is not suffrid to hem to speke, but
 35 to be suget, as the lawe seith. But if thei wolen ony thing
 lerne, at home axe thei her hosebondis; for it is foule thing
 36 to a womman to speke in chirche. Whether of 3ou the word
 37 of God cam forth, or to 3ou aloone it cam? If ony man is
 seyn to be a prophete, or spiritual, knowe he tho thingis that
 Y write to 3ou, for tho ben the comaundementis of the Lord.
 38 And if ony man vnknowith, he schal be vnknowun. Ther-
 39 for, britheren, loue 3e to prophecie, and nyle 3e forbede to
 * 40 speke in tungis. But be alle thingis don onestli, and bi due
 ordre in 3ou.

CAP. XV.

1 SOTHELL, britheren, Y make the gospel knowun to 3ou,
 which Y haue prechid to 3ou, the which also 3e han takun, in
 2 which 3e stonden, also bi which 3e schulen be sauyd; bi
 which resoun Y haue prechid to 3ou, if 3e holden, if 3e han
 3 not bileuyd ideli. For Y bitook to 3ou at the bigynnyng that
 thing which also Y haue resseyued; that Crist was deed for
 4 oure synnes, bi the scripturis; and that he was biried, and
 5 that he roos agen in the thridde dai, after scripturis; and that
 he was seyn to Cephas, and afir these thingis to enleuene;
 6 aftirward he was seyn to mo than fyue hundrid britheren
 togidere, of whiche manye lyuen 3it, but summe ben deed;
 7 aftirward he was seyn to James, and aftirward to alle the
 8 apostlis. And last of alle he was seyn also to me, as to a
 9 deed borun child. For Y am the leste of apostlis, that am
 not worthi to be clepid apostle, for Y pursuede the chirche
 10 of God. But bi the grace of God Y am that thing that Y

am; and his grace was not voide in me. For Y traueclide
 more plenteuously than alle thei; but not Y, but the grace
 of God with me. But whether Y, or thei, so we han prechid,
 and so 3e han bileuyd. And if Crist is prechid, that he roos
 azen fro deeth, hou seien summen among 3ou, that the
 azenrisyng of deed men is not? And if the azenrisyng of
 deed men is not, nethir Crist roos azen fro deeth. And if
 Crist roos not, oure preching is veyn, oure feith is veyn.
 And we ben foundun false witnessis of God, for we han
 seid witnessyng azens God, that he reise Crist, whom
 he reise not, if deed men risen not azen. Forwhi if
 deed men risen not azen, nether Crist roos azen; and if
 Crist roos not azen, oure feith is veyn; and 3it 3e ben in
 3oure synnes. And thanne thei that han diede in Crist, han
 perischid. If in this life oneli we ben hoping in Crist, we
 ben more wretchis than alle men. But now Crist roos azen
 fro deth, the firste fruit of deed men; for deeth was bi a
 man, and bi a man is azenrisyng fro deth. And as in Adam
 alle men dien, so in Crist alle men schulen be quykenyd.
 But ech man in his ordre; the firste fruit, Crist, afterward
 thei that ben of Crist, that bileueden in the comyng of Crist;
 afterward an ende, whanne he schal bitake the kyngdom to
 God and to the fadir, whanne he schal auoide al princehod,
 and power, and vertu. But it bihoueth hym to regne, til he
 putte alle hise enemyes vndur hise feet. And at the laste,
 deth the enemye schal be distried; for he hath maad suget
 alle things vndur hise feet. And whanne he seith, alle
 thingis ben suget to hym, with euten doubt outakun hym
 that sugetide alle thingis to hym. And whanne alle thingis
 ben suget to hym, thanne the sone hym silf schal be suget to
 hym, that made alle thingis suget to hym, that God be alle
 thingis in alle thingis. Ellis what schulen thei do, that ben
 baptisid for deed men, if in no wise deed men risen azen?

30 wherto ben thei baptis'd for hem? And wherto ben we in
 31 perel every our? Ech dai Y die for youre glorie, britheren,
 32 which *glorie* Y haue in Crst Jhesu oure Lord. If after man
 Y haue fouzten to beestis at Efesi, what profitith it to me, if
 deed men risen not aȝen? Ete we, and drynke we, for we
 33 schulen die to morewe. Nyle ȝe be disseyued; for yuel
 34 spechis distrien good thewis. Awake ȝe, ruste men, and nyle
 ȝe do synne; for summen han ignoraunce of God, but to
 35 reuerence Y speke to ȝou. But summan seith, Hou schulen
 deed men rise aȝen, or in what maner bodi schulen thei
 36 come? Vnwise man, that thing that thou sowist, is not
 37 quykened, but it die first; and that thing that thou sowist, thou
 sowist not the bodi that is to come, but a nakid corn, as of whete,
 38 or of summe othere *seedis*; and God ȝyueth to it a bodi, as
 39 he wole, and to ech of seedis a propir bodi. Not ech fleisch
 is the same fleisch, but oon is of men, another is of beestis,
 40 another is of briddis, an othere of fischis. And heuenli
 bodies *ben*, and ertheli bodies *ben*; but oon glorie is of
 41 heuenely bodies, and another is of ertheli. An othere clere-
 nesse is of the sunne, another clerenesse is of the moone,
 and another clerenesse is of sterris; and a sterre dyuersith
 42 fro a sterre in clerenesse. And so the aȝenrisyng of deed
 men. It is sowun in corrupcioun, it schal rise in vncorrupt-
 43 cioun; it is sowun in vnnoblei, it schal rise in glorie; it is
 44 sowun in infirmyte, it schal rise in vertu; it is sowun a
 beestly bodi, it schal rise a spiritual bodi. If ther is a beestli
 45 bodi, ther is also a spiritual bodi; as it is writun, The firste
 man Adam was maad in to a soule lyuyng, the laste Adam
 46 in to a spirit quykenyng. But the firste is not that that is
 spiritual, but that that is beestlich, afterward that that is
 47 spiritual. The firste man of erthe is ertheli; the secounde
 48 man of heuene is heuenelich. Such as the ertheli man is,
 such *ben* the ertheli men; and such as the heueneli man is,

49 suche *ben* also the heueneli men. Therfor as we han bore
 the ymage of the ertheli man, bere we also the ymage of the
 50 heuenli. Britheren, Y seie this thing, that fleisch and bloud
 moun not welde the kyngdom of God, nethir corrupcioun
 51 schal welde vncorruptioun. Lo! Y seie to 3ou priuyte of
 hooli things. And alle we schulen rise a3en, but not alle we
 52 schulen be chaungid; in a moment, in the twynklyng of an
 i3e, in the laste trumpe; for the trumpe schal sowne, and
 deed men schulen rise a3en, with oute corrupcioun, and we
 53 schulen be chaungid. For it byhoueth this corruptible thing
 to clothe vncorruptioun, and this deedli thing to putte awei
 54 vndeedlinesse. But whanne this deedli thing schal clothe
 vndeedlynesse, thanne schal the word be doon, that is writun,
 55 Deth is sopun vp in victorie. Deth, where is thi victorie?
 56 Deth, where is thi pricke? But the pricke of deth is synne;
 57 and the vertu of synne is the lawe. But do we thankyngis
 to God, that 3af to vs victorie bi oure Lord Jhesu Crist.
 58 Therefore, my dereworthe britheren, be 3e stidefast, and vn-
 mouable, beynge plenteuouse in werk of the Lord, euere
 more witynge that 3oure trauel is not idel in the Lord.

CAP. XVI.

1 But of the gaderyngis of *money* that ben maad in to
 seyntis, as Y ordeynede in the chirchis of Galathie, so also do
 2 3e o dai of the wouke. Ech of 3ou kepe at hym silf, kepynge
 that that plesith to him, that whanne Y come, the gader-
 3 yngis ben not maad. And whanne Y schal be present,
 whiche men 3e preuen, Y schal sende hem bi epistlis to bere
 4 3oure grace in to Jerusalem. That if it be worthi that also
 5 Y go, thei schulen go with me. But Y schal come to 3ou,
 whanne Y schal passe bi Macedonye; for whi Y schal passe
 6 bi Macedonye. But perauenture Y schal dwelle at 3ou, or

also dwelle the wynter, that and 3e lede me whidir euere Y
 7 schal go. And Y wole not now se 3ou in my passyng, for
 Y hope to dwelle with 3ou awhile, if the Lord schal suffre.
 8, 9 But Y schal dwelle at Efesi, til to Witsuntide. For a grete
 dore and an opyn is openyd to me, and many aduersaries.
 10 And if Thimothe come, se 3e that he be with out drede with
 11 3ou, for he worcheth the werk of the Lord, as Y. Therfor
 no man dispise hym; but lede 3e hym forth in pees, that he
 11 come to me; for Y abide hym with britheren. But, britheren,
 Y make knowan to 3ou of Apollo, that Y pretede him myche,
 that he schulde come to 3ou, with britheren. But it was not
 his wille to come now; but he schal come, whanne he schal
 13 haue leser. Walke 3e, and stonde 3e in the feith; do 3e
 14 manli, and be 3e coumfortid in the Lord, and be alle 3oure
 15 thingis don in charite. And, britheren, Y biseche 3ou, 3e
 knowen the hous of Stephan, and of Fortunati, and Acaicy,
 for thei ben the frste fruytis of Acaie, and in to mynystrie of
 16 seyntis thei han ordeyned hem self; that also 3e be sugetis to
 17 suche, and to ech worchyng togidere and trauelynge. For
 Y haue ioie in the presence of Stephan, and of Fortunati,
 18 and Acaici; for thei filliden that thing that failide to 3ou;
 for thei han refreischid bothe my spirit and 3oure. Therfor
 19 knowe 3e hem, that ben suche maner *men*. Alle the chirchis
 of Asie greten 3ou wel. Aquila and Prisca, with her home;
 chirche, greten 3ou myche in the Lord, at the whiche also Y
 20 am herborid. Alle bretheren greten 3ou wel. Grete 3e wel
 21 togidere in hooli cos. My gretynge bi Poulis hoond. If ony
 22 man loueth not oure Lord Jhesu Crist, be he cursid, Mara-
 23 natha. The grace of oure Lord Jhesu Crist be with 3ou.
 24 My charite be with 3ou ale in Crist Jhesu oure Lord.
 Amen.

II. CORINTHIANS.

CAP. I.

1 Poul, apostle of Jhesu Crist, bi the wille of God, and
 Tymothe, brothir, to the chirche of God that is at Corinthi,
 2 with alle seyntis that ben in al Acaie, grace to 3ou, and pees
 3 of God oure fadir and of the Lord Jhesu Crist Blessid be
 God and the fadir of oure Lord Jhesu Crist, fadir of mercies,
 4 and God of al coumfort, which coumfortith vs in al oure
 tribulacioun, that also we moun coumforte hem, that ben in
 al diseese, bi the monestyng bi which also we ben monestid
 5 of God. For as the passiouns of Crist ben plenteuouse in
 6 vs, so also bi Crist oure coumfort is plenteuouse. And
 whether we ben in tribulacioun, for 3oure tribulacioun and
 heelthe, eithir we ben coumfortid, for 3oure coumfort, eithir we
 ben monestid, for 3oure monestyng and heelthe. Which
 worchith in 3ou the suffring of the same passiouns, whiche we
 7 also suffren, that oure hope be sad for 3ou, witynge for as
 3e ben felowis of passiouns, so 3e schulen ben also of coum-
 8 fort. For, brotheren, we wolen that 3e wite of oure tribula-
 cioun, that was don in Asie; for ouer maner we weren
 9 greued ouer my3t, so that it anoiede vs, 3he, to lyue. But
 we in vs silf hadden answeere of deth, that we truste not in
 10 vs, but in God that reisith deed men. Which delyuerede vs,
 and delyuerith fro so grete perelis, in to whom we hopen,
 11 also 3it he schal delyuere, while also 3e helpen in preier for
 vs; that of the persones of many faces of that 3uyng that is
 12 in vs, thankyngis ben don for vs bi many men to God. For
 oure glorie is this, the witnessyng of oure conscience, that in
 symplenesse and clennessse of God, and not in fle.schli wis-

dom, but in the grace of God, we lyueden in this world, but
 13 more plenteuousli to you. And we writen not othere things
 to you, than tho that ye han red and knowe, and Y hope that
 14 in to the ende ye schulen knowe, as also ye han knowe vs a
 parti; for we ben youre glorie, as also ye ben oure in the dar
 15 of oure Lord Jhesu Crist. And in this trustyng Y wolde first
 16 come to you, that ye schulden haue the secounde grace, and
 passe bi you in to Macedonye, and eft fro Macedonye come
 17 to you, and of you be led in to Judee. But whanne Y wolde
 this thing, whether Y vside vnstidfastnesse, ether tho thingis
 that Y thenke, Y thenke afir the fleisch, that at me be, it is
 18 and it is not? But God is trewe, for oure word that was at
 19 you is and is not, is not ther ynne, but is is in it. For whi
 Jhesus Crist, the sone of God, which is prechid among you
 bi vs, bi me, and Syluan, and Tymothe, ther was not in hym
 20 is and is not, but is was in hym. For whi hou many euer
 ben biheestus of God, in thilke is, *that is, ben fillid*. And
 therfor and bi hym we seien amen to God, to oure glorie.
 21 Sotheli it is God that confermeth vs with you in Crist, and
 22 the which God anoyntide vs, and which markide vs, and gaf
 23 ernes of the spirit in oure hertis. For Y clepide God to
 winnesse agens my soule, that Y sparynge you cam not ouer
 to Corynthe, not that we ben lordis of youre feith, but we
 ben helperis of youre ioye; for thorouȝ bileue ye stonden.

CAP. II.

1 And Y ordeynede this ilke thing at me, that Y schulde not
 come eftsoone in heynyes to you. For if Y make you sorri,
 who is he that gadth me, but he that is soreaful of me?
 And this same thing Y wroot to you, that whanne Y come,
 Y wroote not sorewe on sorewe, of the whiche it behooste me
 to come. And Y triste in you alle, that my ioye is of alle

4 you. For of myche tribulacioun and angwisch of herte Y
 wroot to you by many teeris, not that ye be sori, but that ye
 5 wite what charite Y haue more plenteuously in you. For if
 ony man hath maad me soreful, he hath not maad me
 6 soreful but a part, that Y charge not you aile. This
 blamyng that ys maad of manye, suffisith to hym, that is
 7 sich oon; so that aȝenward ye rathir forȝyuen and counfort,
 lest perauenture he that is suche a maner *man*, be sopun vp
 8 bi more grete heuynesse. For which thing Y bisecne you,
 9 that ye conferme charite in to hym. For whi therfor Y
 wroot this, that Y knowe youre preuyng, whether in alle
 10 thingis ye ben obedient. For to whom ye han forȝyuen ony
 thing, also Y haue forȝyue. For Y that that Y forȝaf, ȝif Y
 forȝaf ony thing, *haue youn* for you in the persone of Crist,
 that we be not disseyued of Sathanas; for we knowen hise
 12 thouȝtis. But whanne Y was comun to Troade for the
 gospel of Crist, and a dore was opened to me in the Lord,
 13 Y hadde not rest to my spirit, for Y soond not my brother
 Tite, but Y seide to hem farewell, and Y passide in to Mace-
 14 donye. And Y do thankyngis to God, that euere more
 makith vs to haue victorie in Crist Jhesu, and schewith bi vs
 15 the odour of his knowing in ech place; for we ben the good
 odour of Crist to God, among these that ben maad saaf, and
 16 among these that perischen. To othere sotheli odour of
 deth in to deth, but to othere *we ben* odour of lijf in to lijf.
 17 And to these thingis who *is* so aile? For we ben not as
 many, that don auoutrie bi the word of God, but we speken
 of clenness, as of God, bifor God in Crist.

CAP. III.

1 BIGYNNEN we therfor efisoone to preise vs silt? or whether
 we neden, as summen, pistlis of preisinge to you, or of you?

2 3e ben oure pistle, writun in oure hertis, which is knowun
 3 and red of alle men, and maad opyn, for 3e ben the pistle of
 Crist mynystred of vs, and writun, not with enke, but bi the
 spirit of the lyuyng God ; not in stony tablis, but in fleischli
 4, 5 tablis of herte. For we han such trist bi Crist to God ; not
 that we ben sufficient to thenke ony thing of vs, as of vs, but
 6 oure sufficience is of God. Which also made vs able myn-
 ystris of the newe testament, not bi lettre, but bi spirit ; for
 7 the lettre sleeth, but the spirit quykeneth. And if the myn-
 ystracioun of deth write bi lettris in stoonys was in glorie, so
 that the children of Israel myȝten not biholde in to the face
 8 of Moises, for the glorie of his cheer, which is auoidid, hou
 schal not the mynystracioun of the spirit be more in glorie ?
 9 For if the mynystracioun of dampnacioun was in glorie, myche
 more the mynysterie of riȝtwisnesse is plenteuouse in glorie.
 10 For nether that that was cleer was glorified in this part for
 11 the excellent glorie ; and if that that is auoidid, was bi glorie,
 12 myche more that that dwellith stille is in glorie. Therfor we
 13 that han suche hope, vsen myche trist ; and not as Moises
 leide a veil on his face, that the children of Israel schulden
 14 not biholde in to his face, which *veil* is auoidid. But the
 wittis of hem ben astonyed ; for in to this dai the same veil
 in reding of the olde testament dwellith not schewid, for it is
 15 auoidid in Crist, but in to this dai, whanne Moises is red, the
 16 veil is put on her hertis. But whanne Israel schal be con-
 17 uertid to God, the veil schal be don awei. And the spirit is
 the Lord ; and where the spirit of the Lord is, there *is* fre-
 18 dom. And alle we that with open face seen the glorie of the
 Lord, ben transformed in to the same ymage, fro clerenesse
 in to clerenesse, as of the spirit of the Lord.

CAP. IV.

1 THERFOR we that han this admynstracioun, astir this that
 2 we han getun merci, sale we not, but do we awei the preue
 thingis of schame, not walkinge in sutil gile, nether doynge
 auoutrye bi the word of God, but in schewynge of the treuthe
 comendynge vs silf to ech conscience of men bifor God.
 3 For if also oure gospel is kyuerid, in these that perischen it
 4 is kyuerid; in which God hath blent the soulis of vnseithful
 men of this world, that the liztnyng of the gospel of the
 glorie of Crist, which is the ymage of God, schyne not.
 5 But we prechen not vs silf, but oure Lord Jhesu Crist; and
 6 vs 3oure seruauntis bi Jhesu. For God, that seide lizt to
 schyne of derknessis, he hath 3oue lizt in oure hertis, to the
 liztnyng of the science of the clerenesse of God, in the face
 7 of Jhesu Crist. And we han this tresour in britil vessels,
 8 that the worthinesse be of Goddis vertu, and not of vs. In
 alle thingis we suffren tribulacioun, but we ben not an-
 gwisched, or *annayed*; we ben maad pore, but we lacken
 9 nothing; we suffren persecucioun, but we ben not forsakun;
 we ben maad lowe, but we ben not confoundid; we ben cast
 10 down, but we perischen not. And euere more we beren
 aboute the sleying of Jhesu in oure bodi, that also the lijf of
 11 Jhesu be schewid in oure bodies. For euere more we that
 lyæn, ben takun in to deth for Jhesu, that the lijf of Jhesu
 12 be schewid in oure deedli fleisch. Therfor deth wordhuth in
 13 vs, but lijf *wordhuth* in 3ou. And we han the same spirit of
 fe th, as it is writun, Y haue bileuyd, Y haue spoke; and we
 14 bileuen, wherfor also we speken; witynge that he that reside
 Jhesu, schal reise also vs with Jhesu, and schal ordeyne with
 15 3ou. And alle thingis for 3ou, that a plenteuouse grace bi
 many thankngis be plenteuouse in to the glorie of God.
 16 For which thing we failen not, for thou3 oure vitter man be

corruptid ; nethcles the ynnere man is renewid fro dai to dai.
 17 But that 1st thing of oure tribulacioun that lastith now but
 as it were by a moment, worchit in vs ouer mesure an euer
 18 lastyng brithin in to the heynesse of glorie ; while that we
 biholden not tho thingis that ben seyn, but tho that ben not
 seyn For tho thingis that ben seyn, ben but duryng for
 a schort tyme ; but tho thingis that ben not seyn, ben euer-
 lastyng.

CAP. V.

1 AND we witen, that if oure ertheli hous of this dwellynge
 be dissoluyd, that we han a bilyng of God, an hous not
 2 maad bi hondis, euerlastyng in heuenes. For whi in this
 thing we mornen, coueitynge to be clothid aboute with oure
 3 dwellyng, which is of heuene ; if nethcles we ben foundun
 4 clothid, and not nakid. For whi and we that ben in this
 tabernacle, sorewen with ynnere, and ben heuyed, for that we
 wolen not be spuyld, but be clothid aboute ; that the ilke
 5 thing that is deedli, be sopun vp of lyf. But who is it that
 maketh vs in to this same thing ? God, that gaf to vs the
 6 ernes of the spirit. Therfor we ben hardi algetis, and witen
 that the while we ben in this bodi, we goen in pilgrymage
 7 fro the Lord ; for we walken bi feith, and not bi cleer sight.
 8 But we ben hardi, and han good wille, more to be in pil-
 9 grymage fro the bodi, and to be present to God. And ther-
 for we stryuen, whether absent, whether present, to plesse
 10 hym. For it bihoueth vs alle to be schewid bifor the trone
 of Crist, that euery man telle the propre thingis of the bodi,
 11 as he hath don, ether good, ether yuel. Therfor we witynge
 the drede of the Lord, councelesen men, for to God we ben
 opyn ; and Y hope, that we ben opyn also in youre con-
 12 sciencis. We comenden not vs self eftsoone to you, but we
 gyuen to you occasioun to haue glorie for vs, that ye haue to

1 hem that glorien in the face, and not in the herte. For ethir
 2 we bi mynde passen to God, ether we ben sobre to ȝou. For
 3 the charite of Crist dryueth vs; gessyngre this thing, that if
 4 oon died for alle, thanne alle weren deed. And Crist dede
 5 for alle, that thei that lyuen, lyue not now to hem silf, but to
 6 hym that dede for hem, and roos aȝen. Therfor we fro this
 7 tyme knowen no man aȝer the fleische; thouȝ we knowun
 8 Crist aȝer the fleisch, but nowe we knowun not. Therfor if
 9 any newe creature is in Crist, the elde thingis ben passid.
 10 And lo! alle thingis ben of God, which recounselide vs to
 11 hym bi Crist, and ȝaf to vs the seruyce of recounselyng.
 12 And God was in Crist, recounselyngre to hym the world, not
 13 rettyngre to hem her gyltes, and puttide in vs the word of
 14 recounselyng. Therfor we vsen message for Crist, as if God
 15 monestith bi vs; we bisechen for Crist, be ȝe recounselid to
 16 God. God the fadir made hym synne for vs, which knewe
 17 not synne, that we schulden be maad ȝetwysnesse of God
 18 in hym.

CAP. VI.

1 BUT we helpyngre monesten, that ȝe resseyuen not the
 2 grace of God in veyn. For he seith, In tyme wel plesyngre
 3 Y haue herd thee, and in the dai of heclithe Y haue helpid
 4 thee. Lo! now a tyme acceptable, lo! now a dai of heclithe
 5 ȝyue we to no man any offencioun, that oure seruyce be not
 6 repreued; but in alle thingis ȝyue we vs silf as the mynystris
 7 of God, in myche pacience, in tribulaciouns, in nedis, in
 8 angwischis, in betyngis, in prisouns, in dissensiouns with
 9 synne, in trauels, in wakyngis, in fastyngis, in chastyte, in
 10 kunnyng, in long abiding, in swetnesse, in the Hooli Goost,
 11 in charite not feined, in the word of treuthe, in the vertu of
 12 God: bi armeris of ȝetwysnesse on the ȝethalf and on the
 13 lefthalf; bi glorie and vnnoblei; bi yuel fame and good

fame; as disseyueris, and trewe men; as thei that ben vn-
 9 knowun, and knowun; as men dyngge, and lo! we lyuen;
 10 as chastisid, and not maad deed; as sorewful, euere more
 ioiynge; as hauynge nede, but makynge many men riche;
 11 as no thing hauynge, and weldynge alle thingis. Al 3e
 Corinthies, oure mouth is open to 3ou, oure herte is alargid;
 12 3e ben not angwischid in vs, but 3e ben anguischid in 3oure
 13 inwardnessis. And Y seie as to sones, 3e that han the same
 14 reward, be 3e alargid. Nyle 3e bere the 3ok with vnfeithful
 men. For what parting of ri3twisnes with wickidnesse? or
 15 what felouschipe of li3t to derknessis? and what acording of
 Crist to Belial? or what part of a feithful with the vnfeithful?
 16 and what consent to the temple of God with mawmetis?
 And 3e ben the temple of the lyuyng God, as the Lord seith,
 For Y schal dwelle in hem, and Y schal walke among hem;
 and Y schal be God of hem, and thei schulen be a puple to
 17 me. For which thing go 3e out of the myddil of hem, and be
 3e departid, seith the Lord, and touche 3e not vnclene thing;
 18 and Y schal resseyue 3ou, and schal be to 3ou in to a fadir,
 and 3e schulen be to me in to sones and dou3tris, seith the
 Lord almy3ti.

CAP. VII.

1 THERFOR, most dereworthe *britheren*, we that han these
 biheestis, clense we vs fro al filthe of the fleische and of the
 2 spirit, doynge holynesse in the drede of God. Take 3e vs;
 we han hirt no man, we han apeirid no man, we han bigilid
 3 no man. Y seie not to 3oure condempnyng; for Y seide
 bifor, that 3e ben in 3oure hertis, to die togidere and to lyue
 4 togidere. Myche trist is to me anentis 3ou, myche gloriyng
 is to me for 3ou. Y am fillid with coumfort, Y am plen-
 5 teuouse in ioie in al oure tribulacioun. For whanne we
weren comun to Macedonye, oure fleisch hadde no reste,

but we suffriden al tribulacioun ; with outforth fiztingis, and
6 dredis with ynne. But God that coumfortith meke men,
7 coumfortide vs in the comyng of Tite. And not oneli in the
comyng of him, but also in the coumfort bi which he was
coumfortid in 3ou, tellinge to vs 3oure desire, 3oure weping,
8 3oure loue for me, so that Y ioiede more. For thou3 Y
made 3ou sorie in a pistle, it rewith me not ; thou3 it rewide,
seynge that thou3 thilke pistle made 3ou sori at an our, now
9 Y haue ioie ; not for 3e weren maad soreuful, but for 3e
weren maad soreuful to penaunce. For whi 3e ben maad
sori afir God, that in no thing 3e suffre peirement of vs.
10 For the sorewe that is afir God, worchith penaunce in to
stidfast heelthe ; but sorewe of the world worchith deth.
11 For lo ! this same thing, that 3e ben soreuful afir God, hou
myche bisynesse it worchith in 3ou ; but defendyng, but in-
dignacioun, but drede, but desire, but loue, but veniaunce.
In alle thingis 3e han 3ouun 3ou silf to be vndefoulid in the
12 cause. Therfor thou3 Y wroot to 3ou, *I wroot* not for hym
that dide the iniurie, nether for hym that suffride, but to
schewe oure businesse, which we han for 3ou bifor God.
13 Therfor we ben coumfortid, but in 3oure coumfort more
plenteuousli we ioiyeden more on the ioie of Tite, for his
14 spirit is fulfilid of alle 3ou. And if Y gloriede ony thing
anentis hym of 3ou, Y am not confoundid ; but as we han
spoke to 3ou alle thingis, so also oure glorie that was at Tite,
15 is maad treuthe. And the inwardnesse of hym be more
plenteuousli in 3ou, which hath in mynde the obedience of 3ou
16 alle, hou with drede and trembling 3e resseyueden hym. Y
haue ioie, that in alle thingis Y triste in 3ou.

CAP. VIII.

1 BUT, britheren, we maken knowun to 3ou the grace of
2 God, that is 3ouun in the chirchis of Macedonye, that in

myche asaiyng of tribulacioun, the plente of the ioye of hem
 was, and the higeste pouert of hem was plenteuouse in to
 3 the richessis of the symplenesse of hem. For Y bere wit-
 nessyng to hem, afir miȝt and aboue miȝt thei weren wilful,
 4 with myche monestyng bisechyng vs the grace and the
 5 comynyng of mynstring, that is maad to hooli men. And
 not as we hopiden, but thei ȝauen hem silf first to the Lord,
 6 afirward to vs bi the wille of God. So that we preyeden
 Tite, that as he bigan, so also he performe in ȝou this grace.
 7 But as ȝe abounden in alle thingis, in feith, and word, and
 kunnyng, and al bisynesse, more ouer and in ȝoure charite in
 8 to vs, that and in this grace ȝe abounden. Y seie not as
 comaunding, but bi the bisynesse of othere men appreuynge
 9 also the good wit of ȝoure charite. And ȝe witen the grace
 of oure Lord Jhesu Crist, for he was maad nedi for ȝou,
 whanne he was riche, that ȝe schulden be maad riche bi his
 10 nedynesse. And Y ȝyue counsel in this thing; for this is
 profitable to ȝou, that not oneli han bigunne to do, but also
 11 ȝe bigunnen to haue wille fro the formere ȝere. But now
 parfourme ȝe in deed, that as the discrecioun of wille is redi,
 12 so be it also of parformyng of that that ȝe han. For if the
 wille be redi, it is acceptid afir that that it hath, not afir that
 13 that it hath not. And not that it be remyscioun to othere
 men, and to ȝou tribulacioun; but of euenesse in the present
 14 tyme ȝoure abundance fulfille the myseese of hem, that also
 the abundaunce of hem be a fulfillynge of ȝoure myseise, that
 15 euenesse be maad; as it is writun, He that gaderide myche,
 was not encresid, and he that *gaderide* litil, hadde not lesse.
 16 And Y do thankyngis to God, that ȝaf the same bisynesse for
 17 ȝou in the herte of Tite, for he resseyuede exortacioun; but
 whanne he was bisier, bi his wille he wente forth to ȝou.
 18 And we senten with hym a brother, whose preisyng is in the
 19 *gospel* bi alle chirchis. And not oneli, but also he is

ordeyned of chirchis the felowe of oure pilgrimage in to this grace, that is mynystrid of vs to the glorie of the Lord, and to
 20 oure ordeyned wille; eschewynge this thing, that no man blame vs in this plente, that is mynystrid of vs to the glorie
 21 of the Lord. For we purueyen good thingis, not onely bifor
 22 God, but also bifor alle men. For we senten with hem also oure brothir, whom we han preued in many thingis ofte, that he
 23 was bisi, but nowe myche bisier, for myche trist in 3ou, ethir for Tite, that is my felowe and helpere in 3ou, ethir for oure britheren, apostlis of the chirches of the glorie of Crist.
 24 Therfor schewe 3e in to hem in the face of chirchis, that schewynge that is of 3oure charite and of oure glorie for 3ou.

CAP. IX.

1 For of the mynystrie that is maad to hooli men, it is to
 2 me of plente to write to 3ou. For Y knowe 3oure wille, for the which Y haue glorie of 3ou anentis Macedonyes, for also
 3 Acaie is redi fro a 3eer passid, and 3oure loue hath stirid ful manye. And we han sent britheren, that this thing that
 4 we glorien of 3ou, be not auoidid in this parti, that as Y seide, 3e be redi. Lest whanne Macedonyes comen with me, and
 5 fynden 3ou vnredi, we be schamed, that we seien 3ou not, in this substaunce. Therfor Y gesside necessarie to preie britheren, that thei come bifore to 3ou, and make redi this bihi3t
 6 blessing to be redi, so as blessing, and not as aueryce. For Y seie this thing, he that sowith scarseli, schal also repe
 7 scarseli; and he that sowith in blessingis, schal repe also of blessingis. Ech man as he castide in his herte, not of
 8 heynesse, or of nede; for God loueth a glad 3yuere. And God is mi3ti to make al grace abounde in 3ou, that 3e in
 9 alle thingis euere more han al sufficience, and abounde in to al good werk; as it is writun, He delide abroad, he 3af

10 to pore men, his rȳtwisnesse dwellith withouten ende. And
 he that mynystrith seed to the sowere, schal ȳue also breed
 to ete, and he schal multiplie ȳoure seed, and make myche the
 11 encreesingis of fruytis of ȳoure rȳtwisnesse; that in alle
 thingis ȳe maad riche waxen plenteuouse in to al symplenesse,
 12 which worchith bi vs doing of thankngis to God. For the
 mynystrie of this office not oneli fillith tho thingis that failen
 to holi men, but also multiplieth many thankngis to God,
 13 bi the preuyng of this mynystrie, which glorifien God in the
 obedience of ȳoure knoueleching in the gospel of Crist, and in
 14 symplenesse of comynycacioun in to hem and in to alle, and
 in the biseching of hem for ȳou, that desiren ȳou for the ex-
 15 cellent grace of God in ȳou. Y do thankngis to God of the
 ȳifte of hym, that may not be teld.

CAP. X.

1 AND Y my silf Poul biseche ȳou, bi the myldenesse and
 softnesse of Crist, which in the face am meke among ȳou,
 2 and Y absent triste in ȳou. For Y preie ȳou, that lest Y
 present be not bold bi the trist, in which Y am gessid to be
 bold in to summe, that demen vs, as if we wandren aftir the
 3 fleisch. For we walkynge in fleisch, fiȳten not aftir the
 4 fleisch. For the armuris of oure knyȳthod ben not fleischli,
 5 but myȳti bi God to the distruccioun of strengthis. And we
 distrien counsels, and alle hiȳnesse that hiȳeth it silf aȳens the
 science of God, and dryuen in to caitifte al vnderstanding in
 6 to the seruyce of Crist. And we han redi to venge al vn-
 7 obedience, whanne ȳoure obedience schal be fillid. Se ȳe the
 thingis that ben after the face. If ony man trustith to him
 silf, that he is of Crist, thenke he this thing eft anentis hym
 8 silf, for as he is Cristis, so also we. For if Y schal glorie ony
thing more of oure power, which the Lord ȳaf to vs in to

edifyng, and not in to 3oure distruccioun, Y schal not be
 9 schamed. But that Y be not gessid as to fere 3ou bi epistlis,
 10 for thei seien, That epistlis ben greuouse and stronge, but the
 presence of the bodi is feble, and the word worthi to be dis-
 11 pised. He that is suche oon, thenke this, for suche as we
 absent ben in word bi pistlis, suche *we ben* present in dede.
 12 For we doren not putte vs among, or comparisoune vs to
 summen, that comenden hem silf; but we mesuren vs in vs
 13 silf, and comparisounen vs silf to vs. For we schulen not
 haue glorie ouer mesure, but bi the mesure of the reule
 which God mesuride to vs, the mesure that stretchith to 3ou.
 14 For we ouerstretchen not forth vs, as not stretchinge to 3ou.
 15 For to 3ou we camen in the gospel of Crist, not glorynge
 ouer mesure in othere mennus trauelis. For we han hope of
 3oure feith that wexith in 3ou to be magnified bi oure reule in
 16 abundaunce, also to preche in to tho thingis that ben bi3endis
 3ou, not to haue glorie in othere mennus reule, in these thingis
 17 that ben maad redi. He that glorieth, haue glorie in the
 18 Lord. For not he that comendith hym silf is preuyd, but
 whom God comendith.

CAP. XI.

1 I WOLDE that 3e wolden suffre a litil thing of myn vnwis-
 2 dom, but also supporte 3e me. For Y loue 3ou bi the loue
 of God; for Y haue spousid 3ou to oon hosebonde, to 3elde
 3 a chast virgyn to Crist. But Y drede, lest as the serpent
 disseyuede Eue with his sutil fraude, so 3oure wittis ben cor-
 rupt, and fallen doun fro the symplenesse that is in Crist.
 4 For if he that cometh, prechith anothir Crist, whom we
 precheden not, or if 3e taken another spirit, whom 3e token
 not, or another gospel, which 3e resseyueden not, ri3tli 3e
 5 schulden suffre. For Y wene that Y haue don no thing lesse

6 than the grete apostlis. For thouȝ Y be vnlernd in word, but
 7 not in kunnyng. For in alle thingis Y am open to ȝou. Or
 whether Y haue don synne, mekyngē my silf, that ȝe be en-
 haunsid, for freli Y prechide to ȝou the gospel of God?
 8 Y made nakid othere chirchis, and Y took sowde to ȝoure
 9 seruyce. And whanne Y was among ȝou, and hadde nede,
 Y was chargeouse to no man; for britheren that camen fro
 Macedonye, fulfilliden that that failide to me. And in alle
 thingis Y haue kept, and schal kepe me with outen charge to
 10 ȝou. The treuthe of Crist is in me; for this glorie schal not
 11 be brokun in me in the cuntreis of Acaie. Whi? for Y loue
 12 not ȝou? God woot. For that that Y do, and that Y schal
 do, *is* that Y kitte awei the occasioun of hem that wolen
 occasioun, that in the thing, in which thei glorien, thei be
 13 foundun as we. For siche false apostlis ben trecherouse
 14 werk men, and transfiguren hem in to apostlis of Crist. And
 no wondur, for Sathanas hym silf transfigurith hym in to an
 15 aungei of light. Therfor it is not greet, if hise mynystris ben
 transfigurid as the mynystris of riȝtwisnesse, whos ende schal
 16 be aftir her werkis. Eft Y seie, lest ony man gesse me to be
 vnwise; ellis take ȝe me as vnwise, that also Y haue glorie a
 17 litil what. That that Y speke, Y speke not aftir God, but as
 18 in vnwisdom, in this substaunce of glorie. For many men
 19 glorien aftir the fleisch, and Y schal glorie. For ȝe suffren
 20 gladli vnwise men, whanne ȝe silf ben wise. For ȝe sus-
 teynen, if ony man dryueth ȝou in to seruage, if ony man
 deuourith, if ony man takith, if ony man is enhaunsid, if ony
 21 man smytith ȝou on the face. Bi vnnoblei Y seie, as if we
 weren sike in this parti. In what thing ony man dar, in vn-
 22 wisdom Y seie, and Y dar. Thei ben Ebrewis, and Y; thei
 ben Israelitis, and Y; thei ben the seed of Abraham, and Y;
 23 thei ben the mynystris of Crist, and Y. As lesse wise Y seie,
Y more; in ful many trauelis, in prisoun more plenteuousli,

24 in woundis aboue maner, in deethis ofte tymes. Y ressey-
 25 uede of the Jewis fyue sithis fourti *strokis* oon lesse ; thries
 Y was betun with 3erdis, onys Y was stonyd, thries Y was at
 shipbreche, a nyzt and a dai Y was in the depnesse of the
 26 see ; in weies ofte, in perelis of floodis, in perelis of theues,
 in perelis of kyn, in perelis of bethene men, in perelis in citee,
 in perelis in desert, in perelis in the see, in perelis among
 27 false britheren, in trauel and nedynesse, in many wakyngis,
 in hungur, in thirst, in many fastyngis, in coold and nakid-
 28 nesse. Withouten tho thingis that ben withoutforth, myn ech
 29 daies trauelyng *is* the bisynesse of alle chirchis. Who is
 sijk, and Y am not sijk ? who is sclaundrid, and Y am not
 30 brent ? If it bihoueth to glorie, Y schal glorie *in tho thingis*
 31 that ben of myn infirmyte. God and the fadir of oure Lord
 Jhesu Crist, that is blessid in to worldis, woot that Y lie not.
 32 The preuost of Damask, of the kyng of the folk Arethe,
 33 kepte the citee of Damascenes to take me ; and bi a wyndow
 in a leep Y was latun doun bi the wal, and so Y ascapide
 hise hondis.

CAP. XII.

1 If it bihoueth to haue glorie, it spedith not ; but Y schal
 come to the visiouns and to the reuelaciouns of the Lord.
 2 I woot a man in Crist that bifore fouretene 3eer ; whether in
 bodi, whether out of the bodi, Y woot not, God woot ; that
 3 siche a man was rauyschid til to the thridde heuene. And Y
 woot sich a man ; whether in bodi, or out of bodi, Y noot,
 4 God woot ; that he was rauyschid in to paradis, and herde
 preuy wordis, whiche it is not leueful to a man to speke.
 5 For such maner thingis Y schal glorie ; but for me no
 6 thing, no but in myn infirmytees. For if Y schal wilne to
 glorie, Y schal not be vnwijs, for Y schal seie treuthe ; but
 Y spare, lest any man gesse me ouer that thing that he seeth

7 in me, or herith any thing of me. And lest the greetnesse
 of reuelaciouns enhaunse me *in pride*, the pricke of my
 fleisch, an aungel of Sathanas, is 3ouun to me, that he buffate
 8 me. For whiche thing thries Y preiede the Lord, that it
 9 schulde go awei fro me. And he seide to me, My grace
 suffisith to thee; for vertu is parfitli maad in infirmyte.
 Therfor gladli Y schal glorie in myn infirmytees, that the
 10 vertu of Crist dwelle in me. For which thing Y am plesid
 in myn infirmytees, in dispisyngis, in nedis, in persecuciouns,
 in anguyschis, for Crist; for whanne Y am sijk, thanne Y
 11 am mizti. Y am maad vnwitti, 3e constreyneden me. For Y
 ougte to be comendid of 3ou; for Y dide no thing lesse than
 12 thei that ben apostlis aboue maner. Thou3 Y am nou3t,
 netheles the signes of myn apostilhed ben maad on 3ou, in al
 13 pacience, and signes, and grete wondris, and vertues. And
 what is it, that 3e hadden lesse than othere chirchis, but that
 Y my silf greuyde 3ou not? For3yue 3e to me this wrong.
 14 Lo! this thridde tyme Y am redi to come to 3ou, and Y
 schal not be greuous to 3ou; for Y seke not tho thingis that
 ben 3oure, but 3ou. For nether sones owen to tresoure to
 15 fadir and modir, but the fadir and modir to the sones. For
 Y schal 3yue moost wilfuli, and Y my silf schal be 3ouun
 aboue for 3oure souls; thou3 Y more loue 3ou, and be lesse
 16 louyd. But be it; Y greuyde not 3ou, but whanne Y was
 17 sutil, Y took 3ou with gile. Whether Y disseyuede 3ou bi
 18 ony of hem, which Y sente to 3ou? Y preiede Tite, and Y
 sente with hym a brother. Whether Tite begilide 3ou? whe-
 ther we 3eden not in the same spirit? whether not in the
 19 same steppis? Sum tyme 3e wenen, that we schulen excuse
 vs anentis 3ou. Bifor God in Crist we speken; and, moost
 20 dere britheren, alle thingis for 3oure edifyng. But Y drede,
 lest whanne Y come, Y schal fynde 3ou not suche as Y wole,
 and Y schal be foundun of 3ou suche as 3e wolen not; lest

peranenture stryuyngis, enuyes, sturdynessis, dissencions
 and detractions, preuy spechis of discord, bolnyngis *bi pride*,
 21 debatis ben among 3ou; *and* lest eftsoone whanne Y come,
 God make me low anentis 3ou, and Y biwelle many of hem,
 that bifor synned, and diden not penaunce on the vnclen-
 nesse, and fornicacioun, and vnchastite, that thei han don.

CAP. XIII.

1 Lo! this thridde tyme Y come to 3ou, and in the mouth
 2 of tweyne or of thre witnessis euery word schal stonde. Y
 seide bifor, and seie bifor, as present twies, and now absent,
 to hem that bifor han synned, and to alle othere; for if Y
 3 come eftsoone, Y schal not spare. Whether 3e seken the
 preef of that Crist, that spekith in me, which is not feble in
 4 3ou? For thou3 he was crucified of infirmyte, but he lyueth
 of the vertu of God. For also we ben sijk in hym, but we
 5 schulen lyue with him of the vertu of God in vs. Asaie 3ou
 silf, if 3e ben in the feith; 3e 3ou silf preue. Whether 3e
 knowen not 3ou silf, for Crist Jhesu is in 3ou? but in happe
 6 3e ben repreuable. But Y hope, that 3e knowen, that we
 7 ben not repreuable. And we preien the Lord, that 3e
 do no thing of yuel; not that we seme preued, but that 3e
 8 do that that is good, and that we ben as repreuable. For we
 9 moun no thing a3ens treuthe, but for the treuthe. For we
 ioyen, whanne we ben sijk, but 3e ben my3ti; and we preien
 10 this thing, 3oure perfeccioun. Therfor Y absent write these
 thingis, that Y present do not hardere, bi the powere, which
 the Lord 3af to me in to edificacioun, and not in to 3oure dis-
 11 truccioun. Britheren, hennus forward ioye 3e, be 3e perfit,
 excite 3e; vndurstonde 3e the same thing; haue 3e pees,
 12 and God of pees and of loue schal be with 3ou. Grete 3e
 wel togidere in hooli cos. Alle hooli men greten 3ou wel.

- 13 The grace of oure Lord Jhesu Crist, and the charite of God,
and the comynng of the Hooli Gost, be with 3ou alle.
Amen.
-

GALATIANS.

CAP. I.

- 1 Poul the apostle, not of men, ne bi man, but bi Jhesu
2 Crist, and God the fadir, that reiseid hym fro deth, and alle
the britheren that ben with me, to the chirchis of Galathie,
3 grace to 3ou and pees of God the fadir, and of the Lord
4 Jhesu Crist, that 3af hym silf for oure synnes, to delyuere vs
fro the present wickid world, bi the wille of God and of oure
5 fadir, to whom is worschip and glorie in to worldis of worldis.
6 Amen. I wondur, that so soone 3e be thus moued fro hym
that clepid 3ou in to the grace of Crist, in to another euan-
7 gelie; which is not anothir, but that ther ben summe that
troublen 3ou, and wolen mysturne the euangelie of Crist.
8 But thou3 we, or an aungel of heuene, prechide to 3ou, bi-
9 sidis that that we han prechid to 3ou, be he acursid. As Y
haue seid bifore, and now eftsoones Y seie, if ony preche to
10 3ou bisidis that that 3e han vndurfongun, be he cursid. For
now whether counsele Y men, or God? or whether Y seche
to plesse men? If Y pleside 3it men, Y were not Cristis
11 seruaunt. For, britheren, Y make knowun to 3ou the euan-
12 gelie, that was prechid of me, for it is not bi man; ne Y
took it of man, ne lernyde, but bi reuelacioun of Jhesu Crist.
13 For 3e han herd my conuersacioun sumtyme in the Jurie,
and that Y pursuede passyngli the chirche of God, and faugt
14 *agen it.* And Y profitide in the Jurie aboue many of myn

eueneldis in my kynrede, and was more aboundauntli a folew-
 15 ere of my fadris tradiciouns. But whanne it pleside hym,
 that departide me fro my modir wombe, and clepide bi his
 16 grace, to schewe his sone in me, that Y schulde preche hym
 among the hethene, anoon Y drow3 me not to fleisch and
 17 blood; ne Y cam to Jerusalem to the apostlis, that weren
 tofor me, but Y wente in to Arabie, and eftsoones Y turnede
 18 aȝen in to Damask. And sith thre ȝeer afir Y cam to Jeru-
 salem, to se Petre, and Y dwellide with hym fiftene daies;
 19 but Y saw3 noon othere of the apostlis, but James, *oure*
 20 Lordis brother. And these thingis which Y write to ȝou, lo!
 21 tofor God Y lie not. Afterward Y cam in to the coostis of
 22 Syrie and Cilicie. But Y was vnknowun bi face to the
 23 chirchis of Judee, that weren in Crist; and thei hadden oonli
 an heryng, that he that pursuede vs sum tyme, prechide now
 24 the feith, aȝens which he fauȝte sum tyme; and in me thei
 glorifieden God.

CAP. II.

1 AND sith fourtene ȝeer afir, eftsoones Y wente vp to Jeru-
 2 salem with Barnabas, and took with me Tite. Y wente vp
 bi reuelacioun, and spak with hem the euangelie, which Y
 preche among the hethene; and bi hem silf to these that
 semeden to be sumwhat, lest Y runne, or hadde runne in
 3 veyne. And nother Tite, that hadde be with me, while he
 4 was hethene, was compellid to be circumsidid; but for
 false britheren that weren brouȝt ynne, whiche hadden entrid
 to asprie oure fredom, which we han in Jhesu Crist, to bring
 5 vs in to seruage. But we ȝyue no place to subieccioun, that
 6 the treuthe of the gospel schulde dwelle with you. But of
 these that semeden to be sumwhat; whiche thei weren sum
 tyme, it perteyneth not to me, for God takith not the per-
 soone of man; for thei that semeden to be sumwhat, ȝaue

7 me no thing But aȝenward, whanne thei hadden seyn, that
 the euangelie of prepuce was ȝouun to me, as the euangele
 8 of circumcisioun *was ȝouun* to Petre, for he that wrouȝte to
 Petre in apostlehed of circumcisioun, wrouȝte also to me
 9 among the hethene; and whanne thei hadden knowe the
 grace of *God*, that was ȝouun to me, James, and Petre, and
 Joon, whiche weren seyn to be the pileris, thei ȝauen rȝt-
 bond of felowschip to me and to Barnabas, that we among
 10 the hethene, and thei in to circumcisioun; oneli that we
 hadde mynde of pore men of *Crist*, the which thing Y was
 11 ful bisi to doon. But whanne Petre was comun to Antioche,
 Y aȝenstood hym in the face, for he was worthi to be vndir-
 12 nommen. For bifor that ther camen summen fro James, he
 eete with the hethene men, but whanne thei weren comun,
 he withdrowȝ, and departide hym, dredinge hem that weren
 13 of circumcisioun. And the othere *Jewis* assentiden to his
 feynyng, so that Barnabas was drawun of hem in to that
 14 feynyng. But whanne Y sawȝ, that thei walkiden not rȝt-
 to the treulhe of the gospel, Y seide to Petre bifor alle men,
 If thou, that art a Jew, lyuest hethenlich, and not Jewelich,
 15 hou constreynest thou hethene men to bicomme Jewis? We
 16 Jewis of kynde, and not synful men of the hethene, knownen
 that a man is not iustified of the werkis of lawe, but bi the
 feith of Jhesu Crist; and we bileuen in Jhesu Crist, that we
 ben iustified of the feith of Crist, and not of the werkis of
 lawe. Wherfor of the werkis of lawe ech fleisch schal not
 17 be iustified. And if we sechen to be iustified in Crist, we
 oure silf ben foundun synful men, whether Crist be mynystre
 18 of synne? God forbade. And if Y bylde aȝen thingis that
 19 Y haue destruyed, Y make my silf a trespassour. For bi the
 lawe Y am deed to the lawe, and Y am sitchid to the crosse,
 20 that Y lyue to God with Crist. And now lyue not Y, but
 Crist lyueth in me. But that Y lyue now in fleisch, Y lyue

in the feith of Goddis sone, that louede me, and gaf hym self
 21 for me. Y caste not away the grace of God; for if rȳtwis-
 nesse be thorugh lawe, thanne Crist diede with out cause

CAP. III.

1 Vnwittȳ Galathies, tofor whos ȳȳen Jhesu Crist is exilid,
 and is crucified in ȳou, who hath disseyued you, that ȳe
 2 obeyen not to treuthe? This oneli Y wilne to lerne of ȳou,
 whether ȳe han vndurfonge the spirit of werkis of the lawe,
 3 or of heryng of bileue? So ȳe ben fools, that whanne ȳe
 4 han bigunne in spirit, ȳe ben endid in fleisch. So grete
 thingis ȳe han suffrid without cause, if it be withoute cause.
 5 He that ȳyueth to ȳou spirit, and worchith vertues in ȳou,
 6 whether of werkis of the lawe, or of hering of bileue? As it
 is writun, Abraham bileuede to God, and it was rettid to
 7 hym to rȳtfulnesse. And therfor knowe ȳe, that these that
 8 ben of bileue, ben the sones of Abraham. And the scripture
 seynge aser, that God iustifieth the hethene, of bileue told
 tofor to Abraham, That in thee alle the hethene schulen be
 9 blessid. And therfor these that ben of bileue, schulen be
 10 blessid with feithful Abraham. For alle that ben of the
 werkis of the lawe, ben vndur curse; for it is writun, Ech
 man is cursid, that abidith not in alle thingis that ben writun
 11 in the book of the lawe, to do tho thingis. And that no man
 is iustified in the lawe bȳfor God, it is opyn, for a rȳtful man
 12 lyueth of bileue. But the lawe is not of bileue, but he that
 13 doith tho thingis of the lawe, schal lyue in hem. But Crist
 aȳenbouȳte us fro the curse of the lawe, and was maad
 acursid for vs; for it is writun, Ech man is cursid that hang-
 14 ith in the tre; that among the hethene the blessing of Abra-
 ham were maad in Crist Jhesu, that we vndurfonge the
 15 biheeste of spirit thorugh bileue. Britheren, Y seie astir man,

no man dispisith the testament of a man that is conformed.
 16 or ordeyneth aboue. The biheestis weren seid to Abraham
 and to his seed; he seith not, In seedis, as in many, but as
 17 in oon, And to thi seed, that is, Crist. But Y seie, this
 testament is conformed of God; the lawe that was maad
 after foure hundnd and thritti 3eer, makith not the testament
 18 veyn to auoide awei the biheest. For if eritage *were* of the
 lawe, *it were* not now of biheeste. But God grauntide to
 19 Abraham thoruz biheest. What thanne the lawe? It was
 sett for trespassing, to the seed come, to whom he hadde
 maad his biheest. *Whiche lawe was* ordeyned by aungels,
 20 in the hoond of a mediatour. But a mediatour is not of oon.
 21 But God is oon. Is thanne the lawe agens the biheestis of
 God? God forbede. For if the lawe were 3ouun, that my3te
 22 quikene, verili were riztfulnesse of lawe. But scripture hath
 conclud.d alle thingis vndir synne, that the biheeste of the
 23 feith of Jhesu Cnst were 3yuen to hem that bileuen. And
 tofor that bileue cam, thei weren kept vndur the lawe, en-
 24 closid in to that bileue that was to be schewid. And so the
 lawe was oure vndurmaister in Crist, that we ben iustified of
 25 bileue. But after that bileue cam, we ben not now vndur the
 26 vndurmaistir. For alle 3e ben the children of God thoruz
 27 the bileue of Jhesu Crist. For alle 3e that ben baptisid, ben
 28 clothid with Crist. Ther is no Jewe, ne Greke, ne bond
 man, ne fre man, ne male, ne female; for alle 3e ben oon in
 29 Jhesu Crist. And if 3e *ben oon* in Jhesu Crist, thanne 3e ben
 the seed of Abraham, *and* eiris bi biheest.

CAP. IV.

1. But Y seie, as long tyme as the eir is a litil child, he
 2. ~~dispisith~~ ^{dispisith} no thing fro a seruaunt, whanne he is lord of alle
 3. ~~things~~ ^{things}; but he is vndur keperis and tutoris, in to the tyme

3 determyned of the fadir. So we, whanne we weren lile
 4 children, we serueden vndur the elementis of the world. But
 5 aſtir that the fulfilling of tyme cam, God ſente his ſone,
 6 maad of a womman, maad vndur the lawe, that he ſchulde
 7 azenbie hem that weren vndur the lawe, that we ſchulden
 8 vnderfonge the adopcioun of ſones. And for 3e ben Goddis
 9 ſones, God ſente his ſpirit in to 3oure hertis, crynge, Abba,
 10 fadir. And ſo ther is not now a ſeruaunt, but a ſone; and
 11 if *he is* a ſone, *he is* an eir bi God. But thanne 3e vnknow-
 12 ynge God, ſerueden to hem that in kynde weren not goddis.
 13 But now whanne 3e han knowe God, and ben knowun of
 14 God, hou ben 3e turned eftſoone to the febil and nedi ele-
 15 mentis, to the whiche 3e wolen eft ſerue? 3e taken kepe to
 16 daies, and monethis, and tymes, and 3eris. But Y drede 3ou,
 17 leſt without cauſe Y haue trauelid among 3ou. Be 3e as Y,
 18 for Y *am* as 3e. Britheren, Y biſeche 3ou, 3e han hurt me
 19 no thing. But 3e knowen, that bi infirmyte of fleiſch Y haue
 20 prechid to 3ou now bifore; and 3e diſpiseden not, nether
 21 forſoken 3oure temptacioun in my fleiſch, but 3e reſſeyueden
 22 me as an aungel of God, as Criſt Jheſu. Where thanne is
 23 3oure bleſſyng? For Y bere 3ou witneſſe, that if it myȝte
 24 haue be don, 3e wolden haue put out 3oure iȝen, and haue
 25 3yuen hem to me. Am Y thanne maad an enemye to 3ou,
 26 ſeiȝnge to 3ou the ſothe? Thei louen not 3ou wel, but thei
 27 wolen exclude 3ou, that 3e ſuen hem. But ſue 3e the good
 28 euermore in good, and not oneli whanne Y am preſent with
 29 3ou. My ſmale children, whiche Y bere eftſooner, til that
 30 Criſt be fourmed in 3ou, and Y wolde now be at 3ou, and
 31 chaunge my vois, for Y am confoundid among 3ou. Seie to
 32 me, 3e that wolen be vndir the lawe, han 3e not red the lawe?
 33 For it is writun, that Abraham hadde two ſones, oon of a
 34 ſeruaunt, and oon of a fre womman. But he that *was* of the
 35 ſeruaunt, was borun after the fleſh; but he that *was* of the

24 fre womman, by a bibeeste. The whiche thingis ben seid
 bi an othir vndirstanding. For these ben two testaments,
 oon in the hille of Synai, gendringe in to seruage, which is
 25 Agar. For Syna is an hille *that is* in Arabie, which *hille* is
 ioyned to it that is now Jerusalem, and seruith with hir chil-
 26 dren. But that Jerusaem that is aboue, is fre, whiche is
 27 oure modir. For it is writun, Be glad, thou bareyn, that
 berist not; breke out and crye, that bringist forth no chil-
 dren, for many sones *ben* of hir that is left of hir hosebonde,
 28 more than of hir that hath an hosebonde. For, britheren,
 29 we ben sones of bibeeste afir Isaac; but now as this that
 was borun after the fleisch persuede him that *was* afir the
 30 spirit, so now. But what seith the scripture? Caste out the
 seruaunt and hir sone, for the sone of the seruaunt schal not
 31 be eir with the sone of the fre *wyf*. And so, britheren, we
 ben not sones of the seruaunt, but of the fre *wyf*, bi which
 fredom Crist hath maad vs fre.

CAP. V.

1 STONDE 3e therfor, and nyl 3e eftsoones be holdun in the
 2 yok of seruage. Lo! Y Poul seie to 3ou, that if 3e ben cir-
 3 cumcidid, Crist schal no thing profite to 3ou. And Y wit-
 nesse eftsoones to ech man that circumcidith hym self, that
 4 he is deitour of al the lawe to be don. And 3e ben voidid
 awei fro Crist, and 3e that be iustified in the lawe, 3e han
 5 fallen awei fro grace. For we thoruz the spirit of bileue
 6 abiden the hope of rixtfulnesse. For in Jhesu Crist nether
 circumcisioun in any thing worth, nether prepucie, but the
 7 bileue that worchith bi charite. 3e runnen wel; who leide
 8 3ou that 3e obeyede not to treuthe? Consentie 3e to no man;
 9 for this counsel ys not of hym that hath clepid 3ou. A litl
 10 souredow3 apeinthe al the gobet. I trust on 3ou in oure

Lord, that 3e schulden vndurstonde noon other thing. And who that disturblith 3ou, schal bere dom, who euere he be.

11 And, britheren, if Y preche 3it circumcisioun, what suffre Y 3it persecucioun? thanne the sclaundre of the crosse is 12 auoidid. Y wolde that thei weren cut awei, that disturblen 13 3ou. For, britheren, 3e ben clepid in to fredom; oneli 3yue 3e not fredom in to occasioun of fleisch, but bi charite of 14 spirit serue 3e togidere. For euery lawe is fulfillid in o word, 15 Thou schalt loue thi neibore as thi silf. And if 3e bite, and 16 ete ech othere, se 3e, lest 3e be wastid ech fro othere. And Y seie 3ou in *Crist*, walke 3e in spirit, and 3e schulen not 17 performe the desiris of the fleisch. For the fleisch coueitith a3ens the spirit, and the spirit a3en the fleisch; for these ben aduersaries togidere, that 3e don not alle thingis that 3e 18 wolen. That if 3e be led bi spirit, 3e ben not vnder the lawe. 19 And werkis of the fleisch ben opyn, whiche ben fornicacioun, vnclennes, vnchastite, letcherie, seruice of false goddis, witchcraftis, enmytees, striuyngis, indignaciouns, wraththis, 20 chidingis, discenciouns, sectis, enuyes, manslaughteris, drunkennessis, vnmesurable etyngis, and thingis lijk to these, whiche Y seie to 3ou, as Y haue told to 3ou to fore, for thei that doon suche thingis, schulen not haue the kyngdom of God.

22 But the fruyt of the spirit is charite, ioye, pees, pacience, 23 long abidyng, benygnyte, goodnesse, myldenesse, feith, temperaunce, contynence, chastite; a3en suche thingis is no 24 lawe. And they that ben of *Crist*, han crucified her fleisch 25 with vices and coueytyngis. If we lyuen bi spirit, walke we 26 bi spirit; be we not made coueytouse of veyn glorie, stiryng ech othere to wraththe, or hauyng enuye ech to othere.

CAP. VI.

- 1 BRITHEREN, if a man be occupied in ony gilt, 3e that ben spiritual, enforme 3e such oon in spirit of softnesse, bihold-

2 inge thi silf, lest that thou be temptid. Ech bere othere
 3 chargis, and so 3e schulen fulfille the lawe of Crist. For
 who that trowith that he be ouzt, whanne he is nouzt, he
 4 bigilith him silf. But ech man preue his owne werk, and so
 5 he schal haue glorie in him silf, and not in an othere. For ech
 6 man schal bere his owne charge. He that is tauzt bi word,
 7 comune he with him that techith hym, in alle goodis. Nyle
 8 3e erre, God is not scorned; for tho thingis that a man sow-
 ith, tho thingis he schal repe. For he that sowith in his
 fleisch, of the fleisch he schal repe corrupcioun; but he that
 sowith in the spirit, of the spirit he schal repe euerelastyng
 9 lijf. And doynge good faile we not; for in his tyme we
 10 schal repe, not failinge. Therfor while we han tyme, worche
 we good to alle men; but most to hem that ben homliche of
 11 the feith. Se 3e, what maner lettris Y haue write to 3ou with
 12 myn owne hoond. For who euere wole plesse in the fleisch,
 this constreyneth 3ou to be circumcidid, oonli that thei
 13 suffren not the persecucioun of Cristis crosse. For nether
 thei that ben circumcidid kepen the lawe; but thei wolen
 that 3e be circumcidid, that thei haue glorie in 3oure fleisch.
 14 But fer be it fro me to haue glorie, no but in the crosse of
 oure Lord Jhesu Crist, bi whom the world is crucified to me,
 15 and Y to the world. For in Jhesu Crist nether circumcisioun
 16 is any thing worth, ne prepucie, but a newe creature. And
 who euere suwen this reule, pees on hem, and merci, and on
 17 Israel of God. And herastir no man be heuy to me; for Y
 18 bere in my bodi the tokenes of oure Lord Jhesu Crist. The
 grace of oure Lord Jhesu Crist &c with 3oure spirit, britheren.
 Amen.

EPHESIANS.

CAP. I.

1 PAUL, the apostle of Jhesu Crist bi the wille of God, to
 alle seyntis that ben at Effesie, and to the feithful men in
 2 Jhesu Crist, grace *be* to you and pees of God oure fader,
 3 and oure Lord Jhesu Crist. Blessid *be* God and the fadir of
 oure Lord Jhesu Crist, that hath blessid vs in al spiritual
 4 blessing in heuenli thingis in Crist, as he hath chosun vs in
 hym silf bifor the makynge of the world, that we weren hooli,
 5 and with out wem in his sict, in charite. Which hath bifor
 ordeyned vs in to adopcioun of sones bi Jhesu Crist in to
 6 hym, bi the purpos of his wille, in to the heriynge of the glorie
 of his grace, in which he hath glorified vs in his dereworthe
 7 sone. In whom we han redempcioun bi his blood, for-
 8 gyuenesse of synnes, aftir the ritchessis of his grace, that
 9 aboundide greetli in vs in al wisdom and prudence, to make
 knowun to vs the sacrament of his wille, bi the good ple-
 saunce of hym; the which *sacrament* he purposide in hym
 10 in the dispensacioun of plente of tymes to enstore alle thingis
 in Crist, whiche ben in heuenes, and whiche *ben* in erthe, in
 11 hym. In whom we ben clepid bi sort, bifor ordeyned bi the
 purpos of hym that worclith alle thingis bi the counsel of
 12 his wille; that we be in to the heriynge of his glorie, we that
 13 han hopid bifor in Crist. In whom also *ye weren clepid*,
 whanne *ye* herden the word of treuthe, the gospel of youre
 heelte, in whom *ye* beleuyng ben merkid with the Hooli
 14 Goost of biheest, which is the ernes of oure eritage, in to
 the redempcioun of purchasyng, in to heriynge of his glorie.
 15 Therfor and Y herynge youre feith, that is in Crist Jhesu,

16 and the loue in to alle seyntis, ceesse not to do thankyngis
 17 for 3ou, makynge mynde of 3ou in my preieris; that God
 of oure Lord Jhesu Crist, the fadir of glorie, 3yue to 3ou the
 spirit of wisdom and of reuelacioun, in to the knowyng of
 18 hym; and the 3en of 3oure herte l3tned, that 3e wite, which
 is the hope of his clepyng, and whiche ben the richessis of
 19 the glorie of his eritage in seyntis; and whych is the excel-
 lent greetnesse of his vertu in to vs that han bileuyd, bi the
 20 worchyng of the my3t of his vertu, which he wrou3te in Crist,
 reisyng hym fro deth, and settinge *him* on his r3t half in
 21 heuenli thingis, aboue ech principat, and potestat, and vertu,
 and domynacioun, and *aboue* ech name that is named, not
 22 oneli in this world, but also in the world to comynge; and
 made alle thingis suget vndur hise feet, and 3af hym to be
 23 heed ouer al the chirche, that is the bodi of hym, and the
 plente of hym, which is alle thingis in alle thingis fulfillid.

CAP. II.

1 AND whanne 3e weren deed in 3oure gyltis and synnes,
 2 in which 3e wandriden sum tyme afir the cours of this world,
 afir the prince of the power of this eir, of the spirit that
 3 worchith now in to the sones of vnbeleue; in which also we
 alle lyueden sum tyme in the desiris of oure fleisch, doynge
 the willis of the fleisch and of thou3tis, and we weren bi
 4 kynde the sones of wraththe, as othere men; but God, that
 is riche in merci, for his ful myche charite in which he louyde
 5 vs, 3he, whanne we weren deed in synnes, quikenede vs to-
 6 gidere in Crist, bi whos grace 3e ben sau3d, and 3en reiseide
 togidere, and made togidere to sitte in heuenli thingis in
 7 Crist Jhesu; that he schulde schewe in the worldis aboue
 comynge the plenteuouse ritchessis of his grace in goodnesse
 8 on vs in Crist Jhesu. For bi grace 3e ben sau3d bi feith,

9 and this not of 3ou; for it is the gifte of God, not of werkis,
 10 that no man haue glorie. For we ben the making of hym,
 maad of nou3t in Crist Jhesu, in good werkis, whiche God
 11 hath ordeyned, that we go in tho *werkis*. For which thing
 be 3e myndeful, that sumtyme 3e weren hethene in fleisch,
 which weren seid prepucie, fro that that is seid circumcisioun
 12 maad bi hond in fleisch; and 3e weren in that time with out
 Crist, alienyd fro the luyng of Israel, and gestis of testa-
 mentis, not hauynge hope of biheest, and with outen God in
 13 this world. But now in Crist Jhesu 3e that weren sum tyme
 14 fer, ben maad ny3 in the blood of Crist. For he is oure
 pees, that made bothe oon, and vnbyndynge the myddil wal
 15 of a wal with out mortar, enmytees in his fleisch; and
 auoidide the lawe of maundementis bi domes, that he make
 16 twei in hym silf in to a newe man, makynge pees, to recoun-
 sele bothe in o bodi to God bi the cros, sleyng the enemy-
 17 tees in hym silf. And he comynge prechide pees to 3ou
 18 that weren fer, and pees to hem that weren ni3; for bi hym
 19 we bothe han ni3 comyng in o spirit to the fadir. Therfor
 now 3e ben not gestis and straungeris, but 3e ben citeseys
 20 of seyntis, and houshold meine of God; aboue bildid on the
 foundement of apostlis and of profetis, vpon that hizeste
 21 corner stoon, Crist Jhesu; in whom ech bildyng maad
 22 waxith in to an hooli temple in the Lord. In whom also
 be 3e bildid togidere in to the habitacle of God, in the
 Hooli Goost.

CAP. III.

1 For the grace of this thing I Poul, the boundun of Crist
 2 Jhesu, for 3ou hethene men, if netheles 3e han herd the dis-
 pensacioun of Goddis grace, that is 3ounn to me in 3ou.
 3 For bi reuelacioun the sacrament is maad knowun to me,
 4 as Y aboue wroot in schort thing, as 3e moun rede, and

5 vndurstonde my prudence in the mysterie of Crist. Which
 was not knowun to othere generaciouns to the sones of men,
 as it is now schewid to his hooli apostlis and prophetis in the
 6 spirit, that hethene men ben euen ciris, and of oo bodi, and
 parteneris togidere of his biheest in Crist Jhesu bi the euan-
 7 gelie; whos mynystre Y am maad, bi the gifte of Goddis
 grace, which is 3ouun to me bi the worchyng of his vertu.
 8 To me, leeste of alle seyntis, this grace is 3ouun to preche
 9 among hethene men the vnserchable richessis of Crist, and
 to lizne alle men, which is the dispensacioun of sacrament
 10 hid fro worldis in God, that made alle thingis of nou3t; that
 the myche fold wisdom of God be knowun to princis and
 11 potestatis in heuenli thingis bi the chirche, bi the bifore
 ordinaunce of worldis, which he made in Crist Jhesu oure
 12 Lord. In whom we han trist and ny3 comyng, in tristenyng
 13 bi the feith of hym. For which thing Y axe, that 3e faile
 14 not in my tribulaciouns for 3ou, which is 3oure glorie. For
 grace of this thing Y bowe my knees to the fadir of oure
 15 Lord Jhesu Crist, of whom ech fadirhod in heuenes and in
 16 erthe is named, that he 3yue to 3ou, aftir the richessis of his
 glorie, vertu to be strengthid bi his spirit in the ynnere man,
 17 that Crist dwelle bi feith in 3oure hertis; that 3e rootid and
 18 groundid in charite, moun comprehende with alle seyntis,
 which is the breede, and the lengthe, and the hiznesse, and
 19 the depnesse; also to wite the charite of Crist more excel-
 lent than science, that 3e be fillid in al the plentee of God.
 20 And to hym that is my3ti to do alle thingis more plenteuousli
 than we axen or vndurstondun, bi the vertu that worchith in
 21 vs, to hym be glorie in the chirche, and in Crist Jhesu, in to
 alle the generaciouns of the world of worldis. Amen.

CAP. IV.

1 THERFOR Y boundun for the Lord biseche ȝou, that ȝe
 2 walke worthili in the clepyng, in which ȝe ben clepid, with al
 mekenesse and myldenesse, with pacience supportinge ech
 3 other in charite, bisi to kepe vnyte of spirit in the boond of
 4 pees. O bodi and o spirit, as ȝe ben clepid in oon hope of
 5, 6 ȝoure cleping; o Lord, o feith, o baptyſm, o God and fadir
 of alle, which is aboue alle men, and bi alle thingis, and in vs
 7 alle. But to ech of vs grace is ȝouun bi the mesure of the
 8 ȝuyng of Crist; for which thing he seith, He styngre an hiȝ,
 9 ledde caitiffe caitif, he ȝaf ȝiftis to men. But what is it, that he
 stiede vp, no but that also he cam down first in to the lowere
 10 partis of the erthe? He it is that cam down, and that stiede
 11 on alle heuenes, that he schulde fille alle thingis. And he ȝaf
 summe apostlis, summe prophetis, othere euangelistis, othere
 12 scheepherdis and techers, to the ful endyng of seyntis, in
 to the werk of mynystrie, in to edificacioun of Cristis bodi,
 13 til we rennen alle, in to vnyte of feith and of knowyng
 of Goddis sone, in to a parfit man, afir the mesure of age
 14 of the plente of Crist; that we be not now litle children,
 mouyng as wawis, and be not borun aboute with ech
 wynd of teching, in the weiwardnesse of men, in sutil wit, to
 15 the disseyuyng of errour. But do we treuthe in charite, and
 16 waxe in him by alle thingis, that is Crist oure heed; of
 whom alle the bodi set togidere, and boundun togidere bi
 ech ioyncture of vnder seruyng, bi worching in to the mesure
 of ech membre, makith encreasyng of the bodi, in to edifica-
 17 cioun of it silf in charite. Therfor Y seie and witnesse this
 thing in the Lord, that ȝe walke not now, as hethene men
 18 walken, in the vanyte of her wit; that han vnderstandyng
 derkned with derknessis, and ben alienyd fro the lijf of God,
 bi ignoraunce that is in hem, for the blyndenesse of her

19 herte. Which dispeiryng bitoken hem silf to vnchastite, in
 20 to the worchyng of al vnclennesse in couetise. But 3e han
 21 not so lerud Crist, if netheles 3e herden hym, and ben tauht
 22 in hym, as is treuthe in Jhesu. Do 3e away bi the elde
 lyuyng the elde man, that is corrupt bi the desiris of errour;
 23, 24 and be 3e renewlid in the spirit of 3oure soule; and clothe
 3e the newe man, which is maad aftir God in ríztwísnesse and
 25 hoolynesse of treuthe. For which thing 3e putte awei
 leesyng, and speke 3e treuthe ech man with his neizbore, for
 26 we ben membris ech to othere. Be 3e wrooth, and nyle 3e
 do synne; the sunne falle not down on 3oure wraththe.
 27, 28 Nyle 3e 3yue stide to the deuel. He that stal, now stele
 he not; but more trauele he in worching with hise hondis
 that that is good, that he haue whereof he schal 3yue to nedi.
 29 Ech yuel word go not of 3oure mouth; but if ony is good to
 the edificacioun of feith, that it 3yue grace to men that heren.
 30 And nyle 3e make the Hooli Goost of God sori, in which 3e
 31 ben markid in the dai of redempcioun. Al bitternesse, and
 wraththe, and indignacioun, and cry, and blasfemye be takun
 32 away fro 3ou, with al malice; and be 3e togidere benygne,
 merciful, for3yuyng togidere, as also God for3af to 3ou in
 Crist.

CAP. V.

1 THEREFOR be 3e foloweris of God, as moost dereworthe
 2 sones; and walke 3e in loue, as Crist louyde vs, and 3af hym
 silf for vs an offryng and a sacrifice to God, in to the odour
 3 of swetnesse. And fornyacioun, and al vnclennesse, or
 aueryce, be not named among 3ou, as it bicometh holi men;
 4 ethir filthe, or foli speche, or harlatrye, that perteyneth not
 5 to profit, but more doying of thankyngis. For wite 3e this,
 and vndurstonde, that ech letchour, or vnclene man, or
 coueytouse, that serueth to mawmetis, hath not eritage in the

6 kingdom of Crist and of God. No man disseyue you bi
 veyn wordis; for whi for these thingis the wraththe of God
 7 cam on the sones of vnbileue. Therfor nyle 3e be maad
 8 sparteneris of hem. For 3e weren sum tyme derknessis, but
 now 3e *ben* lizt in the Lord. Walke 3e as the sones of lizt.
 9 For the fruyt of lizt is in al goodnesse, and rȳtwisnesse, and
 10 treuthe. And preue 3e what thing is wel plesynge to God.
 11 And nyle 3e comyne to vnfruytouse werkis of derknessis; but
 12 more repreue 3e. For what thingis ben don of hem in priuy,
 13 it is foule, 3he, to speke. And alle thingis that ben repreuyd
 of the lizt, ben opynl. schewid; for al thing that is schewid,
 14 is lizt. For which thing he seith, Rise thou that slepist, and
 15 rise vp fro deth, and Crist schal liztne thee. Therfor, bri-
 16 theren, se 3e, hou warl 3e schulen go; not as vnwise
 men, but as wise men, aȳenbiynge tyme, for the daies ben
 17 yuele. Therfor nyle 3e be maad vnwise, but vndurstondynge
 18 which is the wille of God. And nyle 3e be drunkun of wyn,
 in which is letcherie, but be 3e fillid with the Hooli Goost;
 19 and speke 3e to 3ou silf in salmes, and ymnes, and spiritual
 songis, syngynge and seiynge salm in 3oure hertis to the
 20 Lord; euermore doynge thankngis for alle thingis in the
 name of oure Lord Jhesu Crist to God and to the fadir.
 21, 22 *Be* 3e suget togidere in the drede of Crist. Wymmen, be
 23 thei suget to her hosebondis, as to the Lord, for the man
 is heed of the wymman, as Crist is heed of the chirche; he
 24 is sauyour of his bodi. But as the chirche is suget to Crist,
 25 so wymmen to her hosebondis in alle thingis. Men, loue 3e
 3oure wyues, as Crist louyde the chirche, and 3af hym silf for
 26 it, to make it holi; and clenside it with the waisching of
 27 watir, in the word of lijf, to 3yue the chirche gloriouse to
 hym silf, that it hadde no wem, ne ryueling, or ony siche
 28 thing, but that it be hooli and vndefoulid. So and men
 schulen loue her wyues, as her owne bodies. He that loueth

29 his wijf, loueth hym silf; for no man hatide euere his owne
 fleisch, but nurischith and fostrith it, as Crist *doith* the
 30 chirche. And we ben membris of his bodi, of his fleisch,
 31 and of his boonys. For this thing a man schal forsake his
 fadir and modir, and he schal drawe to his wijf; and thei
 32 schulen be tweyne in o fleisch. This sacrament is greet;
 33 she, Y seie in Crist, and in the chirche. Netheles 3e alle,
 ech man loue his wijf as hym silf; and the wijf drede hir
 hosebonde.

CAP. VI.

1 SONES, obeische 3e to 3oure fadir and modir, in the Lord;
 2 for this thing is rijtful. Onoure thou thi fadir and thi modir,
 3 that is the firste maundement in biheest; that it be wel to
 4 thee, and that thou be long lyuyng on the erthe. And,
 fadris, nyle 3e terre 3oure sonas to wraththe; but nurische 3e
 5 hem in the teching and chastising of the Lord. Seruauntis,
 obeische 3e to fleischli lordis with drede and trembling, in
 6 simplenesse of 3oure herte, as to Crist; not seruyng at the
 7 3e, as plesinge to men, but as seruauntis of Crist; doynge
 7 the wille of God bi discrecioun, with good wille seruyng as
 8 to the Lord, and not as to men; witinge that ech man, what
 euere good thing he schal do, he schal resseyue this of the
 9 Lord, whether seruaunt, whether fre man. And, 3e lordis,
 do the same thingis to hem, for3uyng manaaasis; witinge
 that bothe her Lord and 3oure is in heuenes, and the taking
 10 of persones is not anentis God. Her afirward, britheren, be
 3e counfortid in the Lord, and in the mi3t of his vertu.
 11 Clothe 3ou with the armere of God, that 3e moun stonde
 12 a3ens aspiynges of the deuel. For whi struyng is not to
 vs a3ens fleisch and blood, but a3ens princis and potestatis,
 a3ens gouernours of the world of these derknessis, a3ens
 13 spiritual thingis of wickidnesse, in heuenli thingis. Therfor

take 3e the armere of God, that 3e moun azenstonde in the
 14 yuel dai; and in alle thingis stonde perfit. Therfor stonde
 3e, and be gird aboute 3oure leendis in sothefastnesse, and
 15 clothid with the haburioun of riztwisnesse, and 3oure feet
 16 schood in making redi of the gospel of pees. In alle thingis
 take 3e the scheld of feith, in which 3e moun quenche alle
 17 the fyr dartis of the worste. And take 3e the helm of helthe,
 18 and the swerd of the Goost, that is, the word of God. Bi al
 preier and bisechyng preie 3e al tyme in spirit, and in hym
 wakinge in al bisynesse, and bisechyng for alle hooli men,
 19 and for me; that word be 3ouun to me in openyng of my
 mouth, with trist to make knowun the mysterie of the gospel,
 20 for which Y am set in message in a chayne; so that in it Y
 21 be hardi to speke, as it bihoueth me. And 3e wite, what
 thingis ben aboute me, what Y do, Titicus, my moost derè
 brother, and trewe mynystre in the Lord, schal make alle
 22 thingis knowun to 3ou; whom Y sente to 3ou for this same
 thing, that 3e knowe what thingis ben aboute vs, and that he
 23 counforte 3oure hertis. Pees to britheren, and charite, with
 24 feith of God oure fadir, and of the Lord Jhesu Crist. Grace
 with alle men that louen oure Lord Jhesu Crist in vncorruptioun.
 Amen, *that is, So be it.*

PHILIPPIANS.

CAP. I.

1 Paul and Tymothe, seruauntis of Jhesu Crist, to alle the
 hooli men in Crist Jhesu, that ben at Filippis, with bischopis
 2 and dekenes, grace and pees to 3ou of God oure fadir, and
 3 of the Lord Jhesu Crist. I do thankyngis to my God in al

4 mynde of 3ou euere more in alle my preyeris for alle 3ou
 5 with ioye, and make a bisechyng on 3oure comynge in
 6 the gospel of Crist, fro the firste day til now; tristenynge
 this like thing, that he that bigan in 3ou a good werk.
 7 schal perfourme it til in to the dai of Jhesu Crist. As
 it is iust to me to feele this thing for alle 3ou, for that Y
 haue 3ou in herte, and in my boondis, and in defending
 and confermyng of the gospel, that alle 3e be felowis of my
 8 ioye. For God is a witnesse to me, hou Y coueyte alle 3ou
 9 in the bowelis of Jhesu Crist. And this thing Y preie, that
 3oure charite be plenteuouse more and more in kunnyng, and
 10 in al wit; that 3e preue the betere thingis, that 3e be clene
 11 and without offence in the dai of Crist; filled with the fruyt
 of rijtwysnesse bi Jhesu Crist, in to the glory and the herynge
 12 of God. For, britheren, Y wole that 3e wite, that the thingis
 that ben aboute me han comun more to the profit of the
 13 gospel, so that my boondis weren maad knowun in Crist,
 14 in ech moot halle, and in alle other placis; that mo of
 britheren tristinge in the Lord more plenteuously for my
 boondis, dursten without drede speke the word of God.
 15 But summe for enuye and strijf, summe for good wille, prechen
 16 Crist; and summe of charite, witinge that Y am put in the
 17 defense of the gospel. But summe of strijf schewen Crist
 not cleneli, gessynge hem to reise tribulacioun to my boondis.
 18 But what? the while on al maner, ethir bi occasioun, ethir
 bi treuthe, Crist is schewid; and in this thing Y haue ioye,
 19 but also Y schal haue ioye. And Y woot, that this thing
 schal come to me in to heelthe bi 3oure preyer, and the
 vndermyning of the spirit of Jhesu Crist, bi myn abidyng
 20 and hope. For in no thing Y schal be schamed, but in al-
 trist as euere more and now, Crist schal be magnified in my
 21 bodi, ether bi lijf, ether bi deth. For me to lyue is Crist,
 22 and to die is wynnynge. That if to lyue in fleisch, is fruyt of

23 werk to me, lo! what Y schal chese, Y knowe not But
 Y am constreyned of twei thingis, Y haue desire to be dis-
 24 solued, and to be with Crist, *it is* myche more betere; but
 25 to dwelle in fleisch, is nedeful for 3ou. And Y tristinge
 this thing, woot that Y schal dwelle, and perfittli dwelle to
 26 alle 3ou, to 3oure profit and ioye of feith, that 3oure thanking
 abounde in Crist Jhesu in me, bi my comyng eftsoone to
 27 3ou. Oneli lyue 3e worthili to the gospel of Crist, that
 whether whanne Y come and se 3ou, ethir absent Y here
 of 3ou, that 3e stonden in o spint of o wille, trauelingge togi-
 28 dere to the feith of the gospel. And in no thing be 3e aserd
 of aduersaries, which is to hem cause of perdicoun, but to
 29 3ou *cause* of heethe. And this thing *is* of God. For it is
 30 aun to 3ou for Crist, that not oneli 3e bileuen in hym, but
 also that 3e suffren for hym; hauyng the same strif, which
 3e saien in me, and now 3e han herd of me.

CAP. II.

1 THEREFOR if ony coumfort *is* in Crist, if ony solace of
 charite, if ony felouschipe of spirit, if ony inwardnesse of
 2 merci doying, fille 3e my ioye, that 3e vndurstonde the same
 thing, and haue the same charite, of o wille, and feelen the
 3 same thing; no thing bi strif, nether by veyn glorie, but in
 mekenesse, demyng eche othere to be heijer than hym self;
 4 not biholdinge ech bi hym self what thingis ben his owne,
 5 but tho thingis that ben of othere men. And fele 3e this
 6 thing in 3ou, which also in Crist Jhesu; that whanne he was
 in the forme of God, demyde not raueyn, that hym self were
 7 euene to God, but he lowide hym self, takinge the forme of
 a seruaunt, and was maad in to the licknesse of men, and
 8 in abite was foundun as a man. He mekide hym self, and
 was maad obedient to the deth, 3he, to the deth of the cross.

9 For which thing God enhaunside hym, and 3af to hym a
 10 name that is aboue al name; that in the name of Jhesu ech
 kne be bowid, of heuenli thingis, of ertheli thingis, and of hellis.
 11 and ech tunge knoueleche, that the Lord Jhesu Crist is in
 12 the glorie of God the fadir. Therfor, my most dereworthe
britheren, as euere more 3e han obeischid, not in my pre-
 sence onely, but myche more now in myn absence, worche
 13 3e with drede and trembling 3oure heelte. For it is God
 that worchuth in 3ou, bothe to wilne, and to performe, for
 14 good wille. And do 3e alle thingis with out grutchingis and
 15 doutyngis; that 3e be with out playnt, and symple as the
 sones of God, with out reproof, in the myddil of a schrewid
 nacioun and a weiward; among whiche 3e schynen as 3yueris
 16 of ljt in the world. And holde 3e togidere the word of lijf
 to my glorie in the day of Crist; for Y haue not runnen in
 17 veyn, nether Y haue trauelid in veyn. But thou3 Y be offrid
 or slayn on the sacrifice and seruyce of 3oure seith, Y haue
 18 ioye, and Y thanke 3ou alle. And the same thing haue 3e
 19 ioye, and thanke 3e me. And Y hope in the Lord Jhesu,
 that Y schal sende Tymothe soone to 3ou, that Y be of good
 counfort, whanne tho thingis ben knowun that ben aboute
 20 3ou. For Y haue no man so of o wille, that is bisi for 3ou
 21 with clene affeccoun. For alle men seken tho thingis that
 22 ben her owne, not tho that ben of Crist Jhesu. But knowe
 3e the asaie of hym, for as a sone to the fadir he hath seruyd
 23 with me in the gospel. Therfor Y hope that Y schal sende
 24 hym to 3ou, anon as Y se what thingis ben aboute me. And
 Y triste in the Lord, that also my silf schal come to 3ou
 25 soone. And Y gesside it nedeful to sende to 3ou Epafrodite,
 my brother and euene worchere, and myn euene kny3t, but
 26 3oure apostle, and the mynystre of my nede. For he de-
 sirde 3ou alle, and he was sorewful, therfor that 3e herden
 27 that he was sijk. For he was sijk to the deth, but God

hadde merci on him; and not oneli on hym, but also on
 28 me, lest Y hadde heuynesse on heuynesse. Therfor more
 hastili Y sente hym, that whanne 3e han seyn hym, 3e haue
 29 ioie eft, and Y be withouten heuynesse. Therfor resseyue
 3e hym with al ioie in the Lord, and haue 3e suche with al
 30 onour For the werk of Crist he wente to deth, 3yuyng his
 lijf, that he schulde fulfille that that failde of 3ou anenis my
 seruyce.

CAP. III.

1 HENNUS forward, my britheren, haue 3e ioie in the Lord.
 To write to 3ou the same thingis, to me *it is* not slow, and
 2 to 3ou *it is* necessarie. Se 3e houndis, se 3e yuele werk men,
 3 se 3e dyuysioun. For we ben circumcisioun, which bi spirit
 seraen to God, and glorien in Crist Jhesu, and han not trist
 4 in the fleisch, thou3 Y haue trust, 3he, in the fleisch. If
 ony othere man is seyn to triste in the fleisch, Y more,
 5 that *was* circumcidid in the e3the dai, of the kyn of Israel,
 of the lynage of Beniamyn, an Ebrew of Ebrewis, bi the
 6 lawe a Farisee, bi loue pursuyng the chirche of God, bi
 ri3twisnesse that is in the lawe lyuyng with out playnt.
 7 But whiche thingis weren to me wynnynge, Y haue demed
 8 these apeyrngis for Crist. Netheles Y gesse alle thingis to
 be peirement for the cleer science of Jhesu Crist my Lord.
 For whom Y made alle thingis peyrement, and Y deme as
 9 drit, that Y wyne Crist, and that Y be foundun in hym,
 not hauynge my ri3twisnesse that is of the lawe, but that
 that is of the feith of Crist Jhesu, that is of God the ri3t-
 10 wisnesse in feith, to knowe hym, and the vertu of his risyng
 agen, and the felouschipe of his passioun, and be maad lijk
 11 to his deeth, if on ony maner Y come to the resurreccioun
 12 that is fro deth. Not that now Y haue takun, or now am
 parfit; but Y sue, if in ony maner Y comprehende, in which

13 thing also Y am comprehendid of Crist Jhesu. Bretheren,
 Y deme me not that Y haue comprehendid; but o thing,
 Y forgete tho thingis that ben bihyndis, and stretche forth my
 14 silf to tho thingis that ben bifore, and pursue to the ordeyned
 15 mede of the hiȝ clepyng of God in Crist Jhesu. Therfor
 who euere we ben perfit, feele we this thing. And if ȝe
 vndurston den in othere manere ony thing, this thing God
 16 schal schewe to ȝou. Netheles to what thng we han comun,
 that we vndurston den the same thing, and that we perfylli
 17 dwelle in the same reule. Britheren, be ȝe my foleweris,
 and weyte ȝe hem that walken so, as ȝe han oure fourme.
 18 For many walken, whiche Y haue seid ofte to ȝou, but now
 19 Y wepinge seie, the enemyes of Crists cros, whos ende is
 deth, whos god is the wombe, and the glorie in confusioun
 20 of hem, that saueren ertheli thingis. But oure lyuyng is in
 heuenes; fro whennus also we abiden the sauour oure
 21 Lord Jhesu Crist, which schal reforme the bodi of oure
 mekenesse, *that is* maad lyk to the bodi of his clerenesse,
 bi the worching bi which he mai also make alle thingis
 suget to hym.

CAP. IV.

1 THEREFOR, my britheren most dereworthe and most desirid,
 my ioye and my coroun, so stonde ȝe in the Lord, most
 2 dere *britheren*. Y preye Eucodiam, and biseche Synticem,
 3 to vndurstonde the same thing in the Lord. Also Y preye
 and thee, german felow, helpe thou the ilke *wymmen* that
 traueliden with me in the gospel, with Clement and othere
 4 myn helperis, whos names ben in the book of liȝf. Ioye ȝe
 5 in the Lord euere more; eft Y seie, ioye ȝe. Be ȝoure
 6 pacyence knowun to alle men; the Lord is niȝ. Be ȝe
 nothing bisi, but in al preyer and biseching, with doying
 7 of thankyngis, be ȝoure axyngis knowun at God. And the

pees of God, that passith al wit, kepe 3oure hertis and vndur-
8 stondingis in Crist Jhesu. Fro hennus forth, britheren, what
euer thingis ben sothe, what euer thingis chast, what euer
thingis iust, what euer thingis hooli, what euer thingis able
to be louyd, what euer thingis of good fame, if ony vertu,
9 if ony preising of discipline, thenke 3e these thingis, that also
3e han lerud, and take, and heed, and seyn in me. Do 3e
10 these thingis, and God of pees schal be with 3ou. But
Y ioyede greetli in the Lord, that sum tyme aftirward 3e
floureden a3en to feele for me, as also 3e feeliden. But 3e
11 weren ocupied, Y seie not as for nede, for Y haue lerud
12 to be sufficient in whiche thingis Y am. And Y can also
be lowid, Y can also haue plentee. Euery where and in
alle thingis Y am tau3t to be fillid, and to hungur, and to
13 abounde, and to suffre myseiste. Y may alle thingis in hym
14 that coumfortith me. Netheles 3e han doon wel, comynynge
15 to my tribulacioun. For and 3e, Filipensis, witen, that in
the bigynnyng of the gospel, whanne Y wente forth fro
Macedonye, no chirche comynede with me in resoun of
16 thing 3ouun and takun, but 3e aloone. Whiche senten to
17 Tessalonyk onys and twies also in to vss to me. Not for
Y seke 3ifte, but Y requyre fruyt aboundinge in 3oure resoun.
18 For Y haue alle thingis, and abounde; Y am fillid with tho
thingis takun of Epafrodite, whiche 3e senten in to the odour
19 of swetnesse, a couenable sacrifice, plesynge to God. And
my God fil alle 3oure desire, by hise richessis in glorie in
20 Crist Jhesu. But to God and oure fadir be glorie in to
21 worldis of worldis. Amen. Grete 3e wel euery hooli *man*
22 in Crist Jhesu. Tho britheren that ben with me, greten 3ou
wel. Alle hooli men greten 3ou wel, moost sotheli thei that
23 ben of the emperouris hous. The grace of oure Lord Jhesu
Crist be with 3oure spirit. Amen.

COLOSSIANS.

CAP. I.

1 Poul, apostle of Crist Jhesu, bi the wille of God, and
 2 Tymothe, brother, to hem that ben at Colose, hooli and
 feithful britheren in Crist Jhesu, grace and pees to 3ou of
 3 God oure fadir and of the Lord Jhesu Crist. We don
 thankyngis to God, and to the fader of oure Lord Jhesu
 4 Crist, euermore preiynge for 3ou, herynge 3oure feith in Crist
 5 Jhesu, and the loue that 3e han to alle hooli men, for the
 hope that is kept to 3ou in heuenes. Which 3e herden
 6 in the word of treuthe of the gospel, that cam to 3ou, as
 also it is in al the world, and makith fruyt, and wexith, as in
 3ou, fro that dai in which 3e herden and knewen the grace
 7 of God in treuthe. As 3e lerneden of Epafra, oure felawe
 most dereworthe, which is a trewe mynystre of Jhesu Crist
 8 for 3ou; which also schewide to vs 3oure louyng in spirit.
 9 Therfor we fro the dai in which we herden, ceessen not to
 preye for 3ou, and to axe, that 3e be fillid with the knowing
 10 of his wille in al wisdom and goostli vndurstondyng; that
 3e walke worthili to God plesynge bi alle thingis, and make
 11 fruyt in al good werk, and wexe in the science of God, and
 ben coumfortid in al vertu bi the miȝt of his clerenesse, in al
 12 pacience and long abiding with ioye, that 3e do thankyngis
 to God and to the fadir, which made 3ou worthi in to the
 13 part of eritage of hooli men in list. Which delyueride vs fro
 the power of derknessis, and translatide in to the kyngdom
 14 of the sone of his louyng, in whom we han aȝenbiyng
 15 and remyssion of synnes. Which is the ymage of God
 16 vnuyisible, the first bigetun of ech creature. For in hym alle
 thingis ben maad, in heuenes and in erthe, visible and vn-

uysible, ether trones, ether dominaciouns, ether princehodes,
 ethir poweris, alle thingis ben maad of nouȝt bi hym, and in
 7 hym, and he is bifor alle, and alle thingis ben in hym.
 8 And he is heed of the bodi of the chirche; which is the
 bigynnyng and the firste bigetun of deede *men*, that he holde
 9 the firste dignyte in alle thingis. For in hym it pleside al
 10 plente to inhabite, and bi hym alle thingis to be recounselid
 in to hym, and made pees bi the blood of his cros, tho
 11 thingis that ben in er.his, ether that ben in heuenes. And
 whanne ȝe weren sumtyme aliened, and enemyes bi wit in
 12 yuele werkis, now he hath recounselid ȝou in the bodi of
 his fleisch bi deth, to haue ȝou hooli, and vnmemyd, and
 13 with out repreef b.for hym. If netheles ȝe dwellen in the
 feith, foundid, and stable, and vnmouable fro the hope of
 the gospel that ȝe han herd, which is prechid in al creature
 14 that is vndur heuene. Of which Y Poul am maad myn-
 ystre, and now Y haue ioye in passioun for ȝou, and Y fille
 tho thingis that failen of the passiouns of Crist in my fleisch,
 15 for his bodi, that is the chirche. Of which Y Poul am maad
 mynysre bi the dispensacioun of God, that is ȝouun to me
 16 in ȝou, that Y fille the word of God, the priuyte, that was
 hid fro worldis and generaciouns. But now it is schewid to
 17 his seyntis, to whiche God wold make knowun the richessis
 of the glorie of this sacrament in hethene men, which is
 18 Crist in ȝou, the hope of glorie. Whom we schewen, re-
 preuyng eech man, and techinge eech man in al wisdom, that
 19 we offere eech man perfit in Crist Jhesu. In which thing also
 Y tranele in stryuyng bi the worching of hym, that he
 worchith in me in vertu.

CAP. II.

1 BUT Y wole that ȝe wite, what bisynesse Y haue for ȝou,
 and for hem that ben at Laodice, and whiche euere saien

2 not my face in fleisch, that her bertis ben counfortid, and
 thei *ben* tauht in chante, in to alle the richessis of the plente
 of the vndurstondyng, in to the knowyng of mysterie of
 3 God, the fadir of Jhesu Crist, in whom alle the tresouris of
 4 wisdom and of science ben hid. For this thing Y seie, tha
 5 no man disseyue 3ou in heizthe of wordis. For thou3 Y be
 absent in bodi, bi spirit Y am with 3ou, ioiynge and seynge
 3oure ordre and the sadnesse of 3oure bileue that is in Crist.
 6, 7 Therfor as 3e han takun Jhesu Crist oure Lord walke 3e
 in hym, and be 3e rootid and bieldid aboue in hym, and
 confermyd in the bileue, as 3e han lerud, aboundinge in hym
 8 in doynge of thankyngis. Se 3e that no man disseyue 3ou
 bi filosofie and veyn fallace, astur the tradicioun of men, astur
 9 the elementis of the world, and not astur Crist. For in hym
 10 dwellith bodilich al the fulnesse of the Godhed. And 3e
 ben fillid in hym, that is heed of al principat and power.
 11 In whom also 3e ben circumcidid in circumcisioun not maad
 with hoond, in dspoyling of the bodi of fleisch, but in cir
 12 cumcisioun of Crist; and 3e ben biried togidere with hym
 in baptem, in whom also 3e han rise agen bi feith of the
 13 worching of God, that re-side hym fro deth. And whanne
 3e weren deed in gyltis, and in the prepuce of 3oure fleisch,
 14 he quikenye togidere 3ou with hym; for3yuyng to 3ou alle
 gyltis, doynge awei that writing of decre that was agens vs,
 that was contrarie to vs; and he took awei that fro the
 15 myddil, pitchinge it on the cros; and he spuylide principatis
 and poweris, and ledde out tristili, opynli ouercomynge hem
 16 in hym self. Therfor no man iuge 3ou in mete, or in drink,
 17 or in part of feeste dai, or of neomenye, or of sabatis, whiche
 ben schadewe of thingis to comynge; for the bodi is of
 18 Crist. No man disseyue 3ou, willynge to *teche* in mekenesse,
 and religioun of aungelis, tho thingis whiche he hath not
 19 seyn, walkinge veynli, boloyd with wit of his fleisch, and not

holdynge the heed, of which al the bodi, bi boondis and
 ioynnyngis togidere vndur mynystrid and maad, wexith in to
 20 encreessing of God. For if 3e ben deed with Crist fro the
 elementis of this world, what 3it as men lyuynge to the
 21 world demen 3e? That 3e touche not, nether taaste, nether
 22 trete with hoondis tho thingis, whiche alle ben in to deth
 bi the ilke vss, afir the comaundementis and the techingis
 23 of men; whiche han a resoun of wisdom in veyn religioun
 and mekenesse, and not to spare the bodi, not in ony onour
 to the fulfilling of the fleisch.

CAP. III.

1 THERFOR if 3e han risun togidere with Crist, seke 3e tho
 thingis that ben aboue, where Crist is sittynge in the ri3thalf
 2 of God. Sauere 3e tho thingis, that ben aboue, not tho that
 3 ben on the erthe. For 3e ben deed, and 3oure lijf is hid
 4 with Crist in God. For whanne Crist schal appere, 3oure lijf,
 5 thanne also 3e schulen appere with hym in glorie. Therfor
 sle 3e 3oure membris, whiche ben on the erthe, fornicacioun,
 vnclennesse, letcherie, yuel coueitise, and aueryse, which is
 6 scruyse of mawmetis; for whiche thingis the wraththe of
 7 God cam on the sones of vnbileue; in whiche also 3e walk-
 8 iden sum tyme, whanne 3e lyueden in hem. But now putte
 3e awei alle thingis, wraththe, indignacioun, malice, blasfemye
 9 and foule word of 3oure mouth. Nyle 3e lie togidere,
 spynle 3e 3ou fro the elde man with his dedes, and clothe 3e
 10 the newe man that is maad newe agen in to the knowing of
 11 God, afir the ymage of hym that made hym; where is not
 male and female, hethene man and Jew, circumcisioun and
 prepucie, barbarus and Scita, bonde man and fre man, but
 12 alle thingis and in alle thingis Crist. Therfor 3e, as the
 chosun of God, hooli and louyd, clothe 3ou with the entrails

of merci, benygnte, and mekenesse, temperaunce, pacience ;
 13 and support 3e echon other, and forgyue to 3ou silf, if ony
 man azens ony hath a querele ; as the Lord for3af to 3ou, so
 14 also 3e. And vpon alle these thingis haue 3e charite, that is
 15 the boond of perfeccioun. And the pees of Crist enioye in
 3oure hertis, in which 3e ben clepid in o bodi, and be 3e
 16 kynde. The word of Crist dwelle in 3ou plenteuousli, in al
 wisdom ; and teche and moneste 3ou silf in salmes, and
 ympnes, and spiritual songis, in grace synginge in 3oure
 17 hertis to the Lord. Al thing, what euere thing 3e don, in
 word or in dede, alle thingis in the name of oure Lord
 Jhesu Crist, doynge thankyngis to God and to the fadir bi
 18 hym. Wymmen, be 3e sugetis to 3oure hosebondis, as it
 19 bihoueth in the Lord. Men, loue 3e 3oure wyues, and nyle
 20 3e be bittere to hem. Sones, obeie 3e to 3oure fadir and
 modir bi alle thingis ; for this is wel plesinge in the Lord.
 21 Fadris, nyle 3e terre 3oure sones to indignacioun, that thei be
 22 not maad feble hertid. Seruauntis, obeie 3e bi alle thingis to
 fleischli lordis, not seruyng at 3e, as plesynge to men, but
 23 in symplenesse of herte, dredinge the Lord. What euer 3e
 doen, worche 3e of wille, as to the Lord and not to men ;
 24 witynge that of the Lord 3e schulen take 3elding of eritage.
 25 Serue 3e to the Lord Crist. For he that doith iniurie, schal
 resseyue that that he dide yuele ; and acceptacioun of per-
 soones is not anentis God.

CAP. IV.

1 LORDIS, 3yue 3e to seruauntis that that is iust and euene,
 2 witynge that also 3e han a Lord in heuene. Be 3e bisi in
 3 preier, and wake in it, in doynge of thankyngis ; and preie
 ech for othere, and for vs, that God opene to vs the dore
 4 of word, to speke the misterie of Crist ; for which also Y am

boundun, that Y schewe it, so as it bihoueth me to speke.
 5 Walke 3e in wisdom to hem that ben with outen forth, agen-
 6 biynge tyme. 3oure word be sauere in salt eueremore in
 grace; that 3e wite, hou it bihoueth 3ou to answeere to ech
 7 man. Titicus, most dere brother, and feithful mynyster, and
 my felowe in the Lord, schal make alle thingis knowun to 3ou,
 8 that ben aboute me. Whom Y sente to 3ou to this same
 thing, that he knowe what thingis ben aboute 3ou, and coun-
 9 forte 3oure hertis, with Onesyme, most dere and feithful
 brother, which is of 3ou; whiche schulen make alle thingis
 10 that ben doon here, knowun to 3ou. Aristark, prisoner with
 me, gretith 3ou wel, and Mark, the cosyn of Barnabas, of
 whom 3e han take maundements; if he come to 3ou, res-
 11 seyue 3e hym; and Jhesus, that is seid Just; whiche ben of
 circumcisioun; thei aloone ben myn helperis in the kingdom
 12 of God, that weren to me in solace. Epafras, that is of 3ou,
 the seruaunt of Jhesu Crist, gretith 3ou wel; euere bisi for
 3ou in preyeris, that 3e stonde perfit and ful in al the wille of
 13 God. And Y bere witnessyng to hym, that he hath myche
 trauel for 3ou, and for hem that ben at Loadice, and that ben
 14 at Ierapolim. Luk, the leche most dere, and Demas, greten
 15 3ou wel. Grete 3e wel the britheren that ben at Loadice, and
 the *wommen* Nynfam, and the chirche that is in hir hous.
 16 And whanne this pistle is red among 3ou, do 3e, that it be red
 in the chirche of Loadicensis; and rede 3e that *pistle* that is
 17 of Loadicensis. And seie 3e to Archippus, Se the myn-
 ysterie, that thou hast takun in the Lord, that thou fille it.
 18 My salutacioun, bi the boond of Poul Be 3e mynde-ful of
 my boondis. The grace of the Lord Jhesu Crist be with
 3ou. Amen.

I. THESSALONIANS.

CAP. I.

1 PAUL, and Siluan, and Tymothe, to the chirche of Tessa-
 2 lonicensis, in God the fadir, and in the Lord Jhesu Crist,
 grace and pees to 3ou. We doon thankyngis to God euere
 more for alle 3ou, and we maken mynde of 3ou in oure
 3 preyeris withouten ceessyng; hauynge mynde of the werk
 of 3oure feith, and trauel, and charite, and abyding of the
 hope of oure Lord Jhesu Crist, bifor God and oure fadir.
 4, 5 3e louyde britheren of God, we witinge 3oure chesing; for
 oure gospel was not at 3ou in word oneli, but also in vertu,
 and in the Hooli Goost, and in myche plente; as 3e witen,
 6 whiche we weren among 3ou for 3ou; and 3e ben maad
 foleweris of vs, and of the Lord, resseyuynge the word in
 7 myche tribulacioun, with ioye of the Hooli Goost; so that 3e
 ben maad ensauple to alle men that bileuen, in Macedonye
 8 and in Acaie. For of 3ou the word of the Lord is pup-
 plischid, not oneli in Macedonye and Acaie, but 3oure feith
 that is to God, in ech place is gon forth; so that it is not nede
 9 to vs to speke ony thing. For thei schewen of 3ou, what
 maner entre we hadden to 3ou, and hou 3e ben conuertid to
 God fro maumettis, to serue to the lyuynge God and veri;
 10 and to abide his sone fro heuenes, whom he reiseide fro deth,
 the Lord Jhesu, that delyuerede us fro wraththe to comynge.

CAP. II.

1 For, britheren, 3e witen oure entre to 3ou, for it was not
 2 veyn; but first we suffriden, and weren punyschid with

wrongis, as 3e witen in Filippis, and hadden trust in oure Lord, to speke to 3ou the gospel of God in myche bisynesse.

3 And oure exortacioun is not of errour, nether of vncleennesse.

4 nether in gile, but as we ben preued of God, that the gospel of God schulde be takun to vs, so we speken; not as plesynge to men, but to God that preueth oure hertis. For nether we weren ony tyme in word of glosing, as 3e witen.

6 nether in occasioun of auerise; God is wannesse; nether

7 sekinge glorie of men, nether of 3ou, nether of othere, whanne we, as Cristis apostlis, miȝten haue be in charge to 3ou

But we weren maad litle in the myddil of 3ou, as if a nursche

8 fostre hir sones; so we desiringe 3ou with greet loue, wolden haue bitake to 3ou, not oneli the gospel of God, but also oure

9 lyues, for 3e ben maad most dereworthe to vs. For, britheren, 3e ben myndeful of oure trauel and werynesse; we

worchiden nyȝt and day, that we schulden not greue ony of

10 3ou, and prechiden to 3ou the euangelie of God. God and 3e ben witnessis, hou holiȝ, and iustiȝ, and with outen pleynt,

11 we weren to 3ou that bileueden. As 3e witen hou we preyeden 3ou, and coumfortiden ech of 3ou, as the fadir hise

12 sones, and we han witnessid, that 3e schulden go worthili to

13 God, that clepide 3ou in to his kingdom and glorie. Therfor we doon thankigis to God with outen ceessyng. For whanne 3e hadden take of vs the word of the heryng of God, 3e token it not as the word of men, but as it is verili, the word of God, that worchith in 3ou that han bileued

14 For, britheren, 3e ben maad soleweris of the chirchis of God, that ben in Jude, in Crist Jhesu, for 3e han suffrid the same

15 thingis of 3oure euene lynagis, as thei of the Jewis. Whiche slown bothe the Lord Jhesu and the profetis, and pursueden vs, and thei plesen not to God, and thei ben aduersaries to

16 alle men; forbedinge vs to speke to hethene men, that thei be maad saaf, that thei fille her synnes eucere more; for the

17 wraththe of God cam on hem in to the ende. And, britheren,
 we desolat fro 3ou for a tyme, bi mouh and in bsholding,
 but not in herte, han hized more plenteuousli to se 3oure face
 18 with greet desir. For we wolden come to 3ou, 3he, Y Poul,
 19 onys and esisoone, but Satnanas lett^ede vs. For whi what is
 oure hope, or ioye, or coroun of glone? Whether 3e ben not
 20 bfore oure Lord Jhesu Crst in his comyng? For 3e ben
 oure glorie and ioye.

CAP. III.

1 For which thing we suffriden no lengere, and it pleside
 2 to vs to dwelle albone at Atenys; and we senten Tymo^{the},
 oure brother, and mynstre of God in the euangelie of Crst,
 3 to 3ou to be confermyd, and to be tauht for 3oure feith, that
 no man be mouyd in these tribulaciouns. For 3e silf witen,
 4 that in this this thing we ben set. For whanne we weren at
 3ou, we biforseiden to 3ou, that we schulden suffre tribu-
 5 laciouns, as it is don, and 3e witen. Therfor Y *Poul*, no
 lenger alidinge, sente to knowe 3oure feith, lest perauenture
 he that temptuh tempte 3ou, and 3oure trauel be maad veyn.
 6 But now, whanne Tymo^{the} schal come to vs fro 3ou, and telle
 to vs 3oure feith and charite, and that 3e han good mynde of
 7 vs, euere desyringe to se vs, as we also 3ou; therfor, bri-
 theren, we ben coumfortid in 3ou, in al oure nede and tribu-
 8 lacioun, bi 3oure feith. For now we lyuen, if 3e stonden in
 9 the Lord. For what doying of thankngis moun we 3elde to
 God for 3ou, in al ioye, in which we ioyen for 3ou bfor oure
 10 Lord? nyzt and dai more plenteuousli preiynge, that we se
 3oure face, and fulfile tho thingis that failen to 3oure feith.
 11 But God hym silf and oure fadir, and the Lord Jhesu Crst,
 12 dresse oure weye to 3ou. And the Lord multiplie 3ou, and
 make 3oure charite to be plenteouse of ech to othere, and in
 13 to alle men, as also we in 3ou; that 3oure hertis ben con-

fermyd with outen pleynt in holynesse, bifor God and oure fadir, in the comyng of oure Lord Jhesu Crist with alle hise seyntis. Amen.

CAP. IV.

1 THERFOR, britheren, fro hennus forward we preien 3ou,
and bisechen in the Lord Jhesu, that as 3e han resseyued of
vs, hou it bihoueth 3ou to go and to plesse God, so walke 3e,
2 that 3e abounde the more. For 3e witen what comaunde-
3 mentis Y haue 3ouun to 3ou bi the Lord Jhesu. For this is
the wille of God, 3oure holynesse, that 3e absteyne 3ou fro
4 fornycacioun. That ech of 3ou kunne welde his vessel in
5 holynesse, and onour; not in passioun of lust, as hethene
6 men that knowen not God. And that no man ouergo, nethir
disseyue his brothir in chaffaring. For the Lord is venger of
alle these thingis, as we biforseiden to 3ou, and han witnessid.
7 For God clepide not vs in to vnclennesse, but in to holy-
8 nesse. Therfor he that dispisith these thingis, dispisith not
9 man, but God, that also 3af his holi spirit in vs. But of the
charite of britherhed we hadden no nede to write to 3ou; 3e
10 silf han lerud of God, that 3e loue togidere; for 3e don that
in to alle britheren in al Macedonye. And, britheren, we
preyen 3ou, that 3e abounde more; and taken kepe, that 3e
11 be quyet; and that 3e do 3oure nede, and 3e worche with
3oure hoondis, as we han comaundid to 3ou; and that 3e
wandre onestli to hem that ben with outforth, and that of no
12 mannus 3e desir ony thing. For, britheren, we wolen not,
that 3e vnknowe of men that dien, that 3e be not soreful,
13 as othere that han not hope. For if we bileuen, that Jhesu
was deed, and roos a3en, so God schal lede with hym hem that
14 ben deed bi Jhesu. And we seien this thing to 3ou in the
word of the Lord, that we that lyuen, that ben left in the
comyng of the Lord, schulen not come bifor hem that ben

15 deed. For the Lord hym silf schal come down fro heuene,
 in the comaundement, and in the vois of an archaungel, and
 in the trumpe of God ; and the deed men that ben in Crist,
 16 schulen rise aȝen first. Afterward we that lyuen, that ben left,
 schulen be rauyschid togidere with hem in cloudis, metinge
 Crist in to the air ; and so euere more we schulen be with
 17 the Lord. Therfor be ȝe counfortid togidere in these
 wordis.

CAP. V.

1 But, britheren, of tymes and momentis ȝe neden not that
 2 Y write to ȝou. For ȝe silf witen diligentli, that the dai of the
 3 Lord schal come, as a theef in the niȝt. For whanne thei
 schulen seie pees is, and sikirnesse, thanne sudeyn deth schal
 come on hem, as sorewe to a womman that is with child, and
 4 thei schulen not scape. But, britheren, ȝe ben not in derk-
 5 nessis, that the ilke dai as a theef catche ȝou. For alle ȝe ben
 the sones of liȝt, and sones of dai ; we ben not of niȝt, nether
 6 of derknessis. Therfor slepe we not as othere ; but wake we,
 7 and be we sobre. For thei that slepen, slepen in the niȝt,
 8 and thei that ben drunkun, ben drunkun in the niȝt. But
 we that ben of the dai, ben sobre, clothid in the haburioun
 of feith and of charite, and in the helme of hope of heelthe.
 9 For God puttide not vs in to wraththe, but in to the pur-
 10 chasing of heelthe bi oure Lord Jhesu Crist, that was deed
 for vs ; that whether we waken, whether we slepen, we lyue
 11 togidere with him. For which thing comferte ȝe togidere,
 12 and edefie ȝe ech other, as ȝe doon. And, britheren, we
 preien ȝou, that ȝe knowen hem that trauelen among ȝou,
 and ben souereyns to ȝou in the Lord, and techen ȝou, that
 13 ȝe han hem more aboundantli in charyte ; and for the werk
 14 of hem, haue ȝe pees with hem. And, britheren, we preien
 ȝou, repreue ȝe vnpesible men. Counferte ȝe men of litil

herte, resseyue 3e sijke men, be 3e pacient to alle men.
 15 Se 3e, that no man 3elde yuel for yuel to ony man; but
 euere more sue 3e that that is good, ech to othere and to alle
 16, 17 *men*. Euere more ioye 3e; without ceessing preye 3e;
 18 in alle thingis do 3e thankyngis. For this is the wille of
 19 God in Crist Jhesu, in alle 3ou. Nyle 3e quenche the spirit;
 20, 21 nyle 3e dispise prophecies. But preue 3e alle thingis,
 22 and holde 3e that thing that is good. Absteyne 3ou fro al
 23 yuel spice. And God hym silf of pees make 3ou hooli bi
 alle thingis, that 3oure spirit be kept hooli, and soule, and
 bodi, without pleynt, in the comyng of oure Lord Jhesu
 24 Crist. God is trewe, that clepide 3ou, which also schal do.
 25, 26 Britheren, preye 3e for vs. Grete 3e wel alle britheren
 27 in hooli cos. Y coniure 3ou bi the Lord, that this pistle be
 28 red to alle hooli britheren. The grace of oure Lord Jhesu
 Crist be with 3ou. Amen.

II. THESSALONIANS.

CAP. I.

1 Poul, and Siluan, and Tymothe, to the chirche of Tessa-
 2 lonicensis, in God oure fadir, and in the Lord Jhesu Crist,
 grace to 3ou and pees of God, oure fadir, and of the Lord
 3 Jhesu Crist. We owen to do thankyngis euere more to God
 for 3ou, britheren, so as it is worthi, for 3oure feith ouer
 wexith, and the charite of ech of 3ou to othere aboundith.
 4 So that we silf glorien in 3ou in the chirkis of God, for
 3oure pacience and feith in alle 3oure persecuciouns and
 5 tribulaciouns. Whiche 3e susteynen in to the ensauple of
 the iust dom of God, that 3e be had worthi in the kingdom

6 of God, for which 3e suffren. If netheles it is iust tofor
 God to quite tribulacioun to hem that troblen 3ou, and to
 7 3ou that ben troblid, rest with vs in the schewing of the
 8 Lord Jhesu fro heuene, with aungelis of his vertu, in the
 flawme of fier, that schal 3yue veniaunce to hem that knowen
 not God, and that obeien not to the euangelie of oure Lord
 9 Jhesu Crist. Whiche schulen suffre euere lastinge peynes, in
 perischinge fro the face of the Lord, and fro the glorie of his
 10 vertu, whanne he schal come to be glorified in hise seyntis,
 and to be maad wondurful in alle men that bileueden, for
 11 oure witnessing is bileuyd on 3ou, in that dai. In which
 thing also we preien euere more for 3ou, that oure God
 make 3ou worthi to his cleping, and fille al the wille of his
 12 goodnesse, and the werk of feith in vertu; that the name of
 oure Lord Jhesu Crist be clarified in 3ou, and 3e in hym, bi
 the grace of oure Lord Jhesu Crist.

CAP. II.

1 BUT, britheren, we preien 3ou bi the comyng of oure Lord
 Jhesu Crist, and of oure congregacioun in to the same
 2 comyng, that 3e be not mouyd soone fro 3oure witt, nether
 be aferd, nether bi spirit, nether bi word, nether bi epistle as
 3 sent bi vs, as if the dai of the Lord be ny3. No man dis-
 seyue 3ou in ony manere. For but dissencioun come first,
 4 and the man of synne be schewid, the sonne of perdicoun,
 that is aduersarie, and is enhaunsid ouer al thing that is seid
 God, or that is worschipid, so that he sitte in the temple of
 5 God, and schewe hym silf as if he were God. Whether
 3e holden not, that 3it whanne Y was at 3ou, Y seide these
 6 thingis to 3ou? And now what withholdith, 3e witen, that
 7 he be schewid in his tyme. For the priete of wickidnesse
 worchith now; oneli that he that holdith now, holde, til he

8 be do awei. And thanne thilke wickid *man* schal be schewid,
 whom the Lord Jhesu schal sle with the spirit of his mouth,
 9 and schal distrie with lijtnyng of his comyng; hym, whos
 comyng is bi the worching of Sathanas, in al vertu, and
 10 signes, and grete wondris, false, and in al disseit of wickid-
 nesse, to hem that perischen. For that thei resseyueden not
 the charite of treuthe, that thei schulden be maad saaf.
 And therfor God schal sende to hem a worching of errour,
 11 that thei bileue to leeing, that alle be demed, whiche bi-
 12 leueden not to treuthe, but consentiden to wickidnesse. But,
 britheren louyd of God, we owen to do thankyngis euermore
 to God for 3ou, that God chees vs the firste fruytis in to
 13 heelthe, in halewing of spirit and in feith of treuthe; in which
 also he clepide 3ou bi oure gospel, in to geting of the glorie
 14 of oure Lord Jhesu Crist. Therfor, britheren, stonde 3e,
 and holde 3e the tradiciouns, that 3e han lerud, ethir bi word,
 15 ethir bi oure pistle. And oure Lord Jhesu Crist him silf,
 and God oure fadir, which louyde vs, and 3af euerlastinge
 16 coumfort and good hope in grace, stire 3oure hertis, and con-
 ferme in al good werk and word.

CAP. III.

1 BRITHEREN, fro hennus forward preye 3e for vs, that the
 2 word of God renne, and be clarified, as *it is* anentis 3ou;
 and that we be delyuered fro noyous and yuele men; for feith
 3 is not of alle men. But the Lord is trewe, that schal con-
 4 ferme 3ou, and schal kepe fro yuel. And, *britheren*, we
 trusten of 3ou in the Lord, for what euere thingis we
 5 comaunden to 3ou, bothe 3e don and schulen do. And the
 Lord dresse 3oure hertis, in the charite of God, and in the
 6 pacience of Crist. But, britheren, we denouncen to 3ou in
 the name of oure Lord Jhesu Crist, that 3e withdrawe 3ou

from ech brother that wandrith out of ordre, and not afir
 7 the techyng, that thei resseyueden of vs. For 3e silf witen,
 8 hou it bihoueth to sue vs. For we weren not vnpesible
 among 3ou, nethir with outen oure owne trauel we eeten
 breed of ony man, but in trauel and werynesse worchiden
 9 nist and dai, that we greuyden noon of 3ou. Not as we
 hadden not power, but that we schulden 3yue vs silf en-
 10 saumple to 3ou to sue vs. For also whanne we weren
 among 3ou, we denounsiden this thing to 3ou, that if ony
 11 man wole not worche, nethir ete he. For we han herd that
 summe among 3ou goon in reste, and not hing worchen, but
 12 don curiousli. But we denouncen to hem that ben suche men,
 and bisechen in the Lord Jhesu Crist, that thei worchen with
 13 silence, and ete her owne breed. But nyle 3e, britheren,
 14 faile wel doynge. That if ony man obeie not to oure word
 bi epistle, marke 3e him, and comyne 3e not with hym, that
 15 he be schamed; and nyle 3e gesse hym as an enemye, but
 repreue 3e hym as a brother. And God hym silf of pees
 16 3yue to 3ou euerlastinge pees in al place. The Lord be
 17 with 3ou alle. My salutacioun bi the hoond of Poul; which
 signe in ech epistle Y write thus. The grace of oure Lord
 Jhesu Crist be with alle 3ou. Amen.

I. TIMOTHY.

CAP. I.

1 Poul, apostle of Jhesu Crist, bi the comaundement of God
 2 oure sauour, and of Jhesu Crist oure hope, to Tymothe,
 bilouyd sone in the feith, grace and merci and pees, of God
the fadir, and of Jhesu Crist, oure Lord. As Y preyede

3 thee, that thou schuldist dwelle at Effesi, whanne Y wente
 into Macedonye, that thou schuldist denounce to summe
 4 men, that thei schulden not teche othere weie, nether 3yue
 tent to fablis and genologies that ben vncerteyn, whiche
 3yuen questidouns, more than edificacioun of God, that is in
 5 the feith. For the ende of comaundement is charite of clene
 6 herte, and good conscience, and of feith not feyned. Fro
 whiche thingis sum men han errid, and ben turned in to
 7 veyn speche; and willith to be techers of the lawe, and
 vndurstoniden not what thingis thei speken, nether of what
 8 thingis thei affermen. And we witen that the lawe is good,
 9 if ony man vse it lawefulli; and witinge this thing, that the
 lawe is not set to a iust man, but to vniust men and not
 suget, to wickid men and to synneris, to cursid men and de-
 foulid, to sleeris of fadir, and sleeris of modir, to men sleeris
 10 and lechouris, to hem that don letcherie with men, lesing-
 mongeris and forsworun, and if ony othere thing is contrarie
 11 to the hoolsum teching, that is aftir the euangelie of the
 12 glorie of blessid God, which is bitakun to me. Y do thank-
 ingis to hym, that coumfortide me in Crist Jhesu oure Lord,
 13 for he gesside me feithful, and putte me in mynystrie, that
 first was a blasfeme, and a pursuere, and ful of wrongis.
 But Y haue getun the merci of God, for Y vnknowinge dide
 14 in vnbileue. But the grace of oure Lord ouer aboundide,
 15 with feith and loue that is in Crist Jhesu. A trewe word
 and worthi al resseyuyng, for Crist Jhesu cam in to this world
 16 to make synful men saaf, of whiche Y am the firste. But
 therfor Y haue getun merci, that Crist Jhesu schulde schewe
 in me first al pacience, to the enfourmyng of hem that
 17 schulen bileue to hym in to euerlastinge lijf. And to the
 king of worldis, vndeedli and vnvisibile God aloone, be
 18 onour and glorie in to worldis of worldis. Amen. I bitake
 this comaundement to thee, thou sone Timothe, after the

prophecies that han be hertofore in thee, that thou traueile
 19 in hem a good trauel, hauynge feith and good conscience,
 which summen casten awei, and perischiden aboute the feith.
 20 Of whiche is Ymeneus and Alisaundre, which Y bitook to
 Sathanas, that thei lerne to not blasfeme.

CAP. II.

1 THERFOR Y biseche first of alle thingis, that bisechingis,
 preieris, axyngis, doyngis of thankyngis, ben maad for alle
 2 men, for kingis and alle that ben set in hiznesse, that we
 3 leden a quyet and a pesible lijf, in al pite and chastite. For
 4 this thing is good and acceptid bifor God, oure sauour, that
 wole that alle men ben maad saaf, and that thei come to the
 5 knowyng of treuthe. For o God and a mediatour *is* of God
 6 and of men, a man Crist Jhesus, that 3af him silf redemp-
 cioun for alle men. Whos witnessing is confermyd in his
 7 tymes; in which Y am set a prechour and an'apostle. For
 Y seye treuthe, and Y lie not, *that am* a techere of hethene
 8 men in feith and in treuthe. Therfor Y wole, that men
 preye in al place, liftinge vp clene hondis with outen
 9 wraththe and strijf. Also wymmen in couenable abite, with
 schamefastnesse and sobrenesse araiynge hem silf, not in
 writhun heeris, ethir in gold, ethir peerlis, ethir precieuse
 10 cloth; but that that bicometh wymmen, biheetinge pite bi
 11 good werkis. A womman lerne in silence, with al subiec-
 12 cioun. But Y suffre not a womman to teche, nether to haue
 13 lordschip on the hosebonde, but to be in silence. For Adam
 14 was first formed, aftirward Eue; and Adam was not dis-
 seyued, but the womman was disseyued, in breking of the
 15 lawe. But sche schal be sauyd bi generacioun of children, if
 sche dwellith perfittli in feith, and lone, and hoolynesse, with
sobrenesse.

CAP. III.

1 A FEITHFUL word. If ony man desirith a bishopriche, he
 2 desirith a good werk. Therfor it bihoueth a byschop to be
 with out reproof, the hosebonde of o wijf, sobre, prudent,
 3 chast, vertewous, holdinge hospitalite, a techere; not youn
 myche to wyn, not a smytere, but temperat, not ful of chid-
 4 ing, not coueitouse, wel reulinge his hous, and haue sones
 5 suget with al chastite; for if ony man kan not gouerne his
 house, hou schal he haue diligence of the chirche of God?
 6 not new conuertid to the feith, lest he be borun vp in to
 7 pride, and falle in to doom of the deuel. For it bihoueth
 hym to haue also good witnessing of hem that ben with out-
 forth, that he falle not in to reproof, and in to the snare of
 8 the deuel. Also *it bihoueth* dekenes to be chast, not double
 tungid, not youn myche to wyn, not suyng soul wyngnyng;
 9, 10 that han the mysterie of feith in clene conscience. But be
 thei preued first, and mynystre so, hauynge no cryme.
 11 Also *it bihoueth* wymmen to be chast, not bachtinge, sobre,
 12 feithful in alle thingis. Dekenes be hosebonds of o wijf;
 13 whiche gouerne wel her sones and her housis. For thei that
 mynystren wel, schulen geue a good degre to hem silf, and
 14 myche triste in the feith, that is in Crist Jhesu. Sone Timo-
 the, Y write to thee these thingis, hopeinge that Y schal come
 15 soon to thee; but if Y tarie, that thou wite, hou it bihoueth
 thee to lyue in the hous of God, that is the chirche of Ihu-
 16 ynge God, a pilere and sadnesse of treuthe. And opynly it
 is a greet sacrament of pitee, that thing that was schewid in
 fleisch, it is justified in spirit, it apperid to aungels, it is
 prechid to hethene men, it is bileuyd in the world, it is takun
 vp in glorie.

CAP. IV.

1 But the spirit seith opynli, that in the laste tymes sum-
 men schulen departe fro the feith, 3yuyng tent to spiritis
 2 of errour, and to techingis of deuellis; that speken leeing in
 3 ipocrisie, and haue her conscience corrupt, forbedinge to be
 weddid, to absteyne fro metis, whiche God made to take with
 doying of thankngis, to feithful men, and hem that han
 4 knowe the treuthe. For ech creature of God is good, and
 no thing is to be cast awei, which is takun with doying of
 5 thankngis; for it is halewid bi the word of God, and bi
 6 preyer. Thou puttyng forth these thingis to britheren,
 schalt be a good mynystre of Crist Jhesu; nurschid with
 wordis of feith and of good doctryne, which thou hast gete.
 7 But eschewe thou vncoenable fablis, and elde wymmenus
 8 *fablis*; haunte thi silf to pitee. For bodili exercitation is
 profitable to litle thing; but pitee is profitable to alle thingis,
 that hath a biheest of lijf that now is, and that is to come.
 9, 10 A trewe word, and worthi al acceptacioun. And in this
 thing we trauelen, and ben cursid, for we hopen in lyuyng
 God, that is sauour of alle men, moost of feithful men.
 11, 12 Comaunde thou this thing, and teche. No man dispise
 thi 3ongthe, but be thou ensauple of feithful men in word,
 13 in lyuyng, in charite, in feith, in chastite. Tyl Y come, take
 14 tent to redyng, to exortacioun and teching. Nyle thou litil
 charge the grace which is in thee, that is 3ouun to thee bi
 15 profecie, with putting on of the hondis of preesthod. Thenke
 thou these thingis, in these be thou, that thi profiting be
 16 schewid to alle men. Take tent to thi silf and to doctryn;
 be bisi in hem. For thou doynge these thingis, schalt make
 bothe thi silf saaf, and hem that heren thee.

CAP. V.

1 BLAME thou not an eldere man, but biseche as a fadir,
 2 yonge men as britheren; elde wymmen as modris, yonge
 3 wymmen as sistris in al chastite. Honoure thou widewis,
 4 that ben very widewis. But if ony widewe hath children
 of sones, lerne sche first to gouerne her hous, and
 quyte to fadir and modir; for this thing is acceptid bifor
 5 God. And sche that is a widewe verili, and desolate,
 hope in to God, and be bisy in bisechingis and preieris
 6 night and dai. For sche that is lyuyng in delicias, is
 7 deed. And comaunde thou this thing, that thei be with-
 8 outen reproof. For if ony man hath not cure of his owne,
 and most of hise household men, he hath denyed the
 9 feith, and is worse than an vnfeithful man. A widewe be
 chosun not lesse than sixti jeer, that was wijf of oon hose-
 10 bonde, and hath witnessing in good werkis, if sche nurschede
 children, if sche resseyuede pore men to herbore, if sche hath
 waischun the feet of hooli men, if sche mynystre to men
 that suffriden tribulacioun, if sche folewide al good werk.
 11 But eschewe thou yonger widewis; for whanne thei han do
 12 letcherie, thei wolen be weddid in Crist, hauyng dampna-
 13 cioun, for thei han maad voide the firste feith. Also thei
 idil lerne to go aboute housis, not oneli ydel, but ful of
 wordis and curiose, spekyng thingis that bihoueth not.
 14 Therfor Y wole, that yonger widewis be weddid, and bringe
 forth children, and ben hoeswyues, to yue noon occasioun
 15 to the aduersarie, bi cause of cursid thing. For now summe
 16 ben turned abak afir Sathanas. If ony feithful man hath
 widewis, mynystre he to hem, that the chirche be not greuyd,
 17 that it suffice to hem that ben very widewis. The prestis
 that ben wel gouernoures, be thei had worthi to double
 18 honour; moost thei that trauelen in word and teching. For

scripture seith, Thou schalt not bridil the mouth of the oxe
 19 threischinge, and, A werk man is worthi his hire. Nyle thou
 resseyue accusyng azens a preest, but vndur tweyne or thre
 20 witnessis. But reproue thou men that synnen bifor alle
 21 men, that also othere haue drede. Y preie bifor God, and
 Jhesu Crist, and hise chosun aungelis, that thou kepe these
 thingis with oute preiudice, and do no thing in bowyng
 22 in to the othere side. Put thou hondis to no man, nether
 anoon comyne thou with othere mennus synnes. Kepe thi
 23 silf chast. Nyle thou 3it drinke watir, but vse a litil wyn, for
 24 thi stomac, and for thin ofte fallynge infirmytees. Sum
 mennus synnes ben opyn, bifor goyng to dom; but of
 25 summen thei comen astir. And also goode dedis ben opyn,
 and tho that han hem in othere maner, moun not be hid.

CAP. VI.

1 WHAT euere seruauntis ben vndur 3ok, deme thei her
 lordis worthi al onour, lest the name of the Lord and the
 2 doctryn be blasfemyd. And thei that han feithful lordis, dis-
 pise *hem* not, for thei ben britheren; but more serue thei, for
 thei ben feithful and louyd, whiche ben parceneris of benefice.
 Teche thou these thingis, and moneste thou these thingis.
 3 If ony man techith othere wise, and acordith not to the hool-
 sum wordis of oure Lord Jhesu Crist, and to that teching that
 4 is bi pitee, he is proud, and kan no thing, but langwischith
 aboute questionis and stryuyng of wordis, of the whiche ben
 brougt forth enuyes, stryues, blasfemyes, yuele suspiciouns,
 5 fiztingis of men, that ben corrupt in soule, and that ben
 6 pryued fro treuthe, that demen wynnyng to be pitee. But
 7 a greet wynnyng is pitee, with sufficience. For we brougten
 in no thing in to this world, and no doute, that we moun not
 8 bere away ony thing. But we hauynge foodis, and with

what thingis we schulen be hilid, be we paied with these
 9 thingis. For thei that wolen be maad riche, fallen in to
 temptacioun, and in to snare of the deuel, and in to many
 vnprofitable desiris and noyous, whiche drenchen men in to
 10 deth and perdicoun. For the rote of alle yuelis is coueytise,
 whiche summen coueitinge erriden fro the feith, and biset-
 11 tiden hem with many sorewis. But, thou, man of God, fle
 these thingis; but sue thou rítwisnesse, pite, feith, charite,
 12 pacience, myldenesse. Stryue thou a good strijf of feith,
 catche euerlastinge lijf, in to which thou art clepid, and
 hast knoulechid a good knouleching bifor many witnessis.
 13 I comaunde to thee bifor God, that quikeneth alle thingis,
 and *bifor* Crist Jhesu, that 3eldide a witnessing vnder Pilat of
 14 Pounce, a good confessioun, that thou kepe the comaunde-
 ment with out wem, with out reproof, in to the comyng of
 15 oure Lord Jhesu Crist; whom the blessid and aloone migt
 king of kyngis and Lord of lordis schal schewe in his tymes.
 16 Which aloone hath vndeedylnesse, and dwellith in lýt, to
 which no man may come; whom no man say, nether may
 17 see; to whom glorie, and honour, and empire *be* with out
 ende. Amen. Comaunde thou to the riche men of this
 world, that thei vndurstonde not hizli, nether that thei hope
 in vncerteunte of richessis, but in the lyuyng God, that
 18 3yueth to vs alle thingis plenteuously to vse; to do wel, to be
 19 maad riche in good werkis, lýtli to 3yue, to comyne, to tre-
 soure to hem silf a good foundement in to tyme to comynge,
 20 that thei catche euerlastinge lijf. Thou Tymothe, kepe the
 thing bitakun to thee, eschewyng cursid noueltees of voicis,
 21 and opynyouns of fals name of kunnyng; which summen
 bihetinge, aboute the feith fellen down. The grace of God
be with thee. Amen.

II. TIMOTHY.

CAP. I.

1 PAUL, apostle of Jhesu Crist, bi the wille of God, bi the
 2 biheest of lijf that is in Crist Jhesu, to Tymothe, his moost
 dereworthe sone, grace, merci, and pees of God the fadir,
 3 and of Jhesu Crist, oure Lord. I do thankngis to my God,
 to whom Y serue fro my progenytouris in cleue conscience,
 that with outen ceessyng Y haue mynde of thee in my
 4 preyeris, miȝt and dai, desiryng to se thee; hauyng mynde
 5 of thi teeris, that Y be fillid with ioye. And Y bithenke of
 that feith, that is in thee not feyned, which also dwellde
 firste in thin aunte Loide, and in thi modir Eunyce. And
 6 Y am certeyn, that also in thee. For which cause Y moneste
 thee, that thou reise agen the grace of God, that is in thee
 7 bi the setting on of myn hond.s. For whi God ȝaf not to vs
 the spirit of drede, but of vertu, and of loue, and of sobre-
 8 nesse. Therfor nyl thou schame the witnessyng of oure
 Lord Jhesu Crist, nether me, h.s prisoner; but trauele thou
 9 ȝogidere in the gospel bi the vertu of God; that delyueride
 vs, and clepide with h.s hooli clepyng, not after oure werkis,
 but bi his purpos and grace, that is ȝouun in Crist Jhesu
 10 bifore worldli tymes; but now it is opyn bi the liznyng of
 oure sauour Jhesu Crist, which destriede deth, and liznede
 11 lijf and vncorruptioun bi the gospel. In which Y am set
 12 a prechour and apostle, and maistir of bethene men. For
 which cause also Y suffre these thingis; but Y am not con-
 foundid. For Y woot to whom Y haue bileuyd, and Y am
 certeyne that he is miȝti for to kepe that is take to my
 13 keeping in to that dai. Haue thou the fourme of hoolsum
 wordis, whiche thou herdist of me in feith and loue in Crst
 Jhesu. Kepe thou the good takun to thi kepyng bi the

5 Hooli Goost, that dwellith in vs. Thou wost this, that alle
 that ben in Asie ben turnyd away fro me, of whiche is Figelus
 6 and Ermogenes. The Lord 3yue merci to the hous of
 Onesyforus, for ofte he refreischide me, and schamyde not
 7 my chayne. But whanne he cam to Rome, he soujte me
 8 bisili, and foond. The Lord 3yue to hym to fynde merci of
 God in that dai. And hou grete thingis he mynystride to
 me at Efesi, thou knowist betere.

CAP. II.

1 THERFOR thou, my sone, be coumfortid in grace that is in
 2 Crist Jhesu. And what thingis thou hast herd of me bi
 many witnessis, bitake thou these to feithful men, whiche
 3 schulen be also able to teche othere men. Trauele thou
 4 as a good knyzt of Crist Jhesu. No man holdinge knyztthod
 to God, wlapprith hym self with worldli nedis, that he plesse
 5 to hym, to whom he hath preynd hym self. For he that
 figtith in a batel, schal not be corowned, but he fyte law-
 6 fulli. It bihoueth an erthetliere to resseyue first of the
 7 fruytis. Vndurstonde thou what thingis Y seie. For the
 Lord schal 3yue to thee vndurstanding in alle thingis.
 8 Be thou mynde ful that the Lord Jhesu Crist of the seed of
 9 Dauid hath rise agen fro deth, aftr my gospel, in which
 Y trauele til to boondis, as worching yuele, but the word of
 10 God is not boundun. Therfor Y suffre alle thingis for the
 chosun, that also thei gete the heelthe, that is in Crist Jhesu,
 11 with heuenli glorie. A trewe word, that if we ben deed
 12 togidere, also we schulen liue togidere; if we suffren, we
 schulen regne togidere; if we denyen, he schal denye vs;
 13 if we bileuen not, he dwellith feithful, he mai not denye hym
 14 self. Teche thou these thingis, witnessinge bifore God.
 Nyle thou stryue in wordis; for to no thing it is profitable,

15 but to the subuerting of men that heren. Bisili kepe to ȝyue
 thi silf a preued preisable werkman to God, with oute schame,
 16 rigtli tretinge the word of treuthe. But eschewe thou vnhooli
 and veyn spechis, for whi tho profiten myche to vnfeithful-
 17 nesse, and the word of hem crepith as a canker. Of whiche
 18 Filete is, and Ymeneus, whiche felden down fro the treuthe,
 seiynge that the rising aȝen is now doon, and thei subuertiden
 19 the feith of summen. But the sad foundement of God
 stondith, hauynge this marke, The Lord knowith whiche ben
 hise, and, Ech man that nameth the name of the Lord, de-
 20 partith fro wickidnesse. But in a greet hous ben not oneli
 vessels of gold and of siluer, but also of tree and of erthe;
 and so summen *ben* in to onour, and summe in to dispit.
 21 Therfor if ony man clensith hym silf fro these, he schal be
 a vessel halewid in to onour, and profitable to the Lord, redi
 22 to al good werk. And fle thou desiris of ȝongthe, but sue
 thou rigtwisnesse, feith, charite, pees, with hem that inwardli
 23 clepen the Lord of a cleue herte. And eschewe thou
 foltische questionns, and without kunnyng, wytynge that tho
 24 gendren chidyngis. But it bihoueth the seruaunt of the
 Lord to chide not; but to be mylde to alle men, able to
 25 teche, paciente, with temperaunce reprenynge hem that aȝen-
 stonden the treuthe, that sum tyme God ȝyue to hem for-
 26 thenkyng, that thei knowen the treuthe, and that thei rise
 aȝen fro the snares of the deuel, of whom thei ben holdun
 prisoneris at his wille.

CAP. III.

1 But wite thou this thing, that in the laste daies perelouse
 2 tymes schulen neiȝe, and men schulen be louynge hem silf,
 couetouse, hiȝ of bering, proude, blasfemeris, not obedient
 3 to fadir and modir, vnkynde, cursid, with outen affeccioun,
 with out pees, false blameris, vncontynent, vnmylde, with out

4 benygnyte, traitouris, ouerthwert, bollun *with proude thoughtis*,
 5 blynde, louteris of lustis more than of God, hauynge the lick-
 nesse of pitee, but denyynge the vertu of it. And eschewe
 6 thou these *men*. Of these thei ben that persen housis, and
 leden wymmen caitifs chargid with synnes, whiche ben led
 7 with dyuerse desiris, euere more lernynge, and neuere perfilti
 8 comynge to the science of treuthe. And as Jannes and
 Mambres azenstoden Moises, so these azenstonden treuthe,
 men corrupt in vndirstonding, repreuyd aboute the feith.
 9 But ferther thei schulen not profite, for the vnwisdom of
 10 hem schal be knowun to alle men, as hern was. But thou
 hast getun my teching, ordinaunce, purposing, feith, long
 11 abiding, loue, pacience, persecuciouns, passiouns, whiche
 weren maad to me at Antioche, at Ycony, at Listris, what
 maner persecucyouns Y suffride, and the Lord hath delyuered
 12 me of alle. And alle men that wolen lyue feithfuli in Crist
 13 Jhesu, schulen suffre persecucioun. But yuele men and dis-
 seyueris schulen encrease in to worse, errynge, and sendinge
 14 in to errour. But dwelle thou in these thingis that thou hast
 lerud, and that ben bitakun to thee, witnge of whom thou
 15 hast lerud; for thou hast knowun hooli lettris fro thi youthe,
 whiche moun lerne thee to heelthe, bi feith that is in Crist
 16 Jhesu. For al scripture inspirid of God is profitable to teche,
 to repreue, to chastice, to lerne in riȝtwisnes, that the man of
 God be parfit, lerud to al good werk.

CAP. IV.

1 I WITNESSE biforn God and Crist Jhesu, that schal deme
 the quike and the deed, and bi the comynge of hym, and the
 2 kyngdom of hym, preche the word, be thou bisi couenabh
 with outen rest, repreue thou, biseche thou, blame thou in al
 3 pacience and doctryn. For tyme schal be, whanne men
 schulen not suffre hoolsum teching, but at her desiris thei

schulen gadere togidere to hem silf maistris jitchinge to the
4 eeris. And treuli thei schulen turne awei the heryng fro
5 treuthe, but to fablis thei schulen turne. But wake thou, in
alle thingis traueile thou, do the werk of an euangelist, fulfille
6 thi seruyce, be thou sobre. For Y am sacrificid now, and
7 the tyme of my departyng is ny3. Y haue stryuun a good
8 strijf, Y haue endid the cours, Y haue kept the feith. In the
tothir tyme a coroun of rjtwisnesse is kept to me, which the
Lord, a iust domesman, schal 3elde to me in that dai; and
not oneli to me, but also to these that louen his comyng.
9 Hy3e thou to come to me soone. For Demas, louynge this
10 world, hath forsakun me, and wente to Tessalonyk, Crescens
11 in to Galathi, Tite in to Dalmacie; Luk aloone is with me.
Take thou Mark, and brynge with thee; for he is profitable
12 to me in to seruyce. Forsothe Y sente Titicus to Effesi.
13 The cloth which Y lefte at Troade at Carpe, whanne thou
comest, bringe with thee, and the bookis, but moost parche-
14 myne. Alisaundre, the tresorer, schewide to me myche yuele;
15 the Lord schal 3elde to hym aftir his werkis. Whom also
thou eschewe; for he a3enstood ful greetli oure wordis.
16 In my firste defence no man helpide me, but alle forsoken
17 me; be it not arettid to hem. But the Lord helpide me, and
counfortide me, that the preching be fillid bi me, and that
alle folkis here, that Y am delyueride fro the mouth of the
18 lioun. And the Lord delyueride me fro al yuel werk, and
schal make me saaf in to his heuenly kingdom, to whom *be*
19 glorie in to worldis of worldis. Amen. Grete wel Prisca,
20 and Aquila, and the hous of Oneseforus. Erastus lefte at
21 Corynthis, and Y lefte Trofymus sijk at Mylete. Hi3e thou
to come bifore wyntir. Eubolus, and Prudent, and Lynus,
22 and Claudia, and alle britheren, greten thee wel. Oure Lord
Jhesu Crist *be* with thi spirit. The grace of God *be* with 3ou.
Amen.

TITUS.

CAP. I.

PAUL, the seruaunt of God, and apostle of Jhesu Crist,
 bi the feith of the chosun of God, and bi the knowing of the
 treuthe, whiche is after pitee, in to the hope of everlastinge
 liyf, which *liyf* God that lieth not, bibyde before tymes of the
 world; but he hath schewid in hise tymes his word in prech-
 ing, that is bitakun to me bi the comaundement of God oure
 sayour, to Tite, most dereworthe sone bi the comyn feith,
 grace and pees of God the fadir, and of Crist Jhesu, oure
 sayour. For cause of this thing Y lefte thee at Crete, that
 thou amende tho thingis that failen, and ordeyne preestis bi
 citees, as also Y disposide to thee. If any man is withoute
 cryme, an husebonde of o wif, and hath feithful sones, not in
 accusacioun of letcherie, or not suget. For it bihoueth a
 bischop to be without cryme, a dispendour of God, not proud,
 not wrathful, not drunkelew, not smytere, not coueytouse of foul
 wyunnyng; but holdinge hospitalite, benygne, prudent, sobre,
 iust, hool, contynent, takinge that trewe word, that is after
 doctryn; that he be myhti to amoneste in hoolsum techyng,
 and to repreue hem that averseien. For ther ben many
 vnobedient, and veyn spekeris, and disseyueris, moost thei
 that ben of circumcisyoun, whiche it bihoueth to be repreued;
 whiche subuerten alle hoasis, techinge whiche thingis it bi-
 houeth not, for the loue of foul wyunnyng. And oon of hem,
 her propre profete, seide, Men of Crete *ben* euere more lyeris,
 yuele beestis, of slowe wombe. This witnessyng is trewe.
 For what cause blame hem sore, that thei be hool in feith,
 not zuyunge tent to fablis of Jewis, and to maundementis of
 men, that turnen awey hem fro treuthe. And alle thingis
 ben clene to clene men; but to vnclene men and to vnfeith-

ful no thing is clene, for the soule and conscience of hem ben
 16 maad vnclene. Thei knoulechen that thei knowen God, but
 bi dedis thei denyen; whanne thei ben abhominable, and vn-
 bileueful, and repreuable to al good werk.

CAP. II.

1 But speke thou tho thingis that bisemen hoolsum teching;
 2 that elde men be sobre, chast, prudent, hool in feith, in loue,
 3 and pacience; also olde wymmen in hooli abite, not sclaundereris,
 4 not seruynge myche to wyn, wel techynge, that thei teche
 5 teche prudence. *Moneste thou* 3onge wymmen, that thei loue
 6 here hosebondis, that thei loue her children; and that thei be
 7 prudent, chast, sobre, hauynge cure of the hous, benygne,
 8 suget to her hosebondis, that the word of God be not blasfemyd.
 9 Also moneste thou 3onge men, that thei be sobre.
 10 In alle thingis 3yue thi silf ensauple of good werkis, in
 11 teching, in hoolnesse, in sadnesse. An hoolsum word, and
 12 vnrepreuable; that he that is of the contrarie side, be
 13 aschamed, hauynge noon yuel thing to seie of 3ou. *Moneste*
 14 *thou* seruauntis to be suget to her lordis; in alle thingis
 15 plesinge, not 3enseiynge, not defraudyng, but in alle thingis
 schewinge good feith, that thei onoure in alle thingis the
 doctryn of God, oure sauyour. For the grace of God, oure
 sauyour, hath apperid to alle men, and tauhte vs, that we
 forsake wickidnesse, and worldli desyris, lyue sobrelly, and
 iustly, and piteuously in this world, abidinge the blessid hope
 and the comyng of the glorie of the greet God, and of oure
 sauyour Jhesu Crist; that 3af hym silf for vs, to 3enbie vs fro
 al wickidnesse, and make clene to hym silf a puple acceptable,
 and suere of good werkis. Speke thou these thingis,
 and moneste thou, and repreue thou with al comaundement;
 no man dispise thee.

CAP. III.

1 AMONESTE hem to be sugetis to prynces, and to poweris;
 to obeische to that that is seid, and to be redi to al good
 2 werk; to blasfeme no man, to be not ful of chiding, but
 3 temperat, schewyng al myldenesse to alle men. For we
 weren sum tyme vnwise, vnbileueful, erryng, and scrayng
 to desiris, and to dyuerse lustis, doying in malice and enuye,
 4 worthi to be hatid, hatinge ech othere. But whanne the
 benygnyte and the manhed of oure sauour God aperide,
 5 not of werkis of ríhtwisnesse that we diden, but bi his merci
 he made vs saaf, bi waischyng of aȝen bigetyng, and aȝen
 6 newyng of the Hooli Goost, whom he schedde into vs plen-
 7 teuousli bi Jhesu Crist, oure saueour, that we iustified bi his
 8 grace, ben eiris by hope of euerlastinge lijf. A trewe word
 is, and of these thingis Y wole that thou conferme othere
 that thei that bileuen to God, be bisy to be aboue othere in
 good werkis. These thingis ben good, and profitable to
 9 men. And eschewe thou foltische questiouns, and genolo-
 gies, and stryues, and fiztyngis of the lawe; for tho ben
 10 vnprofitable and veyn. Eschewe thou a man eretik, astir-
 11 oon and the secound correccioun; witinge that he that is
 sicke a maner *man* is subuertid, and trespassith, and is
 12 dampned bi his owne dom. Whanne Y sende to thee Arte-
 man, or Titus, hiȝ thou to come to me to Nycopolis; for
 13 Y haue purposid to dwelle in wyntir there. Bisli byfor
 sende Zenam, a wise man of lawe, and Apollo, that no thing
 14 faile to hem. Thei that ben of ouris, lerne to be govern-
 ouris in good werkis, to necessarie vsis, that thei be not with
 15 out fruyt. Ale men that ben with me greeten thee wel.
 Grete thou wel hem, that louen vs in feith. The grace of
 God *be* with ȝou alle. Amen.

PHILEMON.

1 Poul, the boundun of Crist Jhesu, and Timothe, brother,
 2 to Filemon, bilouyd, and oure helpere, and to Appia, most
 dere sister, and to Archip, oure euene knijt, and to the
 3 chirche that is in thin hous, grace *be* to you, and pees of God
 4 oure fader, and of the Lord Jhesu Crist. I do thankings to
 my God, euere more makinge mynde of thee in my preieris,
 5 heringe thi charite and feith, that thou hast in the Lord
 6 Jhesu, and to alle hooli men, that the comynng of thi feith
 be maad opyn, in knowing of al good thing in Crist Jhesu.
 7 And Y hadde greet ioye and coumfort in thi charite, for the
 8 entrailis of hooli men restiden bi thee, brother. For which
 thing Y hauynge myche trist in Crist Jhesu, to comaunde to
 9 thee that that perteyneth to profit; but Y biseche more for
 charite, sithen thou art siche as the elde Poul, and now the
 10 boundun of Jhesu Crist. Y biseche thee for my sone One-
 11 syme, whom Y in boondis bigat, which sumtyme was vnpro-
 fitable to thee, but now profitable bothe to thee and to me;
 12 whom Y sente agen to thee. And resseyue thou hym as
 13 myn entrailis; whom Y wolde withholde with me, that he
 14 schulde serue for thee to me in boondis of the gospel; but
 with out thi counseil Y wolde not do ony thing, that thi good
 15 schulde not be as of nede, but wilful. For perauenture
 therfor he departide fro thee for a tyme, that thou schuldist
 16 resseyue hym with outen ende; now not as a seruaunt, but
 for a seruaunt a most dere brother, most to me; and how
 myche more to thee, bothe in fleisch and in the Lord?
 17 Therfor if thou hast me a felowe, resseyue hym as me;
 18 for if he hath ony thing anoiied thee, ethir owith, arette thou
 19 *this thing to me.* Y Poul wroot with myn hoond, Y schal

3elde; that Y seie not to thee, that also thou owist to me thi
 20 silf. So, brothir, Y schal vse thee in the Lord; fille thou
 21 myn entrails in Crist. Y tristnyng of thin obedience wroot
 to thee, witynge that thou schalt do ouer that that Y seie.
 22 Also make thou redi to me an hous to dwelle in; for Y hope
 23 that bi 3oure preyeris Y schal be 3ouun to 3ou. Epafra,
 24 prisoner with me in Crist Jhesu, greetith thee wel, and Mark,
 25 Aristark, Demas, Lucas, myn helperis. The grace of oure
 Lord Jhesu Crist & with 3oure spirit. Amen.

HEBREWS.

CAP. I.

1 God, that spak sum tyme bi prophetis in many maneres to
 2 oure fadris, at the laste in these daies he hath spoke to vs bi
 the sone; whom he hath ordeyned eir of alle thingis, and bi
 3 whom he made the worldis. Which whanne also he is the
 briznesse of glorie, and figure of his substaunce, and berith
 alle thingis bi word of his vertu, he makith purgacioun of
 synnes, and syttith on the ri3thalf of the maieste in heuenes;
 4 and so myche is maad betere than aungels, bi hou myche
 5 he hath eneritid a more dyuerse name bifor hem. For to
 whiche of the aungels seide God ony tyme, Thou art my
 sone, Y haue gendrid thee to dai? And eftsoone, Y schal
 be to hym in to a fadir, and he schal be to me in to a sone?
 6 And whanne eftsoone he bryngith in the firste bigetun sone
 in to the world, he seith, And alle the aungels of God wor-
 7 schipe hym. But he seith to aungels, He that makith hise
 8 aungels spiritis, and hise mynystris flawme of fier. But to the
 sone *he seith*, God, thi trone is in to the world of world; 2

9 *zerde of equite is the zerde of thi rewme; thou hast louyd*
rihtwisnesse, and hatidist wickidnesse; therfor the God, thi
God, anyontide thee with oile of ioye, more than thi felowis.
 10 *And, Thou, Lord, in the bigynnyng foundidist the erthe, and*
 11 *heuenes ben werkis of thin hondis; thei schulen perische,*
but thou schalt perfitti dwelle; and alle schulen were elde as
 12 *a cloth, and thou schalt change hem as a cloth, and thei*
schulen be chaungid. But thou art the same thi silf, and thi
 13 *jeeris schulen not faile. But to whiche of the aungels seide*
God at any tyme, Sitte thou on my ri3thalf, till Y putte thin
 14 *enemyes a stool of thi feet? Whether thei alle ben not*
seruyng spiritis, sente to seruen for hem that taken the
eritage of heelthe?

CAP. II.

1 *THERFOR more plenteuousli it bihoueth vs to kepe tho*
thingis, that we han herd, lest perauenture we fieten awei.
 2 *For if the ilke word that was seid bi aungels, was maad sad,*
and ech brekyng of the lawe and vnobedience took iust
 3 *retribucioun of meede, hou schulen we ascape, if we despisen*
so greet an heelthe? Which, whanne it hadde takun bigyn-
nyng to be teld out by the Lord, of hem that herden is con-
 4 *fermyd in to vs. For God witnesside togidere bi myraclis,*
and wondris, and grete merueilis, and dyuerse vertues, and
 5 *departyngis of the Hooli Goost, bi his wille. But not to*
aungels God sugetide the world that is to comynge, of which
 6 *we speken. But sum man witnesside in a place, and seide,*
What thing is man, that thou art myndeful of hym, or
 7 *mannus sone, for thou visitist hym? Thou hast maad hym*
a litil lesse than aungels; thou hast corowned hym with
glorie and onour; and thou hast ordeyned him on the werkis
 8 *of thin hondis. Thou hast maad alle thingis suget vndur*
hise feet. And in that that he sugetide alle thingis to hym,

he leste no thing vsuget to him. But now we seen not 3it
 9 alle thingis suget to hym*; but we seen hym that was maad
 a litil lesse than aungels, Jhesu, for the passioun of deth
 crowned with glorie and onour, that he thorou3 grace of God
 10 schulde taste deth for alle men. For it bisernede hym, for
 whom alle thingis, and bi whom alle thingis *weren maad*,
 which hadde brou3t many sones into glorie, *and was* auctour
 of the heelthe of hem, that he hadde an ende bi passioun.
 11 For he that halewith, and thei that ben halewid, *ben* alle of
 oon; for which cause he is not schamed to clepe hem
 12 briheren seiynge, Y schal telle thi name to my britheren; in
 13 the myddil of the chirche Y schal herie thee. And eftsoone,
 Y schal be trisynge in to hym; and eftsoone, Lo! Y and
 14 my children, whiche God 3af to me. Therfor for children
 comyneden to fleisch and blood, and he also took part of the
 same, that bi deth he schulde destrie hym that hadde lord-
 15 schipe of deth, that is to seie, the deucl, and that he schulde
 delyuere hem that bi drede of deth, bi al lijf weren boundun
 16 to seruage. And he took neuere aungelis, but he took the
 17 seed of Abraham. Werfor he ou3te to be likned to bri-
 theren bi alle thingis, that he schulde be maad merciful and
 a feithful bischop to God, that he schulde be merciful to the
 18 trespassis of the puple. For in that thing in which he suf-
 fride, and was temptid, he is 3m3ti to helpe also hem that ben
 temptid.

CAP. III.

1 THERFOR, hooli britheren, and parceneris of heuenli clep-
 ing, biholde 3e the apostle and the bischop of oure confes-
 2 sioun, Jhesu, which is trewe to hym that made hym, as also
 3 Moises in al the hous of hym. But this *byschop* is had worthi
 of more glone than Moises, bi. as myche as he hath more
 4 honour of the hous, that made the hous. For ech hous is

maad of sum man ; he that made alle thingis of nouȝt is God.
 5 And Moises was trewe in al his hous, as a seruauant, in to
 6 witnessyng of tho thingis that weren to be seid ; but Crist as
 a sone in his hous. Which hous we ben, if we holden sad
 7 trist and glorie of hope in to the ende. Wherfor as the
 8 Hooli Goost seith, To dai, if ȝe han herd his vois, nyle
 ȝe hardne ȝoure hertis, as in wraththing, lijk the dai of
 9 temptacioun in desert ; where ȝoure fadris temptiden me,
 10 and preueden, and sizen my werkis fourti ȝeeris. Wherfor Y
 was wrooth to this generacioun, and Y seide, Euere more
 11 thei erren in herte, for thei knewen not my weies ; to whiche
 Y swore in my wraththe, thei schulen not entre in to my
 12 reste. Britheren, se ȝe, lest perauenture in ony of ȝou be an
 13 yuel herte of vnbileue, to departe fro the lyuyng God. But
 moneste ȝou silf bi alle daies, the while to dai is named, that
 14 noon of ȝou be hardned bi fallas of synne. For we ben
 maad parceneris of Crist, if netheles we holden the bigynnyng
 15 of his substaunce sad in to the ende. While it is seid, to
 dai, if ȝe han herd the vois of hym, nyle ȝe hardne ȝoure
 16 hertis, as in that wraththing. For summen heringe wraththi-
 den, but not alle thei that wenten out of Egipt bi Moises.
 17 But to whiche was he wraththid fourti ȝeeris ? Whether not
 to hem that synneden, whos careyns weren cast down in
 18 desert ? And to whiche swoor he, that thei schulden not
 entre in to the reste of hym, not but to hem that weren
 19 vnbileueful ? And we seen, that thei myȝten not entre in to
 the reste of hym for vnbileue.

CAP. IV.

1 THERFOR drede we, lest perauenture while the biheest of
 entryng in to his reste is left, that ony of vs be gessid to be
 2 aweil. For it is told also to vs, as to hem. And the word

that was herd profitide not to hem, not meynd to feith of tho
 3 thingis that thei herden. For we that han bileued, schulen
 entre in to reste, as he seide, As V swoof in my wraththe,
 thei schulen not entre in to my reste. And whanne the
 werkis weren maad perfit at the ordynaunce of the world,
 4 he seide thus in a place of the seuenthe dai, And God restide
 5 in the seuenthe dai from alle hise werkis. And in this *place*
 6 eftsoone, Thei schulen not entre in to my reste. Therfor for
 it sueth, that summen schulen entre in to it, and thei to
 whiche it was teld to bifor, entriden not for her vnbeleue.
 7 Eftsoone he termyneth sum dai, and seith in Daunth, To dai,
 afur so myche tyme of tyme, as it is biforseid, To dai if 3e
 8 han herd his vois, nyle 3e hardne 3oure hertis. For if Jhesus
 hadde 3ounn reste to hem, he schulde neuere speke of othere
 9 afur this dai. Therfor the sabat is left to the puple of God.
 10 For he that is entrid in to his reste, restide of hise werkis. as
 11 also God of hise. Therfor haste we to entre in to that reste,
 12 that no man falle in to the same ensaumple of vnbeleue. For
 the word of God is quyk, and sped in worchung, and more
 able to perse than any tweyne eggid swerd, and stretchith
 forth to the departynge of the soule and of the spirit, and of
 the loynnturis and merewis, and demere of thou3tis, and of
 13 intentis and hertis. And no creature is vnuisible in the sigt
 of God. For alle thingis ben nakid and opyn to hise 3en, to
 14 whom a word to vs. Therfor we that han a greet bischop,
 that perside heuenes, Jhesu, the sone of God, holde we the
 15 knoulechyng of oure hope. For we han not a bischop, that
 may not haue compassioun on oure infirmytees, but was
 16 temptid bi alle thingis bi lycnesse, with oute synne. Therfor
 go we with trist to the trone of h.s grace, that we gete merci,
 and fynde grace in couenable help.

CAP. V.

1 For ech bischop takun of men, is ordeyned for men in
 these thingis that ben to God, that he offre giftis and sacrifices
 2 for synnes. Which may togidere sorewe with hem, that beth
 vnkunynge and erren; for also he is enuyrouned with
 3 infirmytee. And therfor he owith, as for the puple, so also
 4 for hym silf, to offre for synnes. Nethir ony man taketh to
 5 hym onour, but he that is clepid of God, as Aaron *was*. So
 Crist clarifiede not hym silf, that he were bischop, but he that
 6 spak to hym, Thou art my sone, to dai Y gendride thee. As
 in anothere place he seith, Thou art a prest with outen ende,
 7 aftir the ordre of Melchisedech. Which in the daies of his
 fleisch offride, with greet cry and teeris, preieris and bisech-
 ingis to hym that myzte make hym saaf fro deth, and was
 8 herd for his reuerence. And whanne he was Goddis sone,
 9 he lernyde obedience of these thingis that be suffride; and he
 brougt to the ende is maad cause of euerlastinge heelthe to alle
 10 that obeischen to hym, *and is* clepid of God a bischop, bi the
 11 ordre of Melchisedech. Of whom *ther is* to vs a greet word
 for to seie, and able to be expowned, for 3e ben maad feble
 12 to here. For whanne 3e ouzten to be maistris for tyme, eft-
 soone 3e neden that 3e be tauzt, whiche ben the lettris of the
 bigynnyng of Goddis wordis. And 3e ben maad thilke, to
 13 whiche is nede of mylk, and not sad mete. For ech that is
 parcenere of mylk, is with out part of the word of ryztwis-
 14 nesse, for he is a litil child. But of perfit men is sad mete,
 of hem that for custum han wittis exercisid to discrecioun of
 good and of yuel.

CAP. VI.

1 THERFOR we bringinge in a word of the bigynnyng of Crist,
 be we borun to the perfeccioun of hym, not eftsoone leggyng

the foundement of penaunce fro deed werkis, and of the feith
to God, and of teching of baptmys, and of leyinge on of
honds, and of risyng agen of deed men, and of the everlast-
inge doom. And this thing we schulen do, if God schal
suffre. But it is impossible, that thei that ben onys lytred,
and han tastid also an heuenly ȝste, and ben maad par-
ceners of the Hooli Goost, and netheles han tastid the good
word of God, and the vertues of the world to comynge, and
ben slidun fer awei, that thei be renewid eftsoone to pen-
aunce. *Whiche* eftsones crucifien to hem silf the sone of
God, and han to scorn. For the erthe that drinkith reyn
ofte comynge on it, and bringith forth couenable erbe to hem
of whiche it is tild, takith blessing of God. But that that is
bringinge forth thornes and brenis, is repreuable, and next to
curs, whos endyng schal be in to brennyng. But, ȝe moost
dereworthe, we tristen of ȝou betere thingis, and neer to
helthe, thouȝ we speken so. For God is not vnust, that he
forȝete ȝoure werk and loue, whiche ȝe han schewid in his
name; for ȝe han mynystred to seyntis, and mynystren. And
we couelten that ech of ȝou schewe the same bisynesse to the
fylling of hope in to the ende; that ȝe be not maad slowe,
but also sueris of hem, whiche bi feith and pacience schulen
enherite the biheestus. For God bihetinge so Abraham, for
he hadde noon grettere, bi whom he schulde swere, swoor bi
hym silf, and seide, Y blessinge schal blesse thee, and Y mul-
tiphyng schal multiplie thee; and so he long abidinge hadde
the biheeste. For men sweren bi a grettere than hem silf,
and the ende of al her ple is an ooth to confirmacioun. In
which thing God willynge to schewe plenteuouslier to the
eris of his biheest the sadnesse of his counsel, puttide bitwixe
an ooth, that bi twey thingis vnmeuable, bi whiche it is im-
possible that God lie, we han a strengeste solace, we that
feen togidere to holde the hope that is put forth to vs.

19 Which *hope* as an ankir we han sikir to the soule, and sad,
 20 and goynge in to the ynnere thingis of hiding; where the
 bifore goere, Jhesus, that is maad bischop with outen ende bi
 the ordre of Melchisedech, entride for vs.

CAP. VII.

1 AND this Melchisedech, king of Salem, and preest of the
 hieste God, which mette with Abraham, as he turnede azen
 2 fro the sleynge of kyngis, and blesside hym; to whom also
 Abraham departide tithis of alle thingis; first he is seid king
 of ryztwisnesse, and aftirward kyng of Salem, that is to seie,
 3 king of pees, with out fadir, with out modir, with out geno-
 logie, nether hanynge bigynnyng of daies, nether ende of
 lijf; and he *is* likened to the sone of God, and dwellith
 4 preest with outen ende. But biholde 3e how greet is this, to
 whom Abraham the patriark gaf tithis of the beste thingis.
 5 For men of the sones of Leuy takeinge presthod han maunde-
 ment to take tithis of the puple, bi the lawe, that is to seie,
 of her britheren, thou3 also thei wenten out of the leendis of
 6 Abraham. But he whos generacioun is not noumbrid in
 hem, took tithis to Abraham; and he blesside this *Abraham*,
 7 which hadde repromysciouns. With outen ony azenseyng,
 8 that that is lesse, is blessid of the betere. And heere deedli
 men taken tithis; but there he berith witnessyng, that he
 9 lyueth. And that it be seid so, bi Abraham also Leuy, that
 10 took tithis, was tithid; and 3it he was in his fadris leendis,
 11 whanne Melchisedech mette with hym. Therfor if perfec-
 cioun was bi the preesthood of Leuy, for vndur hym the
 puple took the lawe, what 3it was it nedeful, another preest
 to rise, bi the ordre of Melchisedech, and not to be seid bi
 12 the ordre of Aaron? For whi whanne the preesthod is trans-
latid, it is nede that also translacioun of the lawe be maad.

23 But he in whom these thingis ben seid, is of another lynage,
 24 of which no man was preest to the auter. For it is opyn,
 that oure Lord is borun of Juda, in which lynage Moises spak
 15 no thing of preestis. And more 3it it is knowun, if bi the
 16 ordre of Melchisedech another preest is risun vp; which is
 not maad bi the lawe of fleischli maundement, but bi vertu of
 17 lijf that may not be vndon. For he witnessith, That thou art
 18 a preest with outen ende, bi the ordre of Melchisedech; that
 repreyng of the maundement bifor goynge is maad, for the
 19 vnsadnesse and vnprofit of it. For whi the lawe brougt no
 thing to perfeccioun, but there is a bringing in of a betere
 20 hope, bi which we neizen to God. And hou greet it is, not
 with out sweryng; but the othere ben maad preestis with
 21 outen an ooth; but this preest with an ooth, bi hym that
 seide to hym, The Lord swoor, and it schal not rewe hym.
 Thou art a preest with outen ende, bi the ordre of Mel-
 22 chisedech; in so myche Jhesus is maad biheetere of the
 23 betere testament. And the othere weren maad manye
 preestis, therfor for thei weren forbedun bi deth to dwelle
 24 stille; but this, for he dwelath with outen ende, hath an
 25 euerlastyng preesthod. Wherfor also he may saue with
 outen ende, comynge ny3 bi hym silf to God, and euermore
 26 lyueth to preye for vs. For it biscmyde that sich a man
 were a bischop to vs, hool, innocent, vndefoulid, clene,
 departud fro synful men, and maad hizere than heuenes;
 27 which hath not nede ech dai, as prestis, first for hise owne
 giltis to offre sacrifices, and asturward for the puple; for
 28 he dide this thing in offringe hym silf onys. And the lawe
 ordeynede men prestis hauynge sijksesse; but the word of
 swering, which is after the lawe, ordeynede the sone perfit with
 outen ende.

CAP. VIII.

1 But a capitle on tho thingis that ben seid. We han siche
 a bischop, that sat in the righthalfe of the seete of greetnesse in
 2 heuenes, the mynystre of seyntis, and of the veri tabernacle,
 3 that God made, and not man. For ech bischop is ordeyned
 to offre gifitis and sacrificis; wherfor it is nede, that also this
 4 *bischop* haue sum thing that he schal offre. Therfor if he
 were on erthe, he were no preest, whanne ther weren that
 5 schulden offre gifitis bi the lawe, whiche seruen to the saum-
 pler and schadewe of heueneli thingis. As it was answerid to
 Moises, whanne he schulde ende the tabernacle, Se. he seide
 make thou alle thingis bi the saumpler, that is schewid to thee
 6 in the mount. But now he hath geuun a betere mynysterie.
 bi so myche as he is a mediatour of a betere testament, which
 7 is confermyd with betere biheestis. For if the ilke firste
 hadde lackid blame, the place of the secounde schulde not
 8 haue be souzt. For he repreuyngge hem seith, Lo! daies
 comen, seith the Lord, and Y schal make perfitt a newe testa-
 9 ment on the hous of Israel, and on the hous of Juda; not
 lijk the testament that Y made to her fadris, in the dai in
 which Y cauzte her hond, that Y schulde lede hem out of the
 loond of Egypt; for thei dwelliden not perfittli in my tes-
 10 tament, and Y haue dispisid hem, seith the Lord. But this
 is the testament, which Y schal dispose to the hous of Israel
 astir tho daies, seith the Lord, in 3yuyngge my lawis in to the
 soulis of hem, and in to the hertis of hem I schal aboue
 write hem; and Y schal be to hem in to a God, and they
 11 schulen be to me in to a puple. And ech man schal not
 teche his neigebore, and ech man his brother, seiyngge, Knowe
 thou the Lord: for alle men schulen knowe me, fro the lesse
 12 to the more of hem. For Y schal be merciful to the wickid-
 nesse of hem, and now Y schal not bithenke on the synnes of

hem. But in seiynge a newe, the formere wexide eeld; and that that is of many daies, and wexith eeld, is nyȝ the deeth.

CAP. IX.

1 AND the former *testament* hadde iustefyngis of worschip,
2 and hooli thing durynge for a tyme For the tabernacle was
3 maad first, in which weren candilstukis, and boord, and seting
4 forth of looues, which is seid hooli. And after the veil, the
5 secounde tabernacle, that is seid *sancta sanctorum*, *that is*,
6 *hooli of hooli thingis*; hauynge a goldun censer, and the arke
7 of the testament, keuered aboute on ech side with gold, in
8 which *was* a pot of gold hauynge manna, and the ȝerde of
9 Aaron that florischide, and the tablis of the testament; on
10 whiche thingis weren cherubyns of gone, ouerschadewynge
11 the propiciatorie; of whiche thingis it is not now to seie
12 bi alle. But whanne these weren maad thus tog dere, preestis
13 entriden eueremore in the formere tabernacle doynge the
14 offices of sacrifices; but in the secounde *tabernacle*, the
15 bischop *entride* onys in the ȝeer, not without blood which
16 he offinde for his ignoraunce and the puplis. For the
17 Hooli Goost signefiede this thing, that not ȝit the weie of
18 seyntis was openyd, while the formere tabernacle hadde saat.
19 Which parable is of this present tyme, bi which also ȝifus and
20 sacrifices ben offrid, whiche moun not make a man seruynge
21 perfit bi conscience, oneli in metis, and drynkis, and dyuerse
22 waischingis, and rytwisnessis of fleisch, that weren sett to the
23 tyme of correccioun. But Crist beynge a bischop of goodis
24 to comynge, *entride* bi a largere and perfitere tabernacle, not
25 maad bi hoond, that is to seye, not of this makynge, nether bi
26 blood of goot buckis, or of calues, but bi his owne blood,
27 entride onys in to the hooli thingis, that weren foundun bi an
28 euerlastinge redempcioun. For if the blood of gootbuckis,

and of boolis, and the aische of a cow calf spreynd, halewith
 14 vnclene men to the clensing of fleisch, hou myche more the
 blood of Crist, which bi the Hooli Goost offride hym silf
 vnwemmyd to God, schal clense oure conscience fro deed
 15 werkis, to serue God that lyueth? And therfor he is a
 mediatour of the newe testament, that bi deth fallinge bitwixe,
 in to redempcioun of tho trespassyngis that weren vndur the
 formere testament, thei that ben clepid take the biheest of
 16 euerlastinge eritage. For where a testament is, it is nede,
 17 that the deth of the testament makere come bitwixe. For
 a testament is conformed in deed *men*; ellis it is not worthe,
 18 while he lyueth, that made the testament. Wherfor nether
 19 the firste testament was halewid without blood. For whanne
 ech maundement of the lawe was red of Moises to al the
 puple, he took the blood of calues, and of buckis of geet,
 with watir, and reed wolle, and ysope, and bispreynde, bothe
 20 thilke book and al the puple, and seide, This is the blood of
 21 the testament, that God comaundide to you. And he spreynde
 with blood the tabernacle, and alle the vessels of the seruyce
 22 in lijk maner. And almost alle thingis ben clensid in blood
 bi the lawe; and without scheding of blood remyssion of
 23 synnes is not maad. Therfor it is nede, that the saumpleris
 of heuenli thingis be clensid with these thingis; but thilke
 24 heuenli thingis with betere sacrificis than these. For Jhesus
 entride not in to hooli thingis maad bi hoondis, *that ben*
 saumpleris of very thingis, but in to heuene it silf, that he
 25 appere now to the cheer of God for vs; nether that he offre
 him silf ofte, as the bischop entride in to hooli thingis bi alle
 26 jeeris in alien blood, ellis it bihofte hym to suffre ofte fro the
 bigynnyng of the world; but now onys in the ending of
 worldis, to distruccioun of synne bi his sacrifice he apperde.
 27, 28 And as it is ordeynede to men, onys to die, but afir this *is*
 the dom, so Crist was offrid onys, to auoyde the synnes of

many men; the secounde *tyme* he schal appere with outen synne to men that abiden him in to heeltæ.

CAP. X.

1 For the lawe hauinge a schadewe of good thingis that ben
to come, not the ilke image of thingis, mai neuer make men
neirunge perfit by the ilke same sacrifices, which thei offren
2 without ceessing bi alle ȝeeris; ellis thei schulden haue ceessid
to be offr.d, for as myche as the worschiperis clensid onys,
3 hadden not ferthermore conscience of synne. But in hem
4 mynde of synnes is maad bi alle ȝeris. For it is impossible
that synnes be doon awei bi blood of boolis, and of buckis
5 of geet. Therfor he entrynge in to the world, seith, Thou
woldi-t not sacrifice and offryng, but thou hast schapun
6 a bodi to me; brent sacrificis also for synne plesiden not to
7 thee. Thanne Y seide, Lo! Y come; in the bigynnyng
of the book it is writun of me, that Y do thi wille, God.
8 He seynge bifor, That thou woldist not sacrificis, and
offringis, and brent sacrificis for synne, ne tho thingis ben
9 plesaunt to thee, whiche ben offr'd bi the lawe, thanne Y
seide, Lo Y come, that Y do thi wille, God. He doth
10 awei the firste, that he make sudfast the secounde. In
which wille we ben halewid bi the offering of the bodi of Crist
11 Jhesu onys. And ech prest is redi mynstryng e ch dai, and
ofte tymes offringe the same sacrifices, whiche moun neuere
12 do awei synnes. But this *man* offringe o sacrifice for synnes,
13 for euere more sittith in the rythalk of God the fadir; fro
thennus forth abidinge, til hise enemyes ben put a stool of
14 hise feet. For bi oon offring he made perfit for euere halewid
15 men. And the Hooli Goost witnessith to vs; for aftir that
16 he seide, This is the .testament, which Y schal wnesse to
hem after tho daies, the Lord seith, in ȝuyng e my lawes

in the hertis of hem, and in the soulis of hem Y schal aboue
 17 write hem; and now Y schal no more thenke on the synnes
 18 and the wickidnessis of hem. And where remyssion of
 19 these is, now *is* ther noon offring for synne. Therfor, bri-
 theren, hauynge trist in to the entring of hooli thingis in the
 20 blood of Crist, which halewide to vs a newe weie, and
 21 lyuynge bi the hiling, that is to seie, his fleisch, and *we*
hauynge the greet preest on the hous of God, nei3e we with
 22 very herte in the plente of feith; and be oure hertis spreined
 fro an yuel conscience, and oure bodies waischun with clene
 23 watir, and holde we the confessioun of oure hope, bowinge
 to no side; for he is trewe that hath made the biheeste.
 24 And biholde we togidere in the stiring of charite and of good
 25 werkis; not forsakinge oure gadering togidere, as it is of
 custom to sum men, but coumfortinge, and bi so myche the
 26 more, bi hou myche 3e seen the dai nei3ynge. Forwhi now
 a sacrifice for synnes is not left to vs, that synnen wilfuli, afir
 27 that we han take the knowyng of treuthe. Forwhi sum
 abiding of the dom is dreedful, and the suyng of fier, which
 28 schal waste aduersaries. Who that brekith Moises lawe,
 29 dieth withouten ony merci, bi tweine or thre witnessis; hou
 myche more gessen 3e, that he disserueth worse turmentis,
 which defouleth the sone of God, and holdith the blood of
 the testament pollut, in which he is halewid, and doth dispit
 30 to the spirit of grace? For we knowen him that seide, To
 me veniaunce, and Y schal 3elde. And eft, For the Lord
 31 schal deme his puple. It is ferdful to falle in to the hondis
 32 of God lyuynge. And haue 3e mynde on the formere daies,
 in which 3e weren liztned, and suffriden greet strijf of pas-
 33 siouns. And in the tothir 3e weren maad a spectacle bi
 schenschipis and tribulaciouns; in an othir 3e weren maad
 34 felowis of men lyuynge so. For also to boundun men 3e
 hadden compassioun, and 3e resseyueden with ioye the rob-

byng of youre goodis, knowinge that 3e han a betere and
 35 a dwellinge substaunce. Therfor nyle 3e leese youre trist,
 36 which hath greet rewarding. For pacience is nedeful to you,
 that 3e do the wille of God, and bringe agen the biheest.
 37 For 3it a hyl, and he that is to comynge schal come, and
 38 he schal not tarie. For my iust man .yueth of feith; that
 if he withdrawith hym silf, he schal not plesse to my soule.
 39 But we ben not the sones of withdrawing awel in to perdi-
 cioun, but of feith in to getyng of soule.

CAP. XI.

1 But feith is the substaunce of thingis that ben to be hopid,
 2 and an argument of thingis not apperynge. And in this
 3 *feith* elde men han gete witnessyng. Bi feith we vndur-
 stonden that the worldis weren maad bi Goddis word, that
 4 visible thingis weren maad of vnuysible thingis. Bi feith
 Abel offride a myche more sacrifice than Caym to God, bi
 which he gat witnessyng to be iust, for God bar witnessyng
 5 to hise 3iftis; and bi that *feith* he deed spekith 3it. Bi feith
 Ennok was translatid, that he schulde not se deth; and he
 was not foundan, for the Lord translatide him. For bifore
 6 translacioun he hadde witnessyng that he pleside God. And
 it is impossible to plesse God without feith. For it bihoueth
 that a man comynge to God, bileue that he is, and that he
 7 is rewardere to men that seken hym. Bi feith Noe dredde,
 thorow; answeere takun of these thingis that 3it weren not
 seyn, and schapide a schip in to the helthe of his hous; bi
 which he dampnede the world, and is ordeyned eir of r3t-
 8 wisnesse, which is bi feith. By feith he that is clepid Abra-
 ham, obeiede to go out in to a place, whiche he schulde take
 in to entage; and he wente out, not wtinge whidur he
 9 schulde go. Bi feith he dwelte in the loond of biheest, as

in an alien *loond*, dwellynge in litle housis with Ysaac and
 10 Jacob, eueue heiris of the same biheest. For he abood
 a citee hauynge foundementis, whos crafti man and maker
 11 is God. Bi feith also the ilke Sara bareyn, took vertu in
 consceyuyng of seed, 3he, a3en the tyme of age; for sche
 12 bileuede hym trewe, that hadde bihi3te. For which thing of
 oon, and 3it ny3 deed, ther ben borun as steris of heuene
 in multitude, and as grauel that is at the see side out of
 13 noumbre. Bi feith alle these ben deed, whanne the biheestis
 weren not takun, but thei bihelden hem afer, and gretynge
 hem wel, and knouelehide that thei weren pilgryms, and
 14 herboryd men on the erthe. And thei that sayn these thingis,
 15 signifiem that thei sechen a cuntre. If thei hadden hadde
 mynde of the ilke, of which thei wenten out, thei hadden
 16 tyme of turnyng a3en; but now thei desiren a betere, that is
 to seie, heuenli. Therfor God is not confoundid to be
 clepid the God of hem; for he made redi to hem a citee.
 17 Bi feith Abraham offride Ysaac, whanne he was temptid;
 and he offride the oon bigetun, whych had takun the bi-
 18 heestis; to whom it was seid, For in Ysaac the seed schal
 19 be clepid to thee. For he demyde, that God is my3ti to
 reise hym, 3he, fro deth; wherfor he took hym also in to
 20 a parable. Bi feith also of thingis to comynge, Ysaac bles-
 21 side Jacob and Esau. Bi feith Jacob dyngge blessing alle the
 sones of Joseph, and onouride the hi3nesse of his 3erde.
 22 Bi feith Joseph dyngge hadde mynde of the passyng forth of
 23 the children of Israel, and comaundide of hise boonys. Bi
 feith Moyses borun, was hid thre monethis of his fadir and
 modir, for that thei sei3en the 3onge child fair; and thei
 24 dredden not the maundement of the king. Bi feith Moises
 was maad greet, and denyede that he was the sone of Faraos
 25 dou3tir, and chees more to be turmentid with the puple of
 26 God, than to haue myrthe of temporal synne; demynge the

reproof of Crist more riches than the tresours of Egipcians ;
 27 for he bihelde in to the rewarding Bi feith he forsook
 Egypt and dredde not the hardynesse of the king ; for he
 28 abood, as seinge hym that was vnuyisible. Bi feith he halew-
 ide pask, and the scheduling out of blood, that he that dis-
 triede the firste thingis of *Egipcians*, schulde not touche hem.
 29 Bi feith thei passden the reed see, as bi drye lond, which
 30 thing Egipcians asaiynge weren deuourid. Bi feith the wallis
 31 of Jerico felden doun, bi cumpassyng of seuen daies Bi
 feith Raab hoor resseyuede the aspieris with pees, and
 32 perischide not with vnbeleueful men. And what 33 schal
 Y seie? For tyme schal faile to me tellynge of Gedeon,
 Barak, Sampson, Jepte, David, and Samuel, and of othere
 33 prophetis ; whiche bi feith ouercamen rewmes, wrouzten ríht-
 wisnesse, gaten repromysciouns, thei stoppiden the mouthis
 34 of liouns, thei quencliden the feersnesse of fier, thei dryueden
 awai the egge of swerd, thei coueriden of synnesse, thei
 weren maad strong in batel, thei turneden the oostis of aliens.
 35 Wymmen resseyueden her deed *children* fro deth to lyf ; but
 othere weren holdun forth, not takinge redempcioun, that
 36 thei schulden fynde a betere azenrising. And othere asaeden
 scornyngeis and beungis, more ouer and boondis and prisouns.
 37 Thei weren stoned, thei weren sawid, thei weren tempud,
 thei weren deed in sleynge of swerd. Thei wenten aboute in
 broc skynnes, and in skynnes of geet, nedi, angwisched,
 38 turmentid ; to whiche the world was not worthi. Thei
 erriden in wildernessis, in mounteynes and dennes, and caues
 39 of the erthe. And alle these, preued bi witnessing of feith,
 40 token not repromyscioun ; for God purueiede sum betere
 thing for vs, that thei schulden not be maad perfit with
 outhen us.

CAP. XII.

1 THEREFOR we that han so greet a cloude of witnessis put to,
 do we awei al charge, and synne stondinge aboute vs, and bi
 2 pacience renne we to the batel purposid to vs, biholdinge in
 to the makere of feith, and the perfit endere, Jhesu; which
 whanne ioye was purposid to hym, he suffride the cros, and
 dispiside confusioun, and sittith on the righthalf of the seet of
 3 God. And bithenke 3e on hym that suffride siche a3en
 seiynge of synful men a3ens hym silf, that 3e be not maad
 4 wery, failinge in 3oure soulis. For 3e a3enstoden not 3it til
 5 to blood, fityng a3ens synne. And 3e han forjet the coun-
 fort that spekith to 3ou as to sones, and seith, My sone, nyle
 thou dispise the teching of the Lord, nether be thou maad
 6 wery, the while thou art chastisid of hym. For the Lord
 chastisith hym that he loueth; he betith euery sone that he
 7 resseyueth. Abide 3e stille in chastising; God proferith hym
 to 3ou as to sones. For what sone is it, whom the fadir
 8 chastisith not? That if 3e ben out of chastising, whos par-
 teneris ben 3e alle maad, thanne 3e ben auowtneris, and not
 9 sones. And aftirward we hadden fadris of oure fleisch,
 techeris, and we with reuerence dreden hem. Whethir not
 myche more we schulen obeische to the fadir of spiritis, and
 10 we schulen lyue? And thei in tyme of fewe dayes tau3ten vs
 bi her wille; but this fadir techith to that thing that is profit-
 11 able, in resseyuynge the halewing of hym. And ech chas-
 tising in present *tyme* semeth to be not of ioye, but of
 sorewe; but aftirward it schal 3elde fruyt of ri3twisnesse
 12 moost pesible to men exercisid bi it. For whiche thing reise
 13 3e slowe hondis, and knees vnboundun, and make 3e ri3tful
 steppis to 3oure feet; that no man haltinge erre, but more
 14 be heelid. Sue 3e pees with alle men, and holynesse, with
 15 out which no man schal se God. Biholde 3e, that no man

faile to the grace of God, that no rooe of bitterness
 buriownynge vpward lette, and manye ben defoulid bi it;
 5 that no man be letchour, ether vnhoori, as Esau, which for
 7 o mete seelde hise firste thingis. For wite 3e, that afterward
 he coueitinge to enherite blessing, was repreued. For he
 foond not place of penance, thou3 he souzte it with teeris.
 3 But 3e han not come to the fier able to be touchid, and able
 to come to, and to the whirlewynd, and myst, and tempest,
 5 and soun of trumpe, and vois of wordis; which thei that
 herden, excusiden hem, that the word schulde not be maad
 7 to hem. For thei beren not that that was seid, And if a
 1 beeste touchide the hil, it was stonyd. And so dredeful it
 was that was seyn, that Moises seide, Y am a ferd, and ful
 2 of trembling. But 3e han come ny3 to the hil Sion, and to
 the cite of God lyuyng, the heuenl. Jerusalem, and to the
 3 multitude of many thousynde aungels, and to the churche of
 the firste men, whiche ben writun in heuenes, and to God,
 4 domesman of alle, and to the spirit of iust perfit men, and to
 Jhesu, mediatour of the newe testament, and to the sprenging
 5 of blood, betere spekinge than Abel. Se 3e, that 3e forsake
 not the spekere, for if thei that forsaken him that spak on
 the erthe, aschapide not, myche more we that turnen awai
 6 fro him that spekith to vs fro heuenes. Whos vois than
 mouyde the erthe, but now he a3en biwetith, and seith, 3it
 onys and Y schal moue not onch erthe, but also heuene.
 7 And that he seith, 3it onys, he declarith the translacioun of
 mouable thingis, as of maad thingis, that tho thingis dwelle,
 8 that ben vnmouable. Therfor we resseyuyng the kingdom
 vnmouable, haue we grace, bi which serue we plesynge to
 9 God with drede and reuerence. For oure God is fier that
 wastith.

CAP. XIII.

1 THE charite of brithershood dwelle in 3ou, and nyle 3e
 2 for3ete hospitalite ; for bi this summen plesiden to aungels,
 3 that weren resseyued to herborewe. Thenke 3e on boundun
 men, as 3e weren togidere boundun, and of trauehinge men,
 4 as 3e silf dwellinge in the body. Wedding *is* in alle thingis
 onourable, and bed vnwemmed ; for God schal deme forni-
 5 catouris and auouteris. Be 3oure maneres without coueitise,
 apaied with present thingis ; for he seide, Y schal not leeu
 6 thee, nether forsake, so that we seie tristily, The Lord is an
 helpere to me ; Y schal not drede, what a man schal do to
 7 me. Haue 3e mynde of 3oure souereyns, that han spokun
 to 3ou the word of God ; of whiche biholde 3e the goyng
 8 out of lyuynge, and sue 3e the feith of hem, Jhesu Crist,
 9 3istirdai, and to dai, he *is* also into worldis. Nyle 3e be led
 awei with dyuerse techingis, and straunge. For it is best to
 stable the herte with grace, not with metis, whiche profitiden
 10 not to men wandringe in hem. We han an auter, of which
 thei that seruen to the tabernacle, han not power to ete.
 11 For of whiche beestis the blood is borun in for synne in to
 hooli thingis bi the bischop, the bodies of hem ben brent
 12 with out the castels. For which thing Jhesu, that he schulde
 halewe the puple bi his blood, suffride with out the gate.
 13 Therfor go we out to hym with out the castels, berynge his
 14 reproof. For we han not here a citee dwellynge, but we
 15 seken a citee to comynge. Therfor bi hym offre we a sacri-
 fice of heri yng euere more to God, that is to seye, the fruyt
 16 of lippis knoulechinge to his name. And nyle 3e for3ete wel
 doynge, and comynyng ; for bi siche sacrifices God is dis-
 17 serued. Obeie 3e to 3oure souereyns, and be 3e suget to
hem ; for thei perfilti waken, as to 3eldinge resoun for 3oure
soulis, that thei do this thing with ioie, and not sorewinge ;

18 for this thing spedith not to 3ou. Preie 3e for vs, and we
 tristen that we han good conscience in alle thingis, willynge
 19 to lyue wel. More ouer Y biseche 3ou to do, that Y be
 20 restorid the sunnere to 3ou. And God of pees, that ladde
 out fro deth the greet scheepherd of scheep, in the blood of
 21 euerlastinge testament, oure Lord Jhesu Crist, schape 3ou in
 al good thing, that 3e do the wille of hym; and he do in 3ou
 that thing that schal plese bifor hym, bi Jhesu Crist, to whom
 22 be glorie in to worldis of worldis. Amen. And, britheren,
 Y preie 3ou, that 3e suffre a word of solace; for bi ful fewe
 23 thingis Y haue writun to 3ou. Knowe 3e pure brother
 Tymothe, that is sent forth, with whom if he schal come
 24 more hastili, Y schal se 3ou. Grete 3e wel alle 3oure
 souereyns, and alle hooli men. The britheren of Italie greten
 25 3ou wel. The grace of God be with 3ou alle. Amen.

JAMES.

CAP. I.

1 JAMES, the seruaunt of God, and of oure Lord Jhesu Crist,
 to the twelue kinredis, that ben in scatering abroad, helthe.
 2 My britheren, deme 3e al ioye, whanne 3e fallen in to di-
 3 uerse temptaciouns, witynge, that the preuyng of 3oure feith
 4 worchith pacience; and pacience hath a perfit werk, that 3e
 5 be perfit and hole, and faile in no thing. And if ony of 3ou
 nedith wisdom, axe he of God, which 3yueth to alle men
 largeli, and vpbreidith not; and it schal be 3ouun to hym.
 6 But axe he in feith, and doute no thing; for he that doutith,
 is lijk to a wawe of the see, which is moued and borun
 7 a boute of wynde. Therfor gesse not the ilke man, that be

8 schal take ony thing of the Lord. A man dowble in soule is
 9 vnstable in alle hise weies. And a meke brother haue glorie
 10 in his enhaunsyng, and a riche man in his lownesse; for as
 11 the flour of gras he schal passe. The sunne roos vp with
 heete, and driede the gras, and the flour of it felde down, and
 the fairnesse of his chere perischide; and so a riche man
 12 welewith in hise weies. Blessid is the man, that suffrith
 temptacioun; for whanne he schal be preued, he schal res-
 seyue the coroun of lijf, which God biheȝte to men that louen
 13 hym. No man whanne he is temptid, seie, that he is temptid
 of God; for whi God is not a temptere of yuele thingis, for
 14 he temptith no man. But ech man is temptid, drawun and
 15 stirid of his owne coueiting. Aftirward coueityng, whanne
 it hath conseyuēd, bringith forth synne; but synne, whanne
 16 it is fillid, gendrieth deth. Therfor, my most dereworthe
 17 britheren, nyle ȝe erre. Ech good ȝifte, and ech perfit
 ȝifte is from aboue, and cometh down fro the fadir of lȝtis,
 anentis whom is noon other chaungyng, ne ouerschadew-
 18 yng of reward. For wilfulli he bigat vs bi the word of
 19 treuthe, that we be a bigynnyng of his creature. Wite
 ȝe, my britheren moost loued, be ech man swift to here,
 20 but slow to speke, and slow to wraththe; for the wraththe
 21 of man worchith not the riȝtwisnesse of God. For which
 thing caste ȝe awei al vnclennesse, and plentee of malice, and
 in myldenesse resseyue ȝe the word that is plauntid, that may
 22 saue ȝoure soulis. But be ȝe doeris of the word, and not
 23 hereris oneli, disseiuyngē you silf. For if ony man is an
 herere of the word, and not a doere, this schal be liened to a
 24 man that biholdith the cheer of his birthe in a mirour; for
 he bihelde hym silf, and wente awei, and anoon he forȝat
 25 which he was. But he that biholdith in the lawe of perfit
 fredom, and dwellith in it, and is not maad a forȝetful herere,
 26 but a doere of werk, this schal be blessid in his dede. And

if any man gessith hym self to be religiouse, and refreyneth not his tunge, but disseyueth his herte, the religioun of him is veyn. A clene religioun, and an vnwemmed anentis God and the fadir, is this, to visite fadirles and modirles children, and widewis in her tribulacioun, and to kepe hym self vnde-foulid fro this world.

CAP. II.

1 My britheren, nyle 3e haue the feith of oure Lord Jhesu
 2 Crist of glorie, in acceptioun of persoones. For if a man
 that hath a goldun ring, and in a feire clothing, cometh in
 3oure company, and a pore man entrith in a foul clothing,
 3 and if 3e biholden in to hym that is clothid with clere cloth-
 ing, and if 3e seie to hym, Sitte thou here wel; but to the
 pore man 3e seien, Stonde thou there, ethir sitte vndur the
 4 stool of my feet; whether 3e demen not anentis 3ou silf, and
 5 ben maad domesmen of wickid thougtis? Heere 3e, my
 moost dereworthe britheren, whethir God chees not pore
 men in this world, riche in feith, and eris of the kyngdom,
 6 that God bihizte to men that louen him? But 3e han dis-
 pised the pore man. Whether riche men oppressen not 3ou
 7 bi power, and thei drawen 3ou to domes? Whether thei
 blasfemen not the good name, that is clepid to help on 3ou?
 8 Netheles if 3e performen the kingis lawe, bi scripturis, Thou
 9 schalt loue thi neigbour as thi silf, 3e don wel. But if 3e
 taken persones, 3e worthen synne, and ben reprevud of the
 10 lawe, as trespasseris. And who cuere kepith al the lawe,
 11 but offendith in oon, he is maad gulti of alle. For he that
 seide, Thou schalt do no letcherie, seide also Thou schalt not
 sle; that if thou doist not letcherie, but thou sleest, thou art
 12 maad trespassour of the lawe. Thus speke 3e, and thus do
 13 3e, as bigynnyng to be demyd bi the lawe of fredom. For
 whi dom with out merci is to hym, that doith no mercy; but

14 merci aboute reisith dom. Mi britheren, what schal it profite,
 if ony man seie that he hath feith, but he hath not the
 15 werkis? whether feith schal mowe saue hym? And if a
 brother ethir sister be nakid, and han nede of ech daies
 16 lyuelode, and if ony of you seie to hem, Go ye in pees, be ye
 maad hoot, and be ye filld; but if ye gyuen not to hem tho
 17 thingis that ben necessarie to bodi, what schal it profite? So
 18 also feith, if it hath not werkis, is deed in it silf. But sum-
 man schal seie, Thou hast feith, and Y haue werkis; schewe
 thou to me thi feith with out werkis, and Y schal schewe to
 19 thee my feith of werkis. Thou bileuest, that o God is; thou
 20 doist wel; and deuels bileuen, and tremblen. But wolt thou
 wite, thou veyn man, that feith with out werkis is idul?
 21 Whether Abraham, oure fadir, was not iustified of werkis,
 22 offringe Ysaac, his sone, on the auter? Therfor thou seest,
 that feith wrougte with hise werkis, and his feith was filld of
 23 werkis. And the scripture was filld, seynge, Abraham bi-
 leuede to God, and it was aretnd to hym to rihtwisnesse, and
 24 he was clepid the freend of God. Ye seen that a man is
 25 iustified of werkis, and not of feith oneli. In lijk maner, and
 whether also Raab, the hoore, was not iustified of werkis, and
 resseyuede the messangers, and sente hem out bi anothir
 26 weie? For as the bodi with out spirit is deed, so also feith
 with out werkis is deed.

CAP. III.

1 Mi britheren, nyle ye be maad many maistris, witynge that
 2 ye taken the more doom. For alle we offenden in many
 thingis. If ony man offendith not in word, this is a perfit
 man; for also he may lede aboute al the bodi with a bridil.
 3 For if we putten bridlis in to horsis mouthis, for to consente
 4 to vs, and we leden aboute al the bodi of hem. And lo!

schippis, whanne thei ben grete, and ben dryuun of stronge
 wyndis, 3it thei ben borun about of a litil gouernaile, where
 5 the meuyng of the gouernour wole. So also the tunge is but
 a litil membre, and reisith grete thingis. Lo! hou litil fier
 6 brenneth a ful greet wode. And oure tunge is fier, the vni-
 uersite of wickidnesse. The tunge is ordeyned in oure
 membris, which defoulth al the bodi; and it is enflawmed
 7 of helle, and enflawmeth the wheel of oure buthe. And al
 the kynde of beestis, and of foulis, and of serpenus, and of
 othere is chastisid, and tho ben maad tame of mannus kinde;
 8 but no man mai chastise the tunge, for it is an vnpesible
 9 yuel, and ful of deedli venym. In it we blessen God, the
 fadir, and in it we cursen men, that ben maad to the licesse
 10 of God. Of the same mouth passith forth blessing and
 cursing. My britheren, it bihoueth not that these thingis be
 11 don so. Whether a welle of the same hoole bringith forth
 12 swete and salt watir? My britheren, whether a fige tre may
 make grapis, ethir a vyne figus? So nethur salt water mai
 13 make swete watir. Who is wijs, and tau3t among 3ou?
 schewe he of good lyuyng his worching, in myldenesse of his
 14 wisdom. That if 3e han bitter enuye, and stryuyngis ben in
 3oure hertis, nyle 3e haue glorie, and be lyeris agens the
 15 treuthe. For this wisdom is not fro aboue comynge doun,
 16 but ertheli, and beestli, and scendli. For where is enuye
 and strj3f, there is vnstidfastnesse and al schrewid werk.
 17 But wisdom that is from aboue, first it is chast, afirward
 pesible, mylde, able to be counseild, consentinge to goode
 thingis, ful of merci and of goode fruytis, demynge with out
 18 feynyng. And the fruyt of rightwisnesse is sowun in pees, to
 men that maken pees.

CAP. IV.

1 **WHETTER** *ben* bateis and cheestis among you? Whether
 2 not of your coueitis, that fizen in your membris? *3e*
 coueiten, and *3e* han not; *3e* sleen, and *3e* han enuye, and *3e*
 moun not gete. *3e* chiden, and maken batel; and *3e* han
 3 not, for *3e* axen not. *3e* axen, and *3e* resseyuen not; for
 that *3e* axen yuele, as *3e* schewen opynli in your coueitis.
 4 **Awowtreris**, witen not *3e*, that the frenschip of this world is
 enemye to God? Therfor who euere wole be frend of this
 5 world, is maad the enemye of God. Whether *3e* gessen, that
 the scripture seith veynli, The spirit that dwellieth in you,
 6 coueitieth to enuye? But he *3y*ueth the more grace; for
 which thing he seith, God withstondith proude men, but to
 7 meke men he *3y*ueth grace. Therfor be *3e* suget to God
 8 but withstonde *3e* the deucl, and he schal fle fro you. *Nei3e*
3e to God, and he schal *nei3e* to you. *3e* synneris, clense *3e*
 9 hondis, and *3e* double in soule, purge *3e*-the hertis. Be *3e*
 wretchis, and weile *3e*; your leizyng be turned in to weping,
 10 and loye in to sorewe of herte. Be *3e* mekid in the sight of
 11 the Lord, and he schal enhaunse you. My brotheren, nyle *3e*
 bacbite eel. othere. He that bacbitil. his brothir, ethir that
 demeth his brothir, bacbitith the lawe, and demeth the lawe.
 And if thou demest the lawe, thou art not a docre of the
 12 lawe, but a domesman. But oon is makere of the lawe, and
 13 iuge, that may lese, and delyuere. And who art thou, that
 demest thi neigbore? Lo! now *3e*, that seien, To dai ethir
 to morewe we schulen go in to tulke citee, and there we
 schulen dwelle a 3eer, and we schulen make marchaundise,
 14 and we schulen make wyning; whiche witen not, what is to
 15 you in the morewe. For what is your lijf? A smoke ap-
 peringe at a litil, and asturward it schal be wastid. Therfor
 that *3e* seie, If the Lord wole, and if we luen, we schulen do

6 this thing, ether that thing. And now 3e maken ful out ioye
7 in 3oure pridis; euery sicke ioye is wickyd. Therfor it is
synne to hym, that kan do good, and doith not.

CAP. V.

1 Do now, 3e riche men, wepe 3e, jellinge in 3oure wretchid-
2 nessis that schulen come to 3ou. 3oure richessis ben rotun,
3 and 3oure clothis ben etun of mou3tis. 3oure gold and siluer
hath rustid, and the rust of hem schal be to 3ou in to witnes-
syng, and schal ete 3oure fleischis, as fier. 3e han tresourid
4 to 3ou wraththe in the last daies. Lo! the hire of 3oure
werke men, that repiden 3oure feeldis, which is fraudid of
3ou, crieth; and the cry of hem hath entrid in to the eers of
5 the Lord of oostis. 3e han ete on the erthe, and in 3oure
letcheries 3e han nurschid 3oure hertis. In the dai of sleynge
6 3e brou3ten, and slown the iust man, and he a3enstood not
7 3ou. Therfor, britheren, be 3e pacient, til to the comyng of
the Lord. Lo! an ertheliker abidith precieuse fruyt of the
erthe, patiently suffrynge, til he resseyue tyme-ful and late-ful
8 fruyt. And be 3e pacient, and conferme 3e 3oure hertis, for
9 the comyng of the Lord schal neize. Britheren, nyle 3e be
sorewful ech to othre, that 3e be not demed. Lo! the iuge
10 stondith niz bifor the 3ut. Britheren, take 3e ensaumple of
yuel goyng out, and of long abidyng, and trauel, and of
pacience, the prophcis, that speken to 3ou in the name of
11 the Lord. Lo! we blessen hem that suffriden. 3e herden
the suffring *ethir pacience*, of Iob, and 3e sayn the ende of
12 the Lord for the Lord is merciful, and doyng merci. Bifor
alle thingis, my britheren, nyle 3e swere, neith bi heuene,
neith bi erthe, nethir bi what euere oother ooth. But be
3oure word 3he, 3he, Nay, nay, that 3e fallen not vndir doom.
13 And if any of 3ou is sorewful, preye he with pacient soule,

14 and seie he a salm. If ony of 3ou is sijk, lede he in preestis
 of the chirche, and preie thei for hym, and anoynte with oile
 15 in the name of the Lord; and the preier of feith schal saue
 the sijk *man*, and the Lord schal make hym lizt; and if he
 16 be in synnes, thei schulen be for3ouun to hym. Therfor
 knoueleche 3e ech to othere 3oure synnes, and preye 3e ech
 for othere, that 3e be sauyd. For the contynuel preyer of a
 17 iust man is myche worth. Elye was a deedli man lijk vs,
 and .n. preier he preiede, that it schulde not reyne on the
 18 erthe, and it reynede not thre 3eeris and sixe monethis. And
 eftsoone he preiede, and heuene 3af reyn, and the erthe 3af
 19 his fruyt. And, britheren, if ony of 3ou errith fro trewth.
 20 and ony conuerth hym, he owith to wite, that he that
 makith a synner to be turned fro the errour of his weye, schal
 saue the soule of hym fro deth, and keuereth the multitude
 of synnes.

I. PETER.

CAP. I.

1 PETRE, apostle of Jhesu Crist, to the chosun men, to the
 comelingis of scatoryng abroad, of Ponte, of Galathie, of
 2 Capadosie, of Asye, and of Bitynye, bi the bifor knowyng of
 God, the fadir, in haewyng of spirit, bi obedience, and
 springyng of the blood of Jhesu Crist, grace and pees be
 3 multiplied to 3ou. Blessid be God, and the fadir of oure
 Lord Jhesu Crist, which bi his greet merci bigat vs a3en
 in to lyuynge hope, bi the a3en risyng of Jhesu Crist fro
 4 deth in to entage vncorruptible, and vndefoulid, and that
 5 schal not fade, that is kept in heuenes for 3ou, that in the

vertu of God ben kept bi the feith in to heelthe, and is
 6 redi to be schewid in the last tyme. In which 3e schulen
 make ioye, thou3 it bihoueth now a liti. to be sori in dyuerse
 7 temptaciouns; that the preuyng of 3oure feith be myche
 more precieuse than gold, that is preuyd bi fier; and be
 foundun in to heryng, and glorie, and onour, in the reuela-
 8 cioun of Jhesu Crist. Whom whanne 3e han not seyn, 3e
 louen; in to whom also now 3e not seynge, bileuen; but 3e
 that bileuen schulen haue ioye, and gladnesse that may not be
 9 teld out, and 3e schulen be glorified, and haue the ende of
 10 3oure feith, the helthe of 3oure soulis. Of which helthe pro-
 fets souzten, and enserchiden, that profecieden of the grace
 11 to comyng in 3ou, and souzten which euer what maner tyme
 the spirit of Crist signyfiede in hem, and bifor telde tho
 12 passiouns, that ben in Crist, and the latere glories. To
 which it was schewid, for not to hem silf, but to 3ou thei
 mynystriden tho thingis, that now ben teld to 3ou bi hem that
 prechiden to 3ou bi the Hooli Goost sent fro heuene, in to
 13 whom aungelis desuren to biholde. For which thing be 3e
 gird the leendis of 3oure soule, sobre, perfit, *and* hope 3e in
 to the ilke grace that is profrid to 3ou b. the schewyng of
 14 Jhesu Crist, as sones of obedience, not made lijk to the
 15 formere desiris of 3oure vnkunynghesse, but ljk him that
 hath clepid 3ou hooli; that also 3e silf be hooli in al lyuyng;
 16, 17 for it is writun 3e schulen be hooli, for Y am hooli. And
 if 3e inwardli clepe him fadir, which demeth withouten ac-
 cepcioun of persoones bi the werk of ech man, lyue 3e in
 18 drede in the time of 3oure pilgrimage; witynge that not
 bi corruptible gold, ethir siluer, 3e ben bouzt agen of 3oure
 19 veyn liuyng of sadns tradicioun, but bi the precious blood
 20 as of the lomb vndefouled and vnspotted, Crist Jhesu, that was
 knowun bifor the makyng of the world, but he is schewid in
 21 the laste tymes, for 3ou that bi hym ben feithful in God; that

reiside hym fro deth, and ȝaf to hym euerlastynge glorie, that
 22 ȝoure feith and hope were in God And make ȝe chaste ȝoure
 soules in obedience of charite, in loue of brotherhod; of simple
 23 herte loue ȝe togidre more bisili. And be ȝe borun agen, not
 of corruptible seed, but vncorruptible, bi the word of lyuynge
 24 God, and dwellynge in to with outen ende. For ech flesch
 is hey, and al the glorie of it is as flour of hey; the nei driede
 25 vp, and his flour felde down; but the word of the Lord
 dwelth with outen ende. And this is the word, that is
 prechid to ȝou.

CAP. II.

1 THERFOR putte ȝe aweil al mal'ce, and al gile, and feynynge
 2 and enuyes, and alle bachityngis; as now borun ȝonge child-
 ren, resonable, with out gle, coueite ȝe mylk, that in it ȝe
 3 wexe in to helthe; if netheles ȝe han tastid, that the Lord is
 4 swete. And neiȝe ȝe to hym, that is a lyuyng stoon, and
 5 repreuyd of men, but chosun of God, and onourid; and ȝe
 sif as quyk stoonys be ȝe aboue bild.d in to spiritual housis,
 and an hooli preesthod, to offre spiritual sacrifices, acceptable
 6 to God bi Jhesu Crist For which thing the scripture seith.
 Lo I Y schal sette in Syon the hiȝeste corner stoon, chosun
 and preciouſe, and he that schal belieue in hym, schal not
 7 be confoundid Therfor onour to ȝou that bileuen; but to
 men that bileuen not, the stoon whom the bilderis repreuyden,
 8 this is maad in to the heed of the corner; and the stoon of
 hirtyng, and stoon of sclandre, to hem that offenden to the
 9 word, nether bileuen it in which thei ben set. But ȝe ben
 a chosun kyn, a kyngli preesthod, hooli folc, a puple of pur-
 chasing, that ȝe telle the vertues of hym, that clepide ȝou fro
 10 derknessis in to his wondirful lȝt. Which sum tyme were
 not a puple of God, but now ȝe ben the puple of God;
 11 which hadden not merci, but now ȝe han merci. Moost dere,

Y biseche you, as comelyngis and pilgrymys, to absteine 3ou
 12 fro fleischli desiris, that fizen azens the soule; and haue 3e
 3oure confuersacioun good among hethene men, that in that
 thing that thei bacbite of 3ou, as of mysdoeris, thei biholden
 3ou of good werkis, and glorifie God in the dai of visitacioun.
 13 Be 3e suget to ech creature, for God; ethir to the kyng, as to
 14 hym that is hijer in state, ethir to duykis, as to thilke that ben
 sent of hym to the veniaunce of mysdoers, and to the preis-
 15 yng of good men. For so is the wille of God, that 3e do wel,
 and make the vnkunnyngnesse of vnprudent men to be
 16 droumb. As fre men, and not as hauynge fredom the keuer-
 17 ing of malice, but as the seruauantis of God. Onoure 3e alle
 men, loue 3e brithirhod, drede 3e God, onoure 3e the king.
 18 Seruauantis, be 3e sugetis in al drede to lordis, not oneli to
 19 good and to mylde, but also to tyrauntis. For this is grace,
 if for conscience of God ony man suffrith heuynnessis, and
 20 suffrith vniustli. For what grace is it, if 3e synnen, and ben
 buffatid, and suffren? But if 3e don wel, and suffren pa-
 21 cientli, this is grace anentis God. For to this thing 3e ben
 clepid. For also Crist suffride for vs, and lesie ensauple to
 22 3ou, that 3e solewe the steppis of hym. Which dide not
 23 synne, nethir gile was foundun in his mouth. And whanne
 he was cursid, he curside not; whanne he suffride, he manas-
 side not; but he bitook hym silf to hym, that demyde hym
 24 vniustli. And he hym silf bar oure synnes in his bodi on
 a tre, that we be deed to synnes, and lyue to rixtwisnesse, bi
 25 whos wan wounde 3e ben heelid. For 3e weren as scheep
 errynge, but 3e ben now turned to the schipherde, and bischop
 of 3oure soulis.

CAP. III.

1 Also wymmen be thei suget to her hosebondis; that if
 ony man bileue not to the word, bi the conversacioun of

2 wymmen thei be wonnun with out word. And biholde 3e in
 3 drede 3oure hooli conuersacioun. Of whiche ther be not
 with outforth curious ournyng of heer, ether doying aboute of
 4 gold, ethur ournyng of clothing; but thilke that is the hid
 man of herte, in vncorruptioun, and of mylde spirit, which is
 5 riche in the s3t of God. For so sumtyme hooli wymmen
 hopeinge in God ourneden hem silf. and weren suget to her
 6 owne hosebondis. As Sara obeyed to Abraham and clepide
 hym lord; of whom 3e ben dou3tris wel doynge. and not
 7 dredynge ony perturbacioun. Also men dwelle togidre, and
 bi kunnyng 3yue 3e onoure to the wommanus freelte, as to
 the more feble, and as to euen eiris of grace and of lijf, that
 8 3oure preiens be not lettid. And in seith alle of oon wille in
 preier be 3e eche suffringe with othere, loueris of britherhod.
 9 merciful, mylde, meke; not 3eldinge yuel for yuel, nether
 cursing for cursing, but a3enward blessinge; for in this thing
 10 3e ben clepid, that 3e welde blessinge bi entage. For he that
 wole loue lijf, and se goode daies, constreyne his tunge from
 11 yuel, and hise lippis, that thei speke not gile. And bowe he
 from yuel, and do good; seke he pees, and perfili sue it.
 12 For the 13en of the Lord *ben* on iust men, and hise eris on the
 preieris of hem; but the cheer of the Lord *is* on men that don
 13 yuels. And who is it that schal anoye 3ou if 3e ben sueris
 14 and louyers of goodnesse? But also if 3e suffren ony thing
 for riztwisnesse, 3e ben blessid; but drede 3e not the drede of
 15 hem, that 3e be not disturblid. But halewe 3e the Lord Crist
 in 3oure hertis, and euermore be 3e redi to satisfaccioun
 to ech man axynge 3ou resoun of that seith and hope that is
 16 in 3ou, but with myldenesse and drede, hauynge good con-
 science; that in that thing that thei bachiten of 3ou, thei
 ben confoundid, whiche chalengen falsly 3oure good conuer-
 17 sacioun in Crist. For it is betere that 3e do wel, and suffre.
 18 if the wille of God wole, than doynge yuele. For also Crist

onys diede for oure synnes, he iust for vnjust, that he schulde
 offere to God vs, maad deed in fleisch, but maad quik in
 19 spirit. For which thing he cam in spirit, and also to hem
 20 that weren closid togidre in prisoun prechide; whiche weren
 sum tyme vnbeleueful, whanne thei abididen the pacience of
 God in the daies of Noe, whanne the schip was maad, in
 which a few, that is to seie, eijte soulis weren maad saaf bi
 21 water. And so baptysm of hijk forme makith vs saaf; not
 the puttyng awei of the filthis of fleisch, but the axying of
 a good conscience in God, bi the azenrysyng of oure Lord
 22 Jhesu Crnst, that is in the ryzt half of God, and swolewith
 deth, that we schulden be made eiris of euerlastinge lijf. He
 zede in to heuene, and aungels, and powers, and vertues, ben
 maad sugetis to hym.

CAP. IV.

1 THERFOR for Crist suffride in fleisch, be ze also armed bi
 the same thenkyng; for he that suffride in fleisch ceesside fro
 2 synnes, that that is left now in fleisch lyue not now to the
 3 desiris of men, but to the wille of God. For the time that is
 passid is ynow to the wille of bethene men to be endid,
 whiche walkiden in letheries, and lustis, in myche drinking
 of wyn, in vnmesurable etyngis, and drynkyngis, and vneue-
 4 ful worschipping of mawmeis. In whiche now thei ben as-
 tonyed, in which thing thei wondren, for ze rennen not togidere
 5 in to the same confusioun of letherie, and blasfemen. And
 thei schulen zyue resoun to hym, that is redi to deme the
 6 quyke and the deed. For whi for this thing it is preclud also
 to deed men, that thei be demed bi men in fleisch, and that
 7 thei lyue bi God in spirt. For the ende of ale thingis schal
 neije. Therfor be ze prudent, and wake ze in preynis;
 8 bfore alle thingis haue ze charite ech to other in zou silf
 algatis lastyng; for charite couerith the multitude of synnes.

9, 10 Holde 3e hospitalite togidere with out grutching ; ech man
 as he hath resseyued grace, mynstringe it in to ech othere,
 11 as good dispenderis of the manyfold grace of God. If ony
 man spekith, *speke he* as the wordis of God ; if ony man
 mynstrith, as of the vertu which God mynstrith ; that God
 be onourid in alle thingis bi Jhesu Crist oure Lord, to whom
 is glorie and lordschip in to worldis of worldis. Amen.
 12 Moost dere *brytheren*, nyle 3e go in pilgrymage in seruour,
 that is maad to 3ou to temptacioun, as if ony newe thing
 13 bifalle to 3ou ; but comyne 3e with the passiouns of Crist, and
 haue 3e ioye, that also 3e be glad, and haue ioye in the reue-
 14 lacioun of his glorie. If 3e ben dispisid for the name of
 Crist, 3e schulen be blessid ; for that that is of the onour, and of
 the glorie, and of the vertu of God, and the spirit that is his,
 15 schal reste on 3ou. But no man of 3ou suffre as a mansleere,
 ethir a theef, ether cursere, ethir a disirere of othere mennus
 16 goodis ; but if as a cristen man, schame he not, but glorifie
 17 he God in this name. For tyme is, that doom bigynne at
 Goddis hous ; and if *it bigynne* first at vs, what ende *schal be*
 18 of hem, that bileuen not to the gospel ? And if a iust man
 vnnethe schal be sauid, where schulen the vnfeithful man and
 19 the synnere appere ? Therfor and thei that suffren bi the
 wille of God, bitaken her soulis in good dedis to the feithful
 makere of noujt.

CAP. V.

1 THERFOR Y, an euene eldre man, and a wnesse of Cristis
 passiouns, which also *am* a comynere of that glorie, that schal
 be schewid in tyme to comynge ; byseche 3e the eldre men,
 2 that ben among 3ou, fede 3e the flok of God, that is among
 3ou, and puruey 3e, not as constreyned, but wilfulli, bi God ;
 3 not for loue of foule wynnyng, but wilfulli, nether as hauynge
 lordschip in the clergie, but that 3e ben maad ensauple of

4 the floe, of wille. And whanne the prince of scheepherdis
 schal appere, 3e schulen resseyue the coroun of glorie, that
 5 may neuere fade. Also, 3e zonge men, be 3e suget to eldre
 men, and alle schewe 3e togidere mekenesse; for the Lord
 withstondith proude men, but he 3yueth grace to meke men.
 6 Therfor be 3e mekid vndir the myyti hoond of God, that he
 7 reise 3ou in the tyme of visitacioun, and caste 3e al 3oure
 8 bisynesse in to hym, for to hym is cure of 3ou. Be 3e sobre,
 and wake 3e, for 3oure aduersarie, the deuel, as a rorynge
 9 lioun goith aboute, sechinge whom he schal deuoure. Whom
 a3enstonde 3e, stronge in the feith, witynge that the same pas-
 sioun is maad to thulke brithrhode of 3ou, that is in the world.
 10 And God of al grace, that clepide 3ou in to his euerlastinge
 glorie, 3ou suffrynge a litil, he schal performe, and schal con-
 11 ferme, and schal make sad. To hym be glorie and lordschip,
 12 in to world.s of worldis. Amen. Bi Siluan, feithful brother
 to 3ou, as Y deme, Y wroot schortli; bisechinge, and witness-
 inge that this is the very grace of God, in which 3e stonden.
 13 The chirche that is gaderid in Babiloyne, and Marcus, my
 14 sone, gretith 3ou wel. Grete 3e wel togidere in hooli cos.
 Grace be to 3ou alle that ben in Crist. Amen.

II. PETER.

CAP. I.

1 SIMON PETRE, seruaunt and apostle of Jhesu Crist, to hem
 that han take with vs the euene feith, in the ríhtwisnesse of
 2 oure God and sauour Jhesu Crist, grace and pees be fillid to
 3 3ou, bi the knowing of oure Lord Jhesu Crist. Hou alle
 thingis of his godlich vertu, that ben to lijf and pitee, ben

3ouun to vs, bi the knowyng of hym, that clepide vs for hise
 4 owne glorie and vertu. Bi whom he gaf to vs moost pre-
 ciousse biheestis; that bi these thingis 3e schulen be maad
 felows of Goddis kynde, and fle the corrupcioun of that
 5 coueylise, that is in the world. And bringe 3e in alle bisy-
 nesse, and mynystre 3e in 3oure feith vertu, and in vertu
 6 kunnyng; in kunnyng abstynence, in abstynence pacience. in
 7 pacience pitee; in pitee, love of britherhod, and in loue of
 8 britherhod charite. For if these ben with 3ou, and ouer-
 comen, thei schulen not make 3ou voide, nethir with out
 9 fruyt, in the knowyng of oure Lord Jhesu Crist. But to
 whom these ben not redi, he is blynd, and gropith with his
 hoond, and for3etith the purgyng of his elde trespassis.
 10 Wherfor, britheren, be 3e more bisi, that by goode werkis
 11 3e make 3oure clepyng and chesying certeyn; for 3e doyng
 these thingis schulen not do synne ony tyme. For thus the
 entryng in to euerlastyng kyngdom of oure Lord and
 sauyour Jhesu Crist, schal be mynystrid to 3ou plenteuousli.
 12 For which thing Y scha. bigynne to moneste 3ou euere more
 of these thingis; and Y wole that 3e be kunnyng, and con-
 13 femyd in this present treuthe. Forsothe Y deme iustli, as
 long as Y am in this tabernacle, to reise 3ou in monesting,
 14 and Y am certeyn, that the puttyng awei of my tabernacle is
 swift, bi this that oure Lord Jhesu Crist hath schewid to me.
 15 But Y schal 3yue bisynesse, and ofte after my deth 3e haue
 16 mynde of these thingis. For we not suyng vnwise talis, han
 maad knowun to 3ou the vertu and the biforknowyng of oure
 Lord Jhesu Crist; but we weren maad biholderis of his
 17 greetnesse. For he took of God the fadir onour and glorie,
 bi siche maner vois slidun doun to hym fro the greet glorie.
 This is my loued sone, in whom Y haue plesid to me; here
 18 3e hym. And we herden this vois brou3t from heuene.
 19 whanne we weren with hym in the hooli hil. And we han a

saddere word of prophesie, to which 3e 3yuyngē tent don wel, as to a lanterne that 3yueth lȳt in a derk place, til the dai bigynne to 3yue lȳt, and the dai sterre sprengē in 3oure hertis. And firste vnderstonde 3e this thing, that ech prophesie of scripture is not maad bi propre interpretacioun; for prophesie was not brouȳt ony tyme bi mannis wille, but the hooli men of God inspirid with the Hooli Goost spaken.

CAP. II.

1 BUT also false prophetis weren in the puple, as in 3ou schulen be maistris leris, that schulen bringe in sectis of perdicoun; and thei denyen thilke Lord that bouȳte hem, and bringen on
 2 hem silf hasti perdicoun. And many schulen sue her letcheries,
 3 bi whiche the weie of treuthe schal be blasfemyd; and thei schulen make marchaundie of 3ou in coueytise bi feyned wordis. To whiche doom now a while ago ceessith not, and
 4 the perdicoun of hem nappith not. For if God sparide not aungels synnyngē, but bitook hem to be turmentid, and to be drawun down with boondis of helle in to helle, to be kept in
 5 to dom; and sparide not the firste world, but kept Noe, the
 6 eȳ, he man, the biforgoere of riȳtwisnesse, and brouȳte in the greet flood to the world of vnfeithful men; and he droof in to poudre the citees of men of Sodom and of men of Gommor, and dampnedē bi turnyng vpsedown, and putte hem the
 7 ensauple of hem that weren to doynge yuele; and delyuerid the iust Loth, oppressid of the wrong, and of the letcherouse
 8 conuersacioun of cursid men; for in siȳt and hering he was iust, and dwellide amongst hem that fro dai in to dai turmentiden with wickid werkis a iust soule. For the Lord kan delyuere pitenouse men fro temptacioun, and kepe wickid
 9 men in to the dai of dom to be turmentid; but more hem that walken afir the fleisch, in coueytinge of vnclennesse, and

dispisen lordschiping, and ben boold, plesynge hem silf, and
 11 dreden not to bringe in sectis, blasfemyng; where aungels,
 whanne thei ben more in strengthe and vertu, beren not that
 12 was the execrable doom azens hem. But these *ben* as vnreson-
 able beestis, kyndli in to takyng, and in to deth, blasfemyng
 in these thingis that thei knowen not, and schulen perische in
 13 her corrupcioun, and resseyue the hire of vnrihtwisesse.
 And thei gessen delicis of defouling and of wemme, to be
 likyngis of dai, flowyng in her feestis with delicis, doynge
 14 letcherie with 3ou, and han 3en ful of auowtrie, and vnceess-
 yng trespass, disseyuynge vnstidfast soulis, and han the herte
 15 excercisid to coueitise; the sones of cursyng, that forsaken
 the riht weie, and erriden, suynge the weie of Balaam of
 16 Bosor, which louyde the hire of wickidnesse. But he hadde
 repreuyng of his woodnesse; a dounb beest vndur 3ok, that
 spak with vois of man, that forbode the vnwisdom of the
 17 profete. These ben wellis with out watir, and mystis dryuun
 with whirling wyndys, to whiche the thicke mijs of derk-
 18 nessis is reseruyd. And thei speken in pryde of vanyte, and
 disseyuen in desiris of fleisch of letcherie hem, that scapen a
 19 litil. Whiche lyuen in errour, and bihten fredom to hem,
 whanne thei ben seruauntis of corrupcioun. For of whom
 20 ony man is ouercomun, of hym also he is seruaunt. For if
 men forsaken the vncleannessis of the world, bi the knowyng of
 oure Lord and sauour Jhesu Crist, and eftsone ben wlapid
 in these, and ben ouercomun, the latter thingis ben maad to
 21 hem worse than the formere. For it was betere to hem to
 not knowe the weie of rihtwisesse, than to turne 3en aftir
 the knowyng, fro that hooli maundement that was bitakun to
 22 hem. For thilke very prouerb bifelde to hem, The hound
 turnede 3en to his castyng, and a sowe is waischun in walw-
 yng in fenne.

CAP. III.

1 Lo! 3e moost dereworth britheren, Y write to 3ou this
 secounde epistle, in which Y stire 3oure clere soule bi mon-
 2 esting togidere, that 3e be myndeful of tho wordis, that Y
 biforseide of the hooli prophetis, and of the maundementis
 3 of the hooli apostlis of the Lord and sauour. First wite 3e
 this thing, that in the laste daies disseyueris schulen come in
 4 disseit, goynge aftir her owne coueityngis, seynge, Where is
 the biheest, or the comyng of hym? for sithen the fadris
 5 dieden, alle thingis lasten fro the bigynnyng of creature. But
 it is hid fro hem willynge this thing, that heuenes were bifore,
 and the erthe of water was stondynge bi watr, of Goddis
 6 word; bi which that ilke world clensid, thanne bi watr
 7 perischide. But the heuenes that now ben, and the erthe,
 ben kept bi the same word, and ben reseruyd to fier in to the
 8 dai of doom and perdicoun of wickid men. But, 3e moost
 dere, this o thing be not hid to 3ou, that o dai anentis God is
 as a thousynde 3eeris, and a thousynde 3eeris *ben* as o dai.
 9 The Lord tarieth not his biheest, as summe gessen, but he
 doith pacientli for 3ou, and wole not that ony men perische,
 10 but that alle turne a3en to penaunce. For the dai of the
 Lord schal come as a theef, in which heuenes with greet
 hire schulen passe, and elementis schulen be dissoluyd bi
 heete, and the erthe, and alle the werkis that ben in it, schulen
 11 be brent. Therfor whanne alle these thingis schulen be dis-
 solued, what manner men bihoueth it 3ou to be in hooli
 12 lyuynge and pitees, abidinge and hysynge in to the comyng of
 the dai of oure Lord Jhesu Crist, bi whom heuenes brennyng
 schulen be dissoluyd, and elementis schulen faile bi brennyng
 13 of fier. Also we abiden bi hise biheestis newe heuenes and
 14 newe erthe, in which ri3twisnesse dwellith. For which thing,
 3e moost dere, abydyng these thungis, be 3e b.3ye to be

15 foundun to hym in pees vnspottid and vndefouled. And
 deme 3e long abiding of oure Lord Jhesu Crist 3oure heelte,
 as also oure moost dere brother Poul wroot to 3ou, bi wisdom
 16 3ouun to hym. As and in alle epistlis he spekith in hem of
 these thingis; in which ben summe hard thingis to vndur-
 stonde, whiche vnwise and vnstable men deprauen, as also
 17 thei don othere scripturis, to her owne perdicoun. Therfor
 3e, britheren, bifor witynge kepe 3ou si3, lest 3e be disseyued
 bi error of vnwise men, and falle awei fro 3oure owne sad-
 18 nesse. But wexe 3e in the grace and the knowyng of oure
 Lord Jhesu Crist and oure Sauyour; to hym be glorie now and
 in to the dai of euerlastyngnesse. Amen

I. JOHN.

CAP. I.

1 THAT thing that was fro the bigynnyng, which we herden,
 which we sayn with oure 3en, which we bihelden, and oure
 hondis touchiden, of the word of lijf; and the lijf is schewid.
 2 And we sayn, and we witnessen, and tellen to 3ou the euer-
 lastyng lijf, that was anentis the fadir, and appende to vs.
 3 Therfor we tellen to 3ou that thing, that we seyn, and herden,
 that also 3e haue felowschipe with vs, and oure felowschipe be
 4 with the fadir, and with his sone Jhesu Crist. And we wnten
 this thing to 3ou, that 3e haue io3e, and that 3oure io3e be
 5 ful. And this is the tellyng, that we herden of hym, and
 tellen to 3ou, that God is 33t, and ther ben no derknessis in
 6 him. If we seien, that we han felawschipe with hym, and we
 7 wandren in derknessis, we lien, and don not treuthe. But if
 we walken in 33t, as also he is in light, we han felawschipe

togidere ; and the blood of Jhesu Crist, his sone clensith vs
 8 fro al synne. If we seien, that we han no synne, we dis-
 9 seyuen vs silf, and treuthe is not in vs. If we knowlechen
 oure synnes, he is feithful and iust, that he forgyue to vs oure
 10 synnes, and clense vs from al wickidnesse. And if we seien,
 we han not synned, we maken hym a liere, and his word is
 not in vs.

CAP. II.

1 Mi litle sones, Y write to 3ou these thingis, that 3e synnen
 not. But if ony man synneth, we han an aduocat anentis the
 2 fadir, Jhesu Crist, and he is the forgyuenes for oure synnes ;
 and not oneli for oure synnes, but also for *the synnes* of al the
 3 world. And in this thing we witen, that we knowen hym, if
 4 we kepen hise comaundementis. He that seith that he
 knowith God, and kepith not hise comaundementis, is a
 5 liere, and treuthe is not in hym. But the charite of God is
 perfit verli in hym, that kepith his word. In this thing we
 6 witen, that we ben in hym, if we ben perfit in hym. He that
 seith, that he dwellith in hym, he owith for to walke, as he
 7 walkide. Moost dere *britheren*, Y write to 3ou, not a newe
 maundement, but the elde maundement, that 3e hadden fro
 the bigynnyng. The elde maundement is the word, that 3e
 8 herden. Efsioone Y write to 3ou a newe maundement, that
 is trewe bothe in hym and in 3ou ; for derknessis ben passid,
 9 and veri lizt schyneth now. He that seith that he is in lizt,
 10 and hatith his brother, is in derknesse 3it. He that loueth
 11 his brothir, dwellith in lizt, and sclaudre is not in hym. But
 he that hatith his brother, is in derknessis, and wandrith in
 derknessis, and woot not whidur he goith ; for derknessis
 12 han blindid hise 3en. Litle sones, Y write to 3ou, that 3oure
 13 synnes ben forgyoun to 3ou for his name. Fadrif, Y write to
 3ou, for 3e han knowun hym, that is fro the bigynnyng.

3onge men, Y write to 3ou, for 3e han ouercomun the wickid.
 14 Y write to 3ou, 3onge children, for 3e han knowe the fadir.
 Y write to 3ou, britheren, for 3e han knowen hym, that is fro
 the bigynnyng. Y write to 3ou, 3onge men, for 3e ben
 stronge, and the word of God dwellith in 3ou, and 3e han
 15 ouercomun the wickid. Nyle 3e loue the world, ne tho
 thingis that ben in the world. If ony man loueth the world,
 16 the char.te of the fader is not in hym. For al thing that is in
 the world, is coueitise of fleisch, and coueitise of 3en, and
 prde of lijf, which is not of the fadir, but it is of the world.
 17 And the world schal passe, and the coueitise of it; but he
 18 that doth the wille of God, dwellith with outen ende. My
 htle sones, the laste our is; and as 3e han herd, that antecrist
 com.e.h, now many antecristis ben maad; wherfor we witen,
 19 that it is the laste our. Thei wenten forth fro vs, but thei
 weren not of vs; for if thei hadden be of vs, thei hadden
 dwelte with vs; but that thei be knowun, that thei ben not of
 20 vs. But 3e han anointyng of the Hooli Goost, and knowen
 21 alle thingis. Y wroot not to 3ou, as to men that knowen not
 treuthe, but as to men that knowen it, and for ech leeing is
 22 not of treuthe. Who is a here, but this that denyeth that
 Jhesu is not Crist? This is antecrist, that denyeth the fadir,
 23 and the sone. So ech that denyeth the sone, hath not the
 fadir; but he that knowlechiith the sone, hath also the fadir.
 24 That thing that 3e herden at the bigynnyng, dwelle it in
 3ou; for if that thing dwellith in 3ou, which 3e herden at the
 bigynnyng, 3e schulen dwelle in the sone and in the fadir.
 25 And this is the biheeste, that he bihi3te to vs euerlastinge
 26 lijf. Y wroot these thingis to 3ou, of hem that disseyuen
 27 3ou, and that the anoyntyng which 3e resseyueden of hym,
 dwelle in 3ou. And 3e han not nede, that ony man teche
 3ou, but as his anoyntyng techith 3ou of alle thingis, and it is
 trewe, and it is not leesyng; and as he tau3te 3ou, dwelle 3e

28 in hym. And now, 3e litle sones, dwelle 3e in hym, that
 whanne he schal appere, we haue a trust, and be not con-
 29 foundid of hym in his comyng. If 3e witen that he is iust,
 wite 3e that also ech that doith riȝtwisnesse, is borun of
 hym.

CAP. III.

1 SE 3e what maner charite the fadir ȝaf to vs, that we be
 named the sones of God, and ben *hise sones*. For this thing
 2 the world knewe not vs, for it knew not hym. Moost dere
britheren, now we ben the sones of God, and ȝit it appende
 not, what we schulen be. We witen, that whanne he schal
 appere, we schulen be lik hym, for we schulen se hym as
 3 he is. And ech man that hath this hope in hym, makith
 4 hym silf hooli, as he is hooli. Ech man that doith synne,
 5 doith also wickidnesse, and synne is wickidnesse. And 3e
 witen, that he apperide to do awei synnes, and synne is not
 6 in hym. Ech man that dwellith in hym, synneth not; and
 7 ech that synneth, seeth not hym, nether knew hym. Litle
 sones, no man disseyue ȝou; he that doith riȝtwysnesse, is
 8 iust, as also he is iust. He that doith synne, is of the deuel;
 for the deuel synneth fro the bigynnyng. In this thing the
 sone of God apperide, that he vndo the werkis of the deuel.
 9 Ech man that is borun of God, doith not synne; for the seed
 of God dwellith in hym, and he may not do synne, for he is
 10 borun of God. In this thing the sones of God ben knowun,
 and the sones of the feend. Ech man that is not iust, is not
 11 of God, and he that loueth not his brothir. For this is the
 tellyng, that 3e herden at the bigynnyng, that 3e loue ech
 12 othere; not as Caym, that was of the yuele, and slouȝ his
 brother. And for what thing slouȝ he him? for hise werkis
 13 weren yuele, and hise brotheris iust. Britheren, nyle 3e
 14 wondre, if the world haath ȝou. We witen, that we ben

translatid fro deeth to lijf, for we louen britheren. He that
 15 loueth not, dwellith in deth. Ech man that hatith his brother
 is a man sleere; and 3e witen, that ech mansleere hath not
 16 euerlastinge lijf dwellinge in hym. In this thing we han
 knowe the charite of God for he puttide his lijf for vs, and
 17 we owen to putte oure lyues for oure britheren. He that
 hath the catel of this world, and seeth that his brothir hath
 nede, and closith his entrails fro hym, hou dwellith the
 18 charite of God in hym? Mi litle sones, loue we not in
 19 word, nethir in tunge, but .n. werk and treuthe. In this thing
 we knowen, that we ben of treuthe, and in his sijt we mo-
 20 nesten oure hertis. For if oure herte repreueth vs, God is
 21 more than oure hert, and knowith alle thingis. Moost dere
britheren, if oure herte repreueth not vs, we han trust to God:
 22 and what euer we schulen axe, we schulen resseyue of hym.
 for we kepen hise comaundementis, and we don tho thingis
 23 that ben plesaunt bifor hym. And this is the comaundement
 of God, that we bileue in the name of his sone Jhesu Crist,
 24 and that we loue ech othere, as he 3af heeste to vs. And he
 that kepith hise comaundementis, dwellith in hym, and he in
 hym. And in this thing we witen, that he dweluth in vs,
 bi the spirit, whom he 3af to vs.

CAP. IV.

1 Moost dere *britheren*, nyle 3e bileue to ech spirit, but
 preue 3e spiritis, if thei ben of God: for many false pro-
 2 phetis wenten out in to the world. In this thing the spirit
 of God is knowun; ech spirit that knowlechith that Jhesu
 3 Crist hath come in fleisch, is of God; and ech spirit that
 fordoith Jhesu, is not of God. And this is antecrist, of
 whom 3e herden, that he cometh; and ri3t now he is in the
 4 world. 3e, litle sones, ben of God, and 3e han ouercome

hym; for he that is in you is more, than he that is in the
 5 world. Thei ben of the world, therfor thei speken of the
 6 world, and the world herith hem. We ben of God; he that
 knowith God, herith vs; he that is not of God, herith not vs.

In this thing we knowen the spirit of treuthe, and the spirit
 7 of errour. Moost dere *britheren*, loue we togidere, for charite
 is of God; and ech that loueth his brother, is borun of God,
 8 and knowith God. He that loueth not, knowith not God;
 9 for God is charite. In this thing the charite of God apperide
 in vs, for God sente hise oon bigetun sone in to the world,
 10 that we lyue bi hym. In this thing is charite, not as we
 hadden loued God, but for he firste louede vs, and sente hise
 11 sone forgyuenesse for oure synnes. 3e moost dere *britheren*,
 12 if God louede vs, we owen to loue ech other. No man say
 euer God; if we louen togidre, God dwellith in vs, and the
 13 charite of hym is perfit in vs. In this thing we knowen, that
 we dwellen in hym, and he in vs; for of his spirit he gaf to
 14 vs. And we sayen, and witnessen, that the fadir sente his
 15 sone sauour of the world. Who euer knowlechith, that
 Jhesu is the sone of God, God dwellith in him, and he in
 16 God. And we han knowun, and bileuen to the charite, that
 God hath in vs. God is charite, and he that dwellith in
 17 charite, dwellith in God, and God in hym. In this thing is
 the perfit charite of God with vs, that we haue trist in the dai
 18 of dom; for as he is, also we ben in this world. Drede is
 not in charite, but perfit charite puttith out drede; for drede
 hath payne. But he that dredith, is not perfit in charite.
 19, 20 Therfor loue we God, for he louede vs bifore. If ony
 man seith, that Y loue God, and hatith his brother, he is a
 liere. For he that loueth not his brothir, which he seeth,
 21 hou mai he loue God, whom he seeth not? And we han this
 comaundement of God, that he that loueth God, loue also his
 brothir.

CAP. V.

1 ECH man that bileueth that Jhesus is Crist, is borun of
 God; and ech man that loueth hym that gendride, loueth
 2 hym that is borun of hym. In this thing we knowen, that
 we louen the children of God, whanne we louen God, and
 3 don his maundementis. For this is the charite of God, that
 we kepe hise maundementis; and his maundementis ben
 4 not heuy. For al thing that is borun of God, ouercometh
 the world; and this is the victorie that ouercometh the world,
 5 oure feith. And who is he that ouercometh the world, but
 6 he that bileueth that Jhesus is the sone of God? This is
 Jhesus Crist, that cam bi watir and blood; not in water oonli,
 but in watir and blood. And the spirit is he that witnessith,
 7 that Crist is treuthe. For thre ben, that yyuen witnessing in
 heuene, the Fadir, the Sone, and the Hooli Goost; and these
 8 thre ben oon. And thre ben, that yyuen witnessing in erthe,
 9 the spirit, water, and blood; and these thre ben oon. If we
 resseyuen the witnessing of men, the witnessing of God is
 more; for this is the witnessing of God, that is more, for he
 10 witnesside of his sone. He that bileueth in the sone of God,
 hath the witnessing of God in hym. He that bileueth not to
 the sone, makith hym a here; for he bileueth not in the
 11 witnessing, that God witnesside of his sone. And this is the
 witnessyng, for God 3af to 3ou euerlastinge lijf, and this lijf
 12 is in his sone. He that hath the sone *of God*, hath also lijf;
 13 he that hath not the sone *of God*, hath not lijf. I write to
 3ou these thingis, that 3e wite, that 3e han euerlastyng lijf,
 14 which bileuen in the name of Goddis sone. And this is the
 trist which we han to God, that what euer thing we axen
 15 aftir his wille, he schal here vs. And we witen, that he
 herith vs, what euer thing we axen; we witen, that we han
 16 the axyngis, which we axen of hym. He that woot that his

brother synneth a synne not to deth axe he, and lijf schal be
 30oun to hym that synneth not to deth. Ther is a synne to
 17 deth ; not for it Y seie, that ony man preie. Ech wickid-
 18 nesse is synne, and ther is synne to deth. We witen, that
 ech man that is borun of God, synneth not ; but the genera-
 cioun of God kepith hym, and the wickid touchith hym not.
 19 We witen, that we ben of God, and al the world is set in
 20 yuel. And we witen, that the sone of God cam in fleisch,
 and 3af to vs wit, that we know veri God, and be in the veri
 21 sone of hym. This is veri God, and euerlastynge lijf. My
 litle sones, kepe 3e 3ou fro maumetis.

II. JOHN.

1 THE eldere *man*, to the chosun ladi, and to her children,
 whiche Y loue in treuthe ; and not Y aloone, but also alle
 2 men that knowen treuthe , for the treuthe that dwellith in
 3 3ou, and with 3ou schal be with outen ende. Grace be with
 3ou, merci, and pees of God the fadir, and of Jhesu Crist,
 4 the sone of the fadir, in treuthe and charite. I ioiede ful
 myche, for Y foond of thi sones goynge in treuthe, as we
 5 resseyueden maundement of the fadir. And now Y preye
 thee, ladi, not as writinge a newe maundement to thee, but
 that that we hadden fro the bigynnyng, that we loue ech
 6 other. And this is charite, that we walke after his maunde-
 mentis. For this is the comaundement, that as 3e herden at
 7 the bigynnyng, walke 3e in hym. For many disseyueris
 wenten out in to the world, which knouelechen not that Jhesu
 Crist hath come in fleisch ; this is a disseyuere and antecrst.
 8 Se 3e 3ou silf, lest 3e lesen the thingis that 3e han wrouzt,

9 that 3e resseyue ful mede; witynge that ech man that go. h
 before, and dwellith not in the teching of Crist, hath not God.
 He that dwellith in the teching, hath bothe the sone and the
 10 fadir. If ony man cometh to 3ou, and bryngith not this
 teching, nyle 3e resseyue hym in to hous, nether seie 3e to
 11 hym, Heil. For he that seith to hym, Heil, comyneth with
 hise yuel werkis. Lo! Y biforseide to 3eu, that 3e be not
 12 confoundid in the dai of oure Lord Jhesu Crist. Y haue mo
 thingis to wite to 3ou, and Y wolde not bi parchemyn and
 enke; for Y hope that Y schal come to 3ou, and speke
 13 mouth to mouth, that 3our ioye be ful. The sones of thi
 chosun sistir greten thee wel. The grace of God be with
 thee. Amen.

III. JOHN.

1 THE eldere *man* to Gayus, most dere *brother*, whom Y loue
 2 in treuthe. Most dere *brothir*, of alle thingis Y make preyer,
 that thou entre, and fare welesuly, as thi soule doith welesul.
 3 Y ioyede greetli, for britheren camen, and baren witnessing
 4 to thi treuile, as thou walkist in treuthe. Y haue not more
 grace of these thingis, than that Y here that my sones walke
 5 in treuthe. Most dere *brother*, thou doist feithfuli, what euer
 6 thou worchist in britheren, and that in to pilgrymys, which
 7 zeldiden witnessing to thi charite, in the sizt of the chirche
 which thou leddist forth, and doist wel worthili to God.
 7 For thei wenten forth for his name, and token no thing of
 8 hethene men. Therfor we owen to resseyue siche, that we
 9 be euen worcheris of treuthe. I hadde write perauenture to
 the chirche, but this Diotrepes, that loueth to bere primacie

10 in hem, resseyueth not vs. For this thing, if Y schal come,
 Y schal moneste hise werkis, whiche he doith, chidinge azens
 vs with yuel wordis. And as if these thingis suffisen not to
 hym, nether he resseyueth britheren, and forbedith hem that
 11 resseyuen, and putteth out of the chirche. Moost dere
brothur, nyle thou sue yuel thing, but that that is good thing.
 He that doth wel, is of God; he that doth yuel, seeth not
 12 God. Witnessing is guldun to Demetrie of alle men, and of
 treuthe it silf; but also we beren witnessing, and thou
 13 knowist, that oure witnessing is trewe. Y hadde many
 thingis to wryte to thee, but Y wolde not write to thee bi
 14 enke and penne. For Y hope soone to se thee, and we
 schulen speke mouth to mouth. Pees be to thee. Frendis
 greten thee wel. Greete thou wel frendis bi name.

JUDE.

1 JUDAS, the seruaunt of Jhesu Crist, and brother of James,
 to these that ben louyd, that ben in God the fadir, and to
 2 hem that ben clepid and kept of Jhesu Crist, mercy, and
 3 pees, and charite be fillid to 3ou. Moost dere *britheren*, Y
 doynge al bisynesse to write to 3ou of 3oure comyn helthe,
 hadde nede to write to 3ou, and preye to striue strongli for
 4 the feith that is onys takun to scyntis. For summe vnfeithful
 men priueli entriden, that sum tyme weren bifore writun in
 to this dom, and ouerturnen the grace of oure God in to
 letcherie, and denyen hym that is oneli a Lord, oure Lord
 5 Jhesu Crist. But Y wole moneste 3ou onys, that witen alle
 thingis, that Jhesus sauide his pup'le fro the lond of Egypt.

6 and the secunde tyme loste hem that bileueden not. And he
 reseruēde vndur derknesse aungels, that kepten not her prins-
 hod, but forsoken her hous, in to the dom of the greet God
 7 in to euerlastyngē bondis. As Sodom, and Gomorre, and
 the nyȝ coostid citees, that in lijk maner diden fornycacioun.
 and ȝeden awei afur othir fleisch, and ben maad ensauple.
 8 suffryngē peyne of euerelastingē fier. In lijk maner also these
 that defoulen the fleisch, and dispisen lordschip, and blas-
 9 semen mageste. Whanne Myzhel, arkaungel, dsputide with
 the deuel, and stroof of Moises bodi, he was not hardi to
 bryngē in dom of blasfemye, but seide, The Lord comaunde
 10 to thee. But these men blasfemen, what euer thingis thei
 knowen not. For what euer thingis thei knowen kyndli as
 11 doumbe beestis, in these thei ben corrupt. Wo to hem
 that wenten the weie of Caym, and that ben sched out
 bi errour of Balaam for mede, and perischiden in the
 12 azenseiyng of Chore. These ben in her metis, feestyngē
 togidere to filthe, with out drede fedinge hemself. *These ben*
 cloudis with out watr, that ben borun aboute of the wyndis
 heruest trees with out fruyt, twies deed, drawun vp bi the
 13 roote; wawis of the woode see, fomyngē out her confusiouns
 erryngē steris, to whiche the tempest of derknessis is kept
 14 with outen ende. But Enoch, the seuenthe fro Adam, profe-
 ciede of these, and seide, Lo! the Lord cometh with hise
 15 hooli thousandis, to do dom azens alle men and to repreue
 alle vnfeithful men of alle the werkis of the wickidnesse of
 hem, bi whiche thei dden wickidli, and of alle the harde
 16 wordis, that wyckid synnens han spoke azens God. These
 ben grutcheris ful of pleyntis, wandryngē afur her desiris
 and the mouth of hem spekith pride, worschippingē persoones,
 17 bi cause of wynnyng. And ȝe, moost dere *britheren*, be
 myndeſul of the wordis whiche ben bifor seid of apostlis of
 18 oure Lord Jhesu Crist; whiche seiden to ȝou, that in the

laste tymes ther schulen come gilours, wandringe aftir her
 19 owne desiris, not in pitee. These ben, whiche departen
 20 hemself, beestli men, not hauynge spirit. But 3e, moost dere
britheren, aboue bilde 3ou silf on 3oure moost hooli feith, and
 21 preye 3e in the Hooli Goost, and kepe 3ou silf in the loue of
 God, and abide 3e the merci of oure Lord Jhesu Crist in to
 22 lijf euerlastynge. And repreue 3e these men that ben demed,
 23 but saue 3e hem, and take 3e hem fro the fier. And do 3e
 merci to othere men, in the drede of God, and hate 3e also
 24 thilke defoulid coote, which is fleischli. But to him that is
 mizti to kepe 3ou with out synne, and to ordeyne bifore the
 sist of his glorie 3ou vnwemmed in ful out ioye, in the
 25 comynge of oure Lord Jhesu Crist, to God aloone oure
 sauour, bi Jhesu Crist oure Lord, *be* glorie, and magnefiynge,
 empire, and power, bifore alle worldis, and now and in to alle
 worldis of worldis. Amen.

A P O C A L Y P S E.

CAP. I.

1 APOCALIPS of Jhesu Crist, which God 3af to hym to make
 open to hise seruauntis, whiche thingis it bihoueth to be
 maad soone. And he signyfiede, sending bi his aungel to
 2 his seruaunt Joon, whiche bar witnessing to the word of
 God, and witnessing of Jhesu Crist, in these thingis, what
 3 euer thingis he say. Blessid is he that redith, and he that
 herith the wordis of this prophecie, and kepith tho thingis
 4 that ben writun in it; for the tyme is n3. Joon to seuen
 chirchis, that ben in Asie, grace and pees to 3ou, of him

that is, and that was, and that is to comynge; and of the
 5 seuen spiritis, that ben in the sijt of his trone; and of Jhesu
 Crist, that is a feithful wnesse, the firste bigetun of deed
 men, and prince of kingis of the erthe; which louyde vs, and
 6 waischide vs fro oure synnes in his blood, and made vs a
 kyngdom, and preestis to God and to his fader; to hym
 7 be glorie and empire in to worldis of worldis. Amen. Lo!
 he cometh with clowdis, and ech ije schal se hym, and
 thei that prickiden hym; and alle the kynredis of the erthe
 8 schulen beweile hem silf on hym. 3he, Amen! Y am
 alpha and oo, the bigynnyng and the ende, seith the Lord
 God, that is, and that was, and that is to comynge, almyghty
 9 I, Joon, youre brothir, and partener in tribulacioun, and
 kingdom, and pacience in Crist Jhesu, was in an ile, that is
 clepid Pathmos, for the word of God, and for the witnessyng
 10 of Jhesu. Y was in spirit in the Lordis dai, and Y herde
 bihynde me a greet vois, as of a trumpe, seiynge to me,
 11 Write thou in a book that thing that thou seest, and sende
 to the seuen chirchis that ben in Asie; to Ephesus, to
 Smyrna, and to Pergamus, and to Tiatra, and to Sardis,
 12 and to Filadelfia, and to Loadicia. And Y turnede, that Y
 schulde se the vois that spak wth me; and Y turnede, and
 13 Y say seuen candelstikis of gold, and in the myddil of the
 seuen goldun candelstikis oon lijk to the sone of man,
 clothid with a long garnement, and gird at the tetis with
 14 a goldun girdil. And the heed of hym and his heeris weren
 wuijt, as whijt wolfe, and as snow; and the ijen of hym
 15 as flawme of fier, and hise feet lijk to latoun, as in a
 brennyng chymney; and the vois of hym as the vois of
 16 many watris. And he hadde in his riht hoond seuen steris,
 and a swerd scharp on euer ethir side wente out of his
 mouth; and his face as the sunne schyneth in his virtu.
 17 And whanne Y hadde seyn hym, Y felde down at hise feet,

as deed. And he putide his rȳt hond on me, and seide,
 Nyle thou drede; Y am the firste and the laste; and Y am
 18 alyue, and Y was deed; and lo! Y am lyuynge in to worldis
 19 of worldis, and Y haue the keyes of deth and of helle. Ther-
 for write thou whiche thingis thou hast seyn, and whiche ben,
 20 and whiche it binoueth to be don after these thingis. The
 sacrament of the seuene sterris, which thou seigest in my rȳt
 hond, and the seuene goldun candelstikis; the seuene sterris
 ben aungels of the seuene chirchis, and the seuene candel-
 stikis ben seuene chirchis.

CAP. II.

1 AND to the aungel of the chirche of Efesus write thou,
 These thingis seith he, that holdith the seuene sterris in his
 rȳt hond, which walkith in the middil of the seuene goldun
 2 candl.st.kis. Y woot thi werkis, and trauel, and thi pacience,
 and that thou maist not suffre yuele men; and thou hast
 asared hem that seien that thei ben apostlis, and ben not, and
 3 thou hast foundun hem lieris; and thou hast pacience, and
 4 thou hast suffind for my name, and failidist not. But Y haue
 azens thee a fewe thingis, that thou hast left thi firste charite.
 5 Therfor be thou myndeful fro whennus thou hast falle, and do
 penance, and do the firste werkis; ether ellis, Y come soone
 to thee, and Y schal moue thi candilstike fro his place, but
 6 thou do penance. But thou hast this good thing, that thou
 hatidst the dedis of Nycholaitis, the whiche also Y hate.
 7 He that hath eeris, here he, what the spirit seith to the
 chirchis. To hym that ouercometh Y schal ȳyue to ete of
 8 the tre of lijf, that is in the paradis of my God. And to the
 aungel of the chirche of Smyrna write thou, These thingis
 9 seith the firste and the laste, that was deed, and lyueth. Y
 woot thi tribulacioun, and thi pouert, but thou art riche; and

thou art blasfemyd of hem, that seien, that thei ben Jewis, and
 10 ben not, but ben the synagoge of Sathanas. Drede thou no
 thing of these thingis, whiche thou schalt suffice. Lo! the
 deucl schal sende summe of 3ou in to prisoun, that 3e be
 temptid; and 3e schulen haue tribulacioun ten daies. Be
 thou feithful to the deth, and Y schal 3yue to thee a coroun
 11 of lijf. He that hath eeris, here he, what the spirit seith to
 the chirchis. He that ouercometh, schal not be hirt of the
 12 secounde deth. And to the aungel of the chirche of Per-
 gamus write thou, These thingis seith he, that hath the swerd
 13 scharp on ech side. Y woot where thou dwellist, where the
 seete of Sathanas is; and thou holdist my name, and de-
 nyedist not my feith. And in tho daies *was* Antifas, my
 feithful witnesse, that was slayn at 3ou, where Sathanas dwell-
 14 ith. But Y haue azens thee a fewe thingis; for thou haast
 there men holdinge the teching of Balaam, which tauzte
 Balaac for to sende sclaundre bifor the sones of Israel, to ete
 15 of sacrificis of ydols, and to do fornicacioun; so also thou
 16 hast men holdinge the teching of Nycholaitis. Also do thou
 penaunce; 3if ony thing lesse, Y schal come soone to thee,
 17 and Y schal fiste with hem with the swerd of my mouth. He
 that hath eeris, here he, what the spirit seith to the chirchea.
 To him that ouercometh Y schal 3yue aungel mete hid;
 and Y schal 3yue to hym a whiit stoon, and in the stoon
 a newe name writun, which no man knowith, but he that
 18 takith. And to the aungel of the chirche of Tiatira write
 thou, These thingis seith the sone of God, that hath 13en
 19 as flawme of fier, and hise feet lijck latoun. Y knowe thi
 werkis, and feith, and charite, and thi seruyce, and thi pa-
 20 cience, and thi laste werkis mo than the formere. But Y
 haue azens thee a fewe thingis; for thou suffrist the womman
 Jesabel, which seith that sche is a prophetesse, to teche and
 disseyue my seruauantis, to do letcherie, and to ete of thingis

21 offrid to idols. And Y gaf to hir time, that sche schulde do
 penance, and sche wolde not do penance of hir fornyca-
 22 cioun. And lo! Y sende hir in to a bed, and thei that doen
 letcherie with hir schulen be in moost tribulacioun, but thei
 23 don penance of hir werkis. And Y schal slee hir sones in
 to deth, and alle chirchis schulen wite, that Y am serchinge
 reynes and hertis; and Y schal gyue to ech man of you after
 24 hise werkis. And Y seie to you, and to othere that ben at
 Tiatiere, who euer han not this teching, and that knewen not
 the hignesse of Sathanas, hou thei seien, Y schal not sende on
 25 you another charge; netheles holde ze that that ze han, til Y
 26 come. And to hym that schal ouercome, and that schal kepe
 til in to the ende my werkis, Y schal gyue power on folkis,
 27 and he schal gouerne hem in an yrun 3erde; and thei schulen
 28 be brokun to gidre, as a vessel of a pottere, as also Y res-
 seyuede of my fadir; and Y schal gyue to hym a morewe
 29 sterre. He that hath eeris, here he, what the spirit seith
 to the chirchis.

CAP. III.

1 AND to the aungel of the chirche of Sardis write thou,
 These thingis seith he, that hath the seucne spiritis of God,
 and the seucne sterria. Y woot thi werkis, for thou hast
 2 a name, that thou lyuest, and thou art deed. Be thou wak-
 ynge, and conferme thou othere thingis, that weren to dyngge;
 3 for Y synde not thi werkis fulle bfore my God. Therfor haue
 thou in roynde, hou thou resseyndist, and herdist; and kepe,
 and do penance. Therfor if thou wake not, Y schal come
 as a nyzt theef to thee, and thou schalt not wite in what our
 4 Y schal come to thee. But thou hast a fewe names in
 Sardis, whiche han not defouldid her clothis; and thei schulen
 5 walke with me in whijt clothis, for thei ben worthi. He that
 ouercometh, schal be clothid thus with whijt clothis and Y

schal not do awei his name fro the book of lijf, and Y schal
 knucleche his name bifore my fadir, and bifore hise aungels.
 6 He that hath eeris, here he, what the spirit seith to the
 7 chirchis. And to the aungel of the chirche of Filadelfie
 write thou, These thingis seith the hooli and trewe, that hath
 the keie of David ; which openeth, and no man closith, he
 8 closith, and no man openith. I woot thi werkis, and lo ! Y
 9 gaf bifore thee a dore opened, which no man may close ; for
 thou hast a litil vertu, and hast kept my word, and denyest
 9 not my name. Lo ! Y schal 3yue to thee of the synagoge of
 Sathanas, whiche seien that thei ben Jewis, and ben not, but
 Iyen. Lo ! Y schal make^hhem, that thei come, and worschipe
 10 byfor thi feet ; and thei schulen wite, that Y louyde thee, for
 thou keptist the word of my pacience. And Y schal kepe
 thee fro the our of temptacioun, that is to comynge in to
 11 al the world, to tempte men that dwellen in erthe. Lo !
 Y come soone ; holde thou that that thou hast, that no man
 12 take thi coroun. And hym that schal ouercome, Y schal make
 a pilere in the temple of my God, and he schal no more go out ;
 and Y schal write on hym the name of my God, and the name
 of the citee of my God, of the newe Jerusalem, that cometh
 13 down fro heuene of my God, and my newe name. He that
 14 hath eeris, here he, what the spirit seith to the chirchis. And
 to the aungel of the chirche of Laodice write thou, These
 thingis seith Amen, the feithful wisse and trewe, which
 15 is bigynnyng of Goddis creature. I woot thi werkis, for
 nether thou art cold, nether *thou art* hoot ; Y wolde that
 16 thou were could, ethir hoot ; but for thou art lew, and nether
 cold, nether hoot, Y schal bigynne to caste thee out of my
 17 mouth. For thou seist, That Y am riche, and ful of goodis,
 and Y haue nede of no thing ; and thou wost not, that thou
 art a wretche, and wretcheful, and pore, and blynde, and
 18 nakid. Y counsele thee to bie of me brent gold, and preued,

that thou be maad riche, and be clothid with whijt clothis,
 that the confusioun of thi nakidnesse be not seen; and
 19 anoynte thin ijen with a collerie, that thou se. Y repreae,
 and chastise whom Y loue; therfor sue thou *goode men*, and
 20 do penance. Lo! Y stonde at the dore, and knocke; if
 ony man herith my voys, and openith the gate to me, Y schal
 21 entre to hym, and soupe with hym, and he with me. And Y
 schal 3yue to hym that schal ouercome, to sitte with me in
 my trone, as also Y ouercam, and sat with my fadir in his
 22 trone. He that hath eeris, here he, what the spirit seith to
 the chirchis.

CAP. IV.

1 AFTER these thingis Y say, and lo! a dore was openyd in
 heuene. And the firste vois that Y herde, *was* as of a trumpe
 spekinge with me, and seide, Styte thou vp hidur, and Y shal
 schewe to thee whiche thingis it bihoueth to be don soone
 2 afir these thingus. Anoon Y was in spirit, and lo! a seete
 3 was sett in heuene, and vpon the seete *oon* sittynge. And
 he that sat, was lijk the sizt of a stoon iaspis, and to sardyn;
 and a reynbowe was in cumpas of the seete, lijk the sizt
 4 of smaragdyn. And in the cumpas of the seete *weren* foure
 and twenti smale seetis; and aboue the troones foure and
 twenti eldre men sitynge, hilid aboute with whijt clothis, and
 5 in the heed's of hem goldun corouns. And leitis, and voices,
 and thundringis camen out of the trone; and seuene laumpis
 brennynge bfore the trone, whiche ben the seuene spiritis of
 6 God. And bfor the seete as a see of glas, lijk a crystal, and
 in the myddil of the seete, and in the cumpas of the seete,
 7 foure beestis ful of ijen bfore and bihynde. And the firste
 beeste lijk a lyoun; and the secounde beeste lijk a calf; and
 the thridde beeste hauynge a face as of a man; and the
 8 fourthe beeste lijk an egle fleynge. And the foure beestis

hadden euery of hem sixe wyngis ; and al aboute and with
 ynne thei weren ful of ȝen ; and thei hadden not reste dai
 and nyȝt, seiynge, Hooli, hooli, hooli, the Lord God almyȝti,
 9 that was, and that is, and that is to comynge. And whanne
 the foure beestis ȝaue glorie, and honour, and blessing to
 hym that sat on the trone, that lyueth in to worldis of worldis,
 10 the foure and twenti eldre men fellen down bifor hym that sat
 on the trone, and worschipiden hym that lyueth in to worldis
 of worldis. And thei casten her coronys bifor the trone, and
 11 seiden, Thou, Lord oure God, art worthi to take glorie, and
 onour, and vertu ; for thou madist of nouȝt alle thingis, and
 for thi wille tho weren, and ben maad of nouȝt.

CAP. V.

1 AND Y say in the rythond of the sittere on the trone,
 a book writen with ynne and with out, and seelid with seuene
 2 seelis. And Y say a strong aungel, prechyng with a greet
 vois, Who is worthi to opene the book, and to vndon the
 3 seelis of it? And noon in heuene, nether in erthe, nether
 4 vnder erthe, myȝte opene the book, nether biholde it. And
 Y wepte myche, for noon was founde worthi to opene
 5 the book, nethir to se it. And oon of the eldre men seide to
 me, Wepe thou not ; lo I a lioun of the lynage of Juda, the
 roote of Dauid, hath ouercomun to opene the book, and to
 6 vndon the seuene seelis of it. And Y say, and lo I in the
 myddil of the trone, and of the foure beestis, and in the
 myddil of the eldre men, a lomb stondynge as slayn, that
 hadde seuene hornes, and seuene ȝen, whiche ben seuene
 ; spiritus of God, sent in to al the erthe. And he cam, and
 took of the rythond of the sittere in the trone the book.
 8 And whanne he hadde opened the book, the foure beestis and
 the foure and twenti eldre men fellen down before the lomb ;

and hadden ech of hem harpis, and goldun violis ful of
 9 odours, whiche ben the preyeris of seyntis. And thei sungun
 a newe song, and seiden, Lord oure God, thou art worthi to
 take the book, and to opene the seelis of it; for thou were
 slayn, and azenbouzist vs to God in thi blood, of ech lynage,
 10 and tunge, and puple, and nacioun; and madist vs a kyng-
 dom, and prestis to oure God; and we schulen regne on
 11 erthe. And Y say, and herde the vois of many aungeles
 al aboute the trone, and of the beestis, and of the eldre men.
 And the noumbre of hem was thousyndis of thousyndis,
 12 seiynge with a greet vois, The lomb that was slayn, is
 worthi to take vertu, and godhed, and wisdom, and strengthe,
 13 and onour, and glorie, and blessing. And ech creature that
 is in heuene, and *that is* on erthe, and vndur erthe, and the
 see, and whiche thingis ben in it, Y herde alle seiynge, To
 hym that sat in the trone, and to the lomb, blessing, and
 14 onour, and glorie, and power, in to worldis of worldis. And
 the foure beestis seiden, Amen. And the foure and twenti
 eldre men fellen down on her faces, and worschupiden hym
 that lyueth in to worldis of worldis.

CAP. VI.

1 And Y sai, that the lomb hadde openyd oon of the seuene
 seelis. And Y herde oon of the foure beestis seiynge, as a
 2 vois of thundur, Come, and se. And Y sai, and lo! a white
 hors; and he that sat on hym hadde a bouwe, and a coroun
 was gounn to hym. And he wente out ouercomynge, that he
 3 schulde ouercome. And whanne he hadde openyd the se-
 counde seel, I herde the secounde beest seiynge, Come thou,
 4 and se. And another reed hors wente out; and it was
 gounn to hym that sat on hym, that he schulde take pees fro
 the erthe, and that thei sle to gidere hem silf; and a greet

5 swerd was ȝouun to hym. And whanne he hadde openyd
 the thridde seel, Y herde the thridde beest seiynge, Come
 thou, and se. And lo! a blak hors; and he that sat on
 6 hym hadde a balaunce in his hond. And Y herde as a vois in
 the myddil of the foure beestis, seiynge, A bilibre of wheete
 for a peny, and thre bilbris of barli for a peny; and hirtē
 7 thou not wyn, ne oile. And whanne he hadde openyd the
 fourthe seel, Y herde a vois of the foure beestis, seiynge,
 8 Come thou, and se. And lo! a pale hors; and the name
 was Deth to hym that sat on hym, and helle suede hym.
 And power was ȝouun to hym on foure partis of the erthe, for
 to sle with swerd, and with hungur, and with deth, and with
 9 beestis of the erthe. And whanne he hadde opened the
 fyuethe seel, Y say vndur the auter the souls of men slayn
 for the word of God, and for the witnessing that thei hadden
 10 And thei crieden with a greet vois, and seiden, Hou long
 thou, Lord, that art hooli and trewe, demest not, and vengest
 11 not oure blood of these that dwellen in the erthe? And
 white stoolis, for ech soule a stoole, weren ȝouun to hem
 and it was seide to hem, that thei schulden reste ȝit a litil
 tyme, til the noumbre of her felowis and of her britheren ben
 12 fulfilld, that ben to be slayn, as-also thei. And Y say
 whanne he hadde openyd the sixte seel, and lo! a greet
 erthe mouyng was maad; and the sunne was maad blak, as
 13 a sak of heire, and al the moone was maad as blood. And
 the sterris of heuene felden down on the erthe, as a fige tre
 sendith his vnripe figis, whanne it is mouyd of a greet wynd.
 14 And heuene wente awei, as a book wlapid in; and alle
 15 munteyns and ilis weren mouyd fro her placis. And kingis
 of the erthe, and princis, and tribunes, and riche, and stronge,
 and ech bonde man, and freman, hidden hem in dennys and
 16 stoonys of hillis. And thei seien to hillis and to stoonys, Falle
 ȝe on vs, and hide ȝe vs fro the face of hym that sittith on the

17 trone, and fro the wrath of the lomb ; for the greet dai of her
 wraththe cometh, and who schal mowe stowde ?

CAP. VII.

1 AFTER these thingis Y sai foure aungels stondinge on the
 foure corneris of the erthe, holdinge foure wyndis of the
 erthe, that thei blewen not on the erthe, nether on the see,
 2 nether on ony tre. And Y sawȝ anothis aungel styngge fro
 the risynge of the sunne, that hadde a signe of the lyuyng
 God. And he criede with a greet vois to the foure aungels,
 to whiche it was ȝouun to noye the erthe, and the see, and
 3 seide, Nyle ȝe noye the erthe, and see, nether trees, til we
 marken the seruauntis of oure God in the forhedis of hem.
 4 And I herde the noumbre of men that weren markid, an
 hundrid thousynde and foure and fourti thousynde markid, of
 5 euery lynage of the sones of Israel; of the lynage of Juda,
 twelue thousynde markid; of the lynage of Ruben, twelue
 thousynde markid; of the lynage of Gad, twelue thousynde
 6 markid; of the lynage of Aser, twelue thousynde markid;
 of the lynage of Neptalym, twelue thousynde markid; of the
 7 lynage of Manasse, twelue thousynde markid; of the lynage
 of Symeon, twelue thousynde markid; of the lynage of Leuy,
 twelue thousynde markid; of the lynage of Isachar, twelue
 8 thousynde markid; of the lynage of Zabulon, twelue thou-
 synde markid; of the lynage of Joseph, twelue thousynde
 markid; of the lynage of Beniamyn, twelue thousynde
 9 markid. After these thingis Y sai a greet puple, whom no
 man myȝte noumbre, of alle folkis, and lynagis, and puplis,
 and langagis, stondinge bifore the trone, in the siȝt of the
 lomb; *and thei weren* clothid with white stoolis, and palmes
 10 *weren* in the hondis of hem. And thei crieden with greet
 vois, and seiden, Heelthe to oure God, that sitteth on the

- 11 troone, and to the lombe. And alle aungels stoden al aboute
the trone, and the eldre men, and the foure beestis. And
thei fellen down in the sijt of the trone, on her faces, and
12 worschipiden God, and seiden, Amen I blessing, and clere-
nesse, and wisdom, and doynge of thankings, and honour,
and vertu, and strengthe to oure God, in to worldis of worldis.
13 Amen. And oon of the senyours auswerde, and seide to
me, Who ben these, that ben clothid with white stoolis? and
14 fro whennus came thei? And Y seide to hym, My lord,
thou woost. And he seide to me, These ben thei, that camen
fro greet tribulacioun, and waischiden her stoolis, and maden
15 hem white in the blood of the lomb. Therfor thei ben bifor
the trone of God, and seruen to hym dai and nigt, in his
temple. And he that situth in the trone, dwelth on hem.
16 Thei schulen no more hungur, nether thirste, nether sunne
17 schal falle on hem, ne ony heete. For the lomb, that is in
the myddil of the trone, schal gouerne hem, and schal lede
forth hem to the wellis of watris of lijf; and God schal wipe
awei ech tear fro the ijen of hem.

CAP. VIII.

- 1 AND whanne he hadde openyd the seuenthe seel, a silence
2 was maad in heuene, as half an our. And Y say seuene
aungels stondinge in the sijt of God, and seuene trumpis
3 weren 3ounn to hem. And another aungel cam, and stood
bifor the auter, and hadde a goldun censer; and many en-
cencis weren 3ounn to hym, that he schulde 3yue of the
preiers of alle seyntis on the goldun auter, that is bifor the
4 trone of God. And the smoke of encencis of the preiers of
the hooli men stiede vp fro the aungels hoond bifor God.
5 And the aungel took the censere, and filde it of the fier of
the auter, and castide in to the erthe. And thundris, and

voices, and leityngis weren maad, and a greet erthe mouyng.
 6 And the seuene aungels, that hadden seuene trumpis, maden
 7 hem redi, that thei schulden trumpe. And the firste aungel
 trumpe; and hail was maad, and fier meynd togidere in
 blood; and it was sent in to the erthe. And the thridde
 part of the erthe was brent, and the thridde part of trees
 8 was brent, and al the green gras was brent. And the secunde
 aungel trumpe; and as a greet hil brennyng with fier was
 9 cast in to the see, and the thridde part of the see was maad
 blood, and the thridde part of creature was deed, that hadde
 lyues in the see, and the thridde part of schippis perischde.
 10 And the thridde aungel trumpe; and a greet sterre bren-
 nyng as a litil brond, felle fro heuene; and it felle in to the
 11 thridde part of floodis, and in to the wellis of watris. And
 the name of the sterre is seid Wormod. And the thridde
 part of watris was maad in to wormod, and many men
 12 weren deed of the watris, for the weren maad bittere. And
 the fourthe aungel trumpe; and the thridde part of the
 sunne was smytun, and the thridde part of the moone, and
 the thridde part of steris, so that the thridde part of hem
 was derkid, and the thridde part of the dai schynede not, and
 13 also of the nyzt. And Y say, and herde the vois of an eghe
 fleyng bi the myddel of heuene, and seiynge with a greet
 vois, Wo! wo! wo! to men that dwellen in erthe, of the
 othir voices of thre aungels, that schulen trumpe afir.

CAP. IX.

1 And the fyethe aungel trumpe; and Y say, that a sterre
 hadde falle down fro heuene in to erthe; and the keye of the
 2 pit of depnesse was ȝouun to it. And it openede the pit of
 depnesse, and a smoke of the pit stiede vp, as the smoke of
 a greet furneis; and the sunne was derkid, and the eir, of the
 3 smoke of the pit. And locustis wenten out of the smoke of

the pit in to erthe; and power was 3ouun to hem, as scor-
 4 piouns of the erthe han power. And it was comaundid to
 hem, that thei schulden not hirte the gras of erthe, nether
 ony grene thing, nether ony tre, but oneli men, that han not
 5 the signe of God in her forhedis. And it was 3ouun to hem
 that thei schulden not sle hem, but that thei schulden be
 turmentid fyue monethis; and the turmentyng of hem, as the
 6 turmentyng of a scorpioun, whanne he smytith a man. And
 in tho daies men schulen seke deth, and thei schulen not
 fynde it; and thei schulen desire to die, and deth schal fle fro
 7 hem. And the licnesse of locustis *ben* lijk horsis maad redi in
 to batel; and on the heedis of hem as corouns lijk gold, and
 8 the facis of hem as the faces of men. And thei hadden heetis,
 as heeris of wymmen; and the teeth of hem weren as teeth
 9 of houns. And thei hadden haburnouns, as yren haburnouns,
 and the vois of her wengis as the vois of charis of many horsis
 10 rennyng in to batel. And thei hadden tailis lijk scorpiouns,
 and prickis weren in the tailis of hem; and the myzt of hem
 11 *was* to noye men fyue monethis. And thei hadden on hem
 a kyng, the aungel of depnesse, to whom the name bi Ebrew
 12 *Laabadon*, but bi Greek Appolion, and bi Latyn he hath
 a name Extermynans, *that is, a districte*. O wo is passid,
 13 and lo! 3it comen twei woes. Afir these thingis also the
 sixte aungel trumpide; and Y herde a vois fro foure corneris
 14 of the goldun auter, that is bifore the i3en of God, and seide
 to the sixte aungel that hadde a trumpe, Vnbynde thou foure
 15 aungels, that ben boundun in the greet flood Eufates. And
 the foure aungels weren vnboundun, which weren redi in to
 our, and dai, and monethe, and 3eer, to sle the thridde part
 16 of men. And the noumbre of the oost of horse men *was*
 twenti thousynde sithis ten thousynde. Y herde the noumbre
 17 of hem. And so Y say horsis in visoun; and thei that saten
 on hem hadden firy haburnouns, and of iacynt, and of brym-

stoon. And the heedis of the horsis weren as heedis of
 lions; and fier, and smoke, and brymston, cometh forth of
 18 the mounh of hem. Of these thre plagis the thridde part of
 men was slayn, of the fier, and of the smoke, and of the
 19 brymston, that camen out of the mouth of hem. For the
 power of the horsis is in the mouth of hem, and in the tailis
 of hem; for the tailis of hem *ben* lyk to serpentis, hauynge
 20 heedis, and in hem thei noyen. And the tothir men, that
 weren not slayn in these plagis, nether dyden penaunce of
 the werkis of her hondis, that thei worschipeden not deuelis,
 and simylacris of gold, and of siluer, and of bras, and of
 stoon, and of tre, whiche nethir mown se, nether heere,
 21 nether wandre; and diden not penaunce of her mansleyngis,
 nether of her witchecraftis, nethir of her fornicacioun, nethir
 of her theftis, *weren slayn*.

CAP. X.

1 AND Y say another stronge aungel comynge down fro
 heuene, clothid with a cloude, and the reynbowe on his heed,
 and the face of him was as the sunne, and the feet of hym
 2 as a piler of fier. And he hadde in his hoond a litil book
 openyd; and he sette his riȝt foot on the see, and the left
 3 foot on the erthe. And he criede with a greet vois, as a lionn
 whanne he roreth; and whanne he hadde cried, the seuene
 4 thundris spaken her voicis. And whanne the seuene thundris
 hadden spoken her voicis, Y was to writynge. And Y herde a
 vois fro heuene, seiynge, Marke thou what thingis the seuene
 5 thundris spaken, and nyle thou write hem. And the aunge,
 whom Y say stondinge aboue the see, and aboue the erthe,
 6 lifte vp his hond to heuene, and swoor bi hym that lyueth in
 to worldis of worldis, that maad of nouȝt heuene, and tho
 thingis whiche ben in it, and the erthe, and tho thingis that

ben in it, and the see, and tho thingis that ben in it, that
 7 time schal no more be. But in the daies of the vois of the
 seuenethe aungel, whanne he schal bigynne to trumpe, the
 mysterie of God schal be endid, as he prechide bi hise ser-
 8 uauntis prophetis. And Y herde a vois fro heuene eftsoone
 spekyng with me and seiynge, Go thou, and take the book,
 that is openyd, fro the hoond of the aungel, that stondith
 9 aboue the see, and on the lond. And Y wente to the
 aungel, and seide to hym, that he schulde ȝyue me the book.
 And he seide to me, Take the book, and deuoure it; and it
 schal make thi wombe to be bittir, but in thi mouth it schal
 10 be swete as hony. And Y took the book of the aungels
 hond, and deuouride it, and it was in my mouth as swete
 hony; and whanne Y hadde deuourid it, my wombe was
 11 bittere. And he seide to me, It bihoueth thee eftsoone to
 prophesie to hethene men, and to puplis, and langagis, and
 to many kingis.

CAP. XI.

1 AND a reed lijk a ȝerde was ȝouun to me, and it was seid
 to me, Rise thou, and meete the temple of God, and the
 2 auter, and men that worschipe in it. But caste thou out the
 forȝerd, that is with out the temple, and mete not it; for it is
 ȝouun to hethene men, and thei schulen defoule the hooli
 3 citee bi fourti monethis and tweyne. And Y schal ȝyue to
 my twey witnessis, and thei schulen prophesie a thousynde
 daies two hundrid and sixti, and schulen be clothid with
 4 sackis. These ben tweyne olyues, and twei candilstikis, and
 5 thei stonden in the sȝt of the Lord of the erthe. And if
 ony man wole anoye hem, fier schal go out of the mouth of
 hem, and schal deuoure her enemyes. And if ony wole
 6 hurte hem, thus it bihoueth hym to be slayn. These han
 power to close heuene, that it reyne not in the daies of her

prophesie ; and thei han power on wattris, to turne hem in to
 blood ; and to smyte the erthe with euery plague and as ofte
 7 as thei wolen. And whanne thei schulen ende her wit-
 nessing, the beeste that stieth vp fro depnesse, schal make
 batel azens hem, and schal ouercome hem, and schal sle hem.
 8 And the bodies of hem schulen ligge in the stretis of the
 greet citee, that is clepid goostli Sodom, and Egypt, where
 9 the Lord of hem was crucified. And summe of lynagis, and
 of puplis, and of langagis, and of bethene men, schulen se
 the bodies of hem bi thre daies and an half ; and thei schulen
 10 not suffre the bodies of hem to be put in binels. And men
 enhabitynge the erthe schulen haue ioye on hem ; and thei
 schulen make myrie, and schulen sende gifis togidere, for these
 twei prophetis turmentiden hem that dwellen on the erthe.
 11 And afir thre daies and an half, the spirit of luf of God
 entride in to hem ; and thei stoden on her feet, and greet
 12 dreed felle on hem that sayn hem. And thei herden a greet
 vois fro heuene, seiynge to hem, Come vp hidr. And thei
 stueden in to heuene in a cloude, and the enemyes of hem
 13 sayn hem. And in that our a greet erthe mouyng was maad,
 and the tenthe part of the citee felle down, and the names
 of men seuene thousynde weren slayn in the erthe mouyng ;
 and the tother weren sent in to drede, and 3auen glorie to
 14 God of heuene. The secounde wo is gon, and lo ! the thridde
 15 wo schal come soone. And the seuenthe aungel trumpide,
 and grete vois was maad in heuene, and seiden, The
 rewme of this world is maad oure Lordis, and of Cris, his
 sone ; and he schal regne in to worldis of worldis. Amen.
 16 And the foure and twenti eldre men, that saten in her seetis
 in the sijt of the Lord, fellen on her faces, and worschupiden
 17 God, and seiden, We don thankyngis to thee, Lord God
 almyȝt, which art, and which were, and which art to com-
 ynge ; which hast takun thi greet vertu, and hast regned.

18 And folkis ben wrooth, and thi wraththe cam, and tyme of dede men to be demyd, and to zelde mede to thi seruaunts, and prophetis, and halewis, and dredyng the name, to smale and to grete, and to distrie hem that corrupiden the erthe.

CAP. XII.

19 AND the temple of God in heuene was openyd, and the arke of his testament was seyn in his temple; and leityngis weren maad, and voices, and thondris, and erthe mouyng, 1 and greet hail. And a greet signe apperide in heuene; a womman clothid with the sunne, and the moone vndur hir 2 feet, and in the heed of hir a coroun of twelue sterris. And sche hadde in wombe, and sche crieth, trauelynge of child, 3 and is turmentid, that sche bere chld. And another signe was seyn in heuene; and lo! a greet reede dragoun, that hadde seuene heedis, and ten hornes, and in the heedis of 4 hym seuene diademes. And the tail of hym drow the thridde part of sterris of heuene, and sente nem in to the erthe. And the dragoun stood bifore the womman, that was to berynge child, that whanne sche hadde borun child, he 5 schulde deuoure hir sone. And sche bar a knaue chld, that was to reulinge alle folkis in an yrun 3erde; and hir sone was 6 rauyschid to God, and to his trone. And the womman flei in to wildirnesse, where sche hath a place maad redi of God, that he fede hir there a thousynde daies two hundred and 7 sixti. And a greet batel was maad in heuene, and Mychel and hise aungels fou3ten with the dragoun. And the dragoun 8 fau3t, and hise aungels; and thei hadden not my3t, nether 9 the place of hem was foundun more in heuene. And thilke dragoun was cast down, the greet elde serpent, that is clepid the Deuel, and Sathanas, that disseyueth al the world; he was cast down in to the erthe, and hise aungels weren

10 sent with hym. And Y herde a greet vois in heuene, seiynge,
 Now is maad helthe, and vertu, and kyngdom of oure God,
 and the power of his Crist ; for the accuser of oure britheren
 is cast down, which accuside hem bifor the syte of oure
 11 God dai and nyzt And thei ouercamen hym for the blood
 of the lomb, and for the word of his witnessing ; and thei
 12 louyden not her lyues til to deth. Therfor, 3e heuenes, be
 3e glad, and 3e that dwellen in hem. Wo to the erthe, and
 to the see ; for the fend is come down to 3ou, and hath greet
 13 wraththe, witynge that he hath litil tyme. And after that the
 dragoun sai, that he was cast down to the erthe, he pursuede
 14 the womman, that bare the knaue child. And twei wengis
 of a greet egle weren 3ouun to the womman, that sche
 schulde flee in to deseert, in to hir place, where sche is fed
 by tyme, and tymes, and half a tyme, fro the face of the
 15 serpent. And the serpent sente out of his mouth afir the
 womman watir as a flood, that he schulde make hir to be
 16 drawun of the flood. And the erthe he.pide the womman,
 and the erthe openyde his mouth, and soop up the flood,
 17 that the dragoun sente of his mouth. And the dragoun was
 wrooth agens the womman, and he wente to make batel with
 othere of hir seed, that kepen the maundementis of God,
 18 and han the witnessing of Jhesu Crist. And he stood on the
 grauel of the see.

CAP. XIII.

1 AND Y sai a beeste styynge vp of the see, hauynge seuene
 heedis, and ten hornes ; and on hise hornes ten diademes,
 2 and on hise heedis the names of blasfemye And the beeste,
 whom Y sai, was lijk a pard, and hise feet as the feet of
 a beere, and his mouth as the mouth of a lioun ; and the
 3 dragoun 3af his vertu and greet power to hym. And Y sai

oon of hise heedis, as slayn in to deth; and the wounde of his deth was curid. And al erthe wondride after the beeste.

4 And thei worschipiden the dragoun, that gaf power to the beeste; and thei worschipeden the beeste, and seiden, Who is lyk the beeste, and who schal mowe fyghte with it? And a mouth spekyng grete thingis, and blasfemyes, was ȝouun to it; and power was ȝouun to it, to do two and fourti monethis. And it openyde his mouth in to blasfemyes to God, to blasfeme his name, and his tabernacle, and hem that dwellen in heuene. And it was ȝouun to hym to make batel with seyntis, and to ouercome hem; and power was ȝouun to hym in to ech lynage, and pupple, and langage, and folk. And alle men worschipiden it, that dwellen in erthe, whos names ben not writun in the book of lyf of the lomb, that was slayn fro the bigynnyng of the world. If ony man hath eeris, here he.

10 He that ledith in to cariste, schal go in to cariste; he that sleeth with swerd, it bihoueth hym to be slayn with swerd.

11 This is the pacience and the feith of seyntis. And Y sai another beeste styngge vp fro the erthe, and it hadde two hornes, lyk the lomb; and it spak as the dragoun, and dide al the power of the formere beeste, in his sight. And it made the erthe, and men dwellinge in it, to worschipe the firste beeste, whos wounde of deth was curid. And it dide grete signes, that also it made fier to come down fro heuene in to the erthe, in the sight of alle men. And it disseyueth men, that dwellen in erthe, for signes whiche ben ȝouun to it to do in the sight of the beeste; seyinge to men dwellinge in erthe, that thei make an ymage of the beeste, that hath the wounde of swerd, and lyuede. And it was ȝouun to hym, that he schulde ȝyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. And he schal make, that who euere honouren not the ymage of the beeste, be slayn.

16 And he schal make alle, smale and grete, and riche and

pore, and fre men and bonde men, to haue a carecter in her
 17 righthoond, ethir in her forheedis ; that no man may bie, ethir
 sille, but thei han the caracter, ether the name of the beeste,
 18 ethir the noumbre of his name. Here is wisdom ; he that
 hath vnderstanding, accunte the noumbre of the beeste ; for
 it is the noumbre of man, and his noumbre is sixe hundrid
 sixti and sixe.

CAP. XIV.

1 AND Y sai, and lo ! a lomb stood on the mount of Sion,
 and with hym an hundrid thousynde and foure and fourti
 thousynde, haunyng his name, and the name of his fadir
 2 writun in her forhedis. And Y herde a vois fro heuene, as
 the vois of many watris, and as the vois of a greet thundur,
 and the vois which is herd, *was* as of many harperis harpinge
 3 in her harpis. And thei sungun as a newe song bifor the
 seete of God, and bifore the foure beestis, and senyouris
 And no man myte seie the song, but thei an hundrid thou-
 synde and foure and fourti thousynde, that ben bouzt fro the
 4 erthe. These it ben, that ben not defoulid with wymmen ;
 for thei ben virgyns. These suen the lomb, whidir euer he
 schal go ; these ben bouzt of alle men, the firste fruytis to
 5 God, and to the lomb ; and in the mouth of hem lesyng is
 not foundun ; for thei ben with out wem bifor the trone
 6 of God. And Y say another aungel, flynge bi the myddil of
 heuene, haunyng an euerlastinge gospel, that he schulde
 preche to men sittynge on erthe, and on ech folk, and
 7 lynage, and langage, and. puple ; and seide w. th a greet vois.
 Drede 3e the Lord, and 3yue 3e to hym onour, for the our
 of his dom cometh ; and worschipe 3e hym, that made
 heuene and erthe, the see, and alle thingis that ben in hem,
 8 and the wellis of watris. And anothir aungel suede, seiynge,
 Thilke greet Babiloyne fel down, fel down, which 3af drinke

to alle folkis of the wyn of wraththe of her fornyacioun.
9 And the thridde aungel suede hem, and seide with a greet
vois, If ony man worschupe the beeste, and the ymage of it,
and takith the carecter in his forheed, ether in his hoond,
10 this schal drynke of the wyn of Goddis wraththe, that is
meynd with clere wyn in the cuppe of his wraththe, and
schal be turmentud with fier and brymston, in the sȳt of hool
11 aungels, and bfore the sȳt of the lomb. And the smoke
of her turmentis schal stie vp in to the worldis of worldis;
nether thei han reste dai and nȳt, whiche worschipiden the
beeste and his ymage, and yf ony man take the carect of
12 his name. Here is the pacience of seynus, whiche kepen
13 the maundementis of God, and the feith of Jhesu. And
Y herde a vois fro heuene, seiynge to me, Write thou, Blessid
ben deed men, that dien in the Lord; fro hennus forth now
the spirit seith, that thei reste of her trauellis; for the werkis
14 of hem suen hem. And Y say, and lo! a white cloude, and
aboue the cloude a sattere, lijk the sone of man, hauynge in
his heed a goldun coroun, and in his hond a scharp sikil.
15 And another aungel wente out of the temple, and criede with
greet vois to hym that sat on the cloude, Sende thi sikil, and
repe, for the our cometh, that it be ropun; for the corn of
16 the erthe is ripe. And he that sat on the cloude, sente his
17 sikil in to the erthe, and rap the erthe. And another aungel
wente out of the temple, that is in heuene, and he also hadde
18 a scharp sikile. And another aungel wente out fro the auter,
that hadle power on fier and water; and he criede with
a greet vois to hym that hadde the scharp sikil, and seide,
Sende thi scharp sikil, and kitte awei the clustris of the
19 vynȳerd of the erthe, for the grapis of it ben ripe. And the
aungel sente his sikil in to the erthe, and gaderide grapis
of the vynȳerd of the erthe, and sente into the greet lake of
20 Goddis wraththe. And the lake was troddun without the

citee, and the blood wente out of the lake til to the bridels of horsis, bi furlongis a thousynd and six hundrid.

CAP. XV.

1 AND Y say another signe in heuene, greet and wonderful ;
 seuene aungels hauynge seuene the laste veniauncis, for the
 2 wraththe of God is endid in hem. And Y say as a glasun
 see meynd with fier, and hem that overcamen the beeste,
 and his ymage, and the noumbre of his name, stondynge
 3 aboute the glasun see hauynge the harpis of God ; and syng-
 ynge the song of Moises, the seruaunt of God, and the song
 of the lomb, and seiden, Grete and wonderful ben thi werkis,
 Lord God almyȝti, thi weies ben iust and trewe, Lord, kyng
 4 of worldis. Lord, who schal not drede thee, and magnyfie
 thi name ? for thou aloone art merciful ; for alle folk s schulen
 come, and worschupe in thi sȝt. for thi domes ben open
 5 And afir these thingis Y say, and lo ! the temple of the
 6 tabernacle of witnessyng was opened in heuene ; and seuene
 aungels hauynge seuene plagis, wenten out of the temple, and
 weren clothid with a stoon clene and white, and weren bifor
 7 gird with goldun girdlis about the brestis. And oon of the
 foure beestis ȝaf to the seuene aungels seuene goldun viols,
 ful of the wraththe of God, that lyueth in to worldis of
 8 worldis. And the temple was fillid with smooke of the ma-
 jestee of God, and of the vertu of hym ; and no man myȝte
 entre in to the temple, til the seuene plagis of seuene angels
 weren endid.

CAP. XVI.

1 AND Y herde a greet vois fro heuene, se, ynge to the
 seuene aungels, Go ȝe, and schede out the seuene viols

2 of Goddis wraththe in to erthe. And the firste aungel wente
 and schedde out his viol in to the erthe; and a wounde fers and
 werst was maad on alle that hadden the carect of the beeste
 and on hem that worschipiden the beeste, and his ymage
 3 And the secounde aungel schedde out his viol in to the see,
 and the blood was maad, as of a deed thing; and ech man
 4 lyuyng was deed in the sec. And the thridde aungel
 schedde out his viol on the floodis, and on the wellis of
 5 watris, and seide, Just art thou, Lord, that art, and that were
 6 hooli, that demest these thingis for thei schedden out the
 blood of halewis and prophetis, and thou hast 3ouun to hem
 7 blood to drinke; for thei ben worthi. And I herde another
 seyinge, 3he! Lord God almyti, trewe and iust *ben* thi domes
 8 And the fourthe aungel schedde out his viol in to the sunne,
 and it was 3ouun to hym to turmente men with heete and
 9 fier. And men swaliden with greet heete, and blasfemyden
 the name of God hauynge power on these plagis, nether thei
 10 diden penaunce, that thei schulden 3yuc glorie to hym. And
 the fifte aungel schedde out his viol on the seete of the beeste,
 and his kyngdom was maad derk; and thei eten togidere her
 11 tungis for sorewe, and thei blasfemyden God of heuene, for
 sorewis of her woundis; and thei diden not penaunce of her
 12 werkis. And the sixte aungel schedde out his viol in that ilke
 greet flood Eufatis, and driede the watir of it, that weie were
 13 maad redi to kingis fro the sunne rysyng. And Y say thre vn-
 cleene spiritis bi the manner of froggis go out of the mouth of the
 dragoun, and of the mouth of the beeste, and of the mouth of
 14 the fals prophete. For thei ben spiritis of deuels, makynge
 signes, and thei gon forth to kingis of al erthe, to gadere hem
 15 in to batel, to the greet dai of almyti God. Lo! Y come, as
 a nigt heefe. Blessid is he that wakith, and kepith hise clothis,
 that he wandre not nakid, and that thei se not the filthhed of
 16 hym. And he schal gadre hem in to a place, that is clepid

17 in Ebreu Hermagedon. And the seuenthe aungel schedde
 out his viol in to the eyr and a greet vois wente out of
 18 heuene fro the trone, and seide, It is don. And leityngis
 weren maad, and voices, and thundris; and a greet erthe
 mouyng was maad, which manere neuere was, sithen men
 19 weren on erthe, siche erthe mouyng so greet. And the
 greet citee was maad in to thre parties, and the citees of
 hethene men felden down; and greet Babiloyne cam in to
 mynde byfor God, to ȝyue to it the cuppe of wyn of the
 20 indignacyoun of his wraththe. And ech ile flei awei, and
 21 hilis ben not foundun. And greet hail as a talent cam down
 fro heuene in to men; and men blasfemyden God, for the
 plage of hail, for it was maad ful greet.

CAP. XVII.

1 And oon of the seuene aungels cam, that hadde seuene
 viols, and spak with me, and seide, Come thou, Y schal
 schewe to thee the dampnacioun of the greet hoore, that
 2 sittith on many watris, with which kyngis of erthe diden
 fornicacioun; and thei that dwellen in the erthe ben maad
 3 drunkun of the wyn of her letcherie. And he took me in to
 desert in spirit. And Y say a womman sittynge on a reed
 beeste ful of names of blasfemye, hauynge seuene heedis,
 4 and ten hornes. And the womman was enuyround with
 purpur, and reed, and ouergild with gold, and preciouise
 stoon, and peerls, hauynge a goldun cuppe in hir hoond,
 ful of abhomynaciouns and vnclennesse of her fornyacioun.
 5 And a name writun in the forheed of hir, Myserie, Babiloyn
 the greet, modir of fornyaciouns, and of abhomynaciouns
 6 of erthe. And Y say a womman drunkun of the blood
 of seyntis, and of the blood of martiris of Jhesu. And
 7 whanne Y say hir, Y wondride with greet wondryng. And

the aungel seide to me, Whi wondrist thou? I schal seie to
 thee the sacrament of the womman, and of the beeste that
 8 berith hir, that hath seuene heedis and ten hornes. The
 beeste which thou seist, was, and is not; and sche schal see
 fro depnesse, and sche schal go in to perisching. And men
 dwellinge in erthe schulen wondre, whos names ben not writun
 in the book of lijf fro the makinge of the world, seyng the
 9 beeste, that was, and is not. And this is the witt, who that
 hath wisdom. The seuene heedis ben seuene hillis, on
 10 whiche the womman sittith, and kyngis seuene ben. Fyue
 han feld down, oon is, and anothir cometh not ȝit. And
 whanne he schal come, it bihoueth hym to dwelle a schort
 11 tyme. And the beeste that was, and is not, and sche is the
 eigthe, and is of the seuene, and schal go in to perischyng.
 12 And the ten hornes whiche thou hast seyn, ben ten kyngis,
 that ȝit han not take kyngdom, but thei schulen take power
 13 as kingis, oon our after the beeste. These han a counsel,
 14 and schulen bitake her vertu and power to the beeste. These
 schulen fȝte with the lomb, and the lomb schal ouercome
 hem; for he is Lord of lordis, and kyng of kyngis and thei
 15 that ben with hym, *ben* clepid, chosun, and feithful. And he
 seide to me, The watris whiche thou hast seyn, where the
 16 hoore sittith, ben puplis, and folkis and langagis. And the
 ten hornes that thou hast seyn in the beeste, these schulen
 make hir desolat and nakid, and schulen ete the fleischis
 17 of hir, and schulen brenne togidere hir with fier. For God
 ȝaf in to the hertis of hem, that thei do that that is pleasaunt
 to hym, that thei ȝyue her kyngdom to the beeste, til the
 18 wordis of God ben endid. And the womman whom thou
 hast seyn, is the greet citee, that hath kingdom on kyngis of
 the erthe.

CAP. XVIII.

AND aftir these things Y sij another zungel comynge doun
fro heuene, hauynge greet power; and the erthe was lizned
of his glorie. And he criede with strong vois, and seide,
Greet Babiloyn felde doun, felde doun, and is maad the
habitacioun of deuelis, and the keping of ech vnclene spirit,
and the keping of ech vnclene foul, and hateful. For alle
folkis drunkun of the wraththe of fornyacioun of hir, and
kingis of the erthe, and marchauntis of the erthe, dden
fornycacioun with hir; and thei ben maad riche of the vertu
of delices of hir. And Y herde another vois of heuene,
seyynge, My puple, go 3e out of it, and be 3e not parceneris
of the trespassis of it, and 3e schulen not resseyue of the
woundis of it. For the synnes of it camen til to heuene,
and the Lord hadde mynde of the wickidnesse of it. 3elde
3e to it, as sche zeldide to 3ou; and double 3e double thingis,
aftir her werkis, in the drynke that she meddld to 3ou,
mynge 3e double to hir. As myche as sche gloriiede hir
sif, and was in delcis, so myche turment 3yue to hir, and
weilyng, for in hir herte sche seith, Y sitte a queen, and
Y am not a widewe, and Y schal not se weiling. And ther-
for in o day hir woundis schulen come, deth, and mornyng,
and hungur; and sche schal be brent in fier, for God is
strong, that schal deme hir. And the kingis of the erthe
schulen biwepe, and biweile hem sif on hir, whiche diden
fornycacioun with hir, and lyueden in delcis, whanne thei
schulen se the smoke of the brennyng of it; stondynge
fer, for drede of the turmentis of it, and seyynge, Wo! wo!
wo! thilke greet citee Babiloyn, and thilke stronge citee; for
in oon our thi dom cometh. And marchauntis of the erthe
schulen wepe on it, and morne, for no man schal bie more
the marchaundise of hem; the marchaundies of gold, and of

siluer, and of precieuse stoon, and of peerl, and of bies, and
 of purpur, and of silk, and coctyn, and ech tre tymus, and
 alle vessels of yuer, and alle vessels of precieuse stoon, and of
 13 bras, and of yrun, and of marbil, and canel, and amonye, and
 of swete smellinge thingis, and oynementis, and encense, and
 of wyn, and of oyle, and of flour, and of whete, and of werk
 beestis, and of scheep, and of horsis, and of cartis, and of
 14 seruauntis, and other lyues of men. And thin applis of the
 desire of thi lijf wenten awei fro thee, and alle fatte thingis,
 15 and ful clere perischiden fro thee. And marchaundis of
 these thingis schulen no more fynde tho thingis. Thei that
 ben maad riche of it, schulen stonde fer, for drede of tur-
 16 mentis of it, wepynge, and mornynge, and seiynge, Wo l
 wo l thilke greet citee, that was clothid with bijs, and purpur,
 and reed scarlet, and was ouergild with gold, and precieuse
 17 stoon, and margaritis, for in oon our so many richessis ben
 destitute. And ech gouernour, and alle that saylen bi schip
 in to place, and maryneris, and that worchen in the see,
 18 stoden fer, and crieden, seyng the place of the brennyng of
 19 it, seiynge, What is lijk this greet citee? And thei casten
 poudre on her heedis, and crieden, wepynge, and mornynge,
 and seiynge, Wo l wo l thilke greet citee, in which alle that
 han schippis in the see ben maad riche of pricis of it; for in
 20 oon our it is desolat. Heuene, and hooli apostlis, and pro-
 phetis, make 3e ful out loye on it, for God hath demed 3oure
 21 dom of it. And o stronge aungel took vp a stoon, as a
 greet mylne stoon, and keste in to the see, and seide,
 In this bire thilke greet citee Babiloyne schal be sent, and
 22 now it schal no more be foundun. And the vois of harpis,
 and of men of musik, and syngynge with pipe and trumpe,
 schal no more be herd in it. And ech crafti man, and ech
 craft, schal no more be foundun in it. And the vois of
 23 mylne stoon schal no more be herde in thee, and the lijz

of lanterne schal no more schyne to thee, and the vois of the
hosebonde and of the wijf schal no more ȝit be herd in thee ;
for thi marchauntis weren princis of the erthe. For in thi
14 witchecraftis alle folkis erriden. And the blood of prophetis
and seyntis is foundun in it, and of a le men that ben slayn
in erthe.

CAP. XIX.

1 AFTER these thingis Y herde as a greet vois of many trumpis
in heuene, seiynge, Alleluya ; heriyng, and glorie, and vertu
2 is to oure God ; for trewe and iust ben the domes of hym,
whiche demede of the greet hoore, that defoulde the erthe in
her letcherye, and vengide the blood of hise seruauntis, of
3 the hondis of hir. And eft thei seiden, Alleluya. And the
4 smoke of it stieth vp, in to worldis of worldis. And the
foure and twenti senyouris and foure beestis felden doun,
and worschipiden God sitynge on the trone, and seiden,
5 Amen, Alleluya. And a vois wente out of the trone, and
seide, Alle the seruauntis of oure God, seie ȝe heriynge
6 to oure God, and ȝe that dreden God, smale and grete. And
Y herde a vois of a grete trumpe, as the vois of many watris,
and as the vois of grete thundris, seiynge, Alleluya, for oure
7 Lord God almyȝti hath regned. loye we, and make we
myrthe, and ȝyue glorie to hym ; for the weddingis of the
8 lomb camen, and the wijf of hym made redy hir self. And it
is ȝouun to hir, that sche kyuer, hir with white bissyn schyn
9 ynge ; for whi bissyn is iustifyngis of seyntis. And he seide
to me, Write thou, Blessid *ben* thei that ben clepid to the
soper of weddyngis of the lomb. And he seide to me,
10 These wordis of God ben trewe. And Y felde doun bifore
hise feet, to worschipe hym. And he seide to me, Se thou,
that thou do not ; Y am a seruaunt with thee, and of thi
britheren, hauynge the witnessyng of Jhesu ; worschipe thou

- 11 God. For the witnessing of Jhesu is spirit of profesie. And
 Y say heuene openyd, and lo! a whit hors, and he that sat
 on hym was clepid Faithful and sothefast; and with rigtwis-
 12 nesse he demeth, and fytith. And the ijen of hym *weren* as
 flawme of fier, and in his heed many diademys; and he hadde
 13 a name writun, which no man knew, but he. And he was
 clothid in a cloth spreynt with blood; and the name of hym
 14 was clepid The sone of God. And the oostis that ben in
 heuene, sueden hym on white horsis, clothid with bissyen.
 15 white and clene. And a swerd scharp on ech side cam
 forth of his mouth, that with it he smyte folkis; and he shal
 reule hem with an yren ȝerde. And he tredith the pressour
 of wyn of stronge veniaunce of the wraththe of almyȝti God.
 16 And he hath writun in his cloth, and in the hemme, Kyng of
 17 kyngis and Lord of lordis. And Y say an aungel, stondynge
 in the sunne; and he criede with greet vois, and seide to alle
 briddis that flouen bi the myddel of heuene, Come ȝe, and be
 18 ȝe gaderid to the greet soper of God, that ȝe ete the fleisch of
 kingis, and fleisch of tribunes, and fleisch of stronge men, and
 fleisch of horsis, and of tho that sitten on hem, and the fleisch
 of alle fre men and bonde men, and of smale and of grete.
 19 And Y sai the beeste, and the kyngis of the erthe, and the
 oostis of hem gaderid, to make batel with hym, that sat on the
 20 hors, and with his oost. And the beeste was cauȝt, and with
 hir the false prophete, that made signes bifor hir; in whiche
 he disseyuete hem that token the care of the beeste, and
 that worschipiden the ymage of it. These tweyne weren
 sent quyke in to the pool of fier, brennyng with brymston.
 21 And the othere weren slayn of swerd of hym that sat on
 the hors, that cometh forth of the mouth of hym; and alle
 briddis weren fillid with the fleisch of hem.

CAP. XX.

1 And Y say an aungel comynge down fro heuene, hauynge
 2 the keie of depnesse, and a greet chayne in his hoond. And
 he cauȝte the dragoun, the elde serpent, that is the deuēl and
 3 Sathanas; and he boonde hym bi a thousynde ȝeeris. And
 he sente hym in to depnesse, and closide on hym, that he
 disseyue no more the folkis, til a thousynde ȝeeris be fillid.
 Afir these thingis it bihoueth hym to be vnboundun a litil tyme.
 4 And Y say seetis, and thei saten on hem, and doom was
 ȝouun to hem. And the soulis of men biheedid for the wit-
 nessyng of Jhesu, and for the word of God, and hem that
 worschipiden not the beeste, nether the ymage of it, nethir
 token the caret of it in her forheedis, nethir in her hoondis.
 And thei lyueden, and regneden with Crist a thousynde ȝeeris.
 5 Othere of deed men lyueden not, til a thousynde ȝeeris ben
 6 endid. This is the first aȝen risynge. Blessid and hool. is
 he, that hath part in the firste aȝenrissyng. In these men the
 secunde deth hath not power; but thei schulen be prestis of
 God, and of Crist, and thei schulen regne with hym a thou-
 7 synde ȝeeris. And whanne a thousynde ȝeeris schulen be
 endid, Sathanas schal be vnboundun of his prisoun; and he
 schal go out, and schal disseyue folkis, that ben on foure
 corners of the erthe, Gog and Magog. And he schal gadere
 hem in to batel, whos noumbre is as the grauel of the see.
 8 And thei stieden vp on the broodnesse of erthe, and eny-
 9 rounede the castels of seyntis, and the lound citee. And fier
 cam down of God fro heuene, and deuourede hem. And the
 deuēl, that disseyuede hem, was sent in to the pool of fier
 10 and of brymston, where bothe the beeste and fals prophetis
 schulen be turmentid dai and niȝt, in to worldis of worldis.
 11 Amen. And Y say a greet white trone, and oon sittynge on
 it, fro whos siȝt erthe fled and heuene; and the place is not

12 foundun of hem. And Y sai deed men, grete and smale,
 stondynge in the sigt of the trone ; and bookis weren opened,
 and deed men weren demed of these thingis that weren
 13 writun in the bookis, afir the werkis of hem. And the see
 gaf his deed men, that weren in it ; and deth and helle gauen
 her deed men, that weren in hem. And it was demed of ech,
 14 afir the werkis of hem. And helle and deth weren sente in
 15 to a poole of fier. This is the secunde deth. And he that
 was not foundun writun in the book of lijf, was sent in to
 the pool of fier.

CAP. XXI.

1 AND Y sai newe heuene and newe erthe ; for the firste
 heuene and the firste erthe wenten awei, and the see is not
 2 now. And Y Joon say the hooli citee Jerusalem, newe,
 comynge down fro heuene, maad redi of God, as a wijf
 3 ourned to hir hosebonde. And Y herde a greet vois fro the
 trone, seiynge. Lo! the tabernacle of God is with men, and
 he schal dwelle with hem ; and thei schulen be bis puple, and
 4 he God with hem schal be her God. And God schal wipe
 awei ech teer fro the ijen of hem ; and deth schal no more
 be, nether mornynge, nether cryng, nether sorewe schal be
 5 ouer, whiche firste thingis wenten awei. And he seide, that
 sat in the trone, Lo! Y make alle thingis newe. And he
 seide to me, Write thou, for these wordis ben moost feithfu
 6 and trewe. And he seide to me, It is don ; I am alpha and
 oo, the bigynnyng and ende. Y schal gyue freli of the welles
 7 of quic watir to hym that thirsteth. He that schal ouercome.
 schal welde these things ; and Y schal be God to hym, and
 8 he schal be sone to me. But to ferdful men, and vnbeleueful,
 and cursid, and manquellens, and fornycatouris, and to
 witchis, and worschiperis of idols, and to alle lieris, the part
 of hem shal be in the pool brennyng with fier and brym-

9 stoon, that is the secounde deth. And oon cam of the seuene
 aungels, hauynge violis fulle of seuene the laste veniauncis.
 And he spak with me, and seide, Come thou, and Y schal
 10 schewe to thee the spousesse, the wijs of the lomb. And he
 took me vp in spirit in to a greet hille and hiȝ; and he
 schewide to me the hooli citee Jerusalem, comynge doun fro
 11 heuene of God, hauynge the clerete of God; and the liȝt of
 12 it lijk a preciouise stoon, as the stoon iaspis, as cristal. And
 it hadde a walle greet and hiȝ, hauynge twelue ȝatis, and in
 the ȝatis of it twelue aungels, and names writun in, that ben
 13 the names of twelue lynagis of the sones of Israel; fro the
 east thre ȝatis, and fro the north thre ȝatis, and fro the south
 14 thre ȝatis, and fro the west thre ȝatis. And the wal of the
 citee hadde twelue foundementis, and in hem the twelue
 15 names of twelue apostlis, and of the lomb. And he that
 spak with me, hadde a goldun mesure of a rehede, that he
 16 schulde mete the citee, and the ȝatis of it, and the wal. And
 the citee was set in square; and the lengthe of it is so miche,
 as miche as is the breede. And he mat the citee with the
 rehede, bi furlongis twelue thousyndis. And the heiȝhe,
 17 and the lengthe and breede of it, ben euene. And he mat
 the wallis of it, of an hundrid and foure and fourti cubitis, bi
 18 mesure of man, that is, of an aungel. And the bildyng of
 the wal therof was of the stoon iaspis. And the citee it silf
 19 was clene gold, lijk clene glas. And the foundementis of
 the wal of the citee *were* ouned with al preciouise stoon.
 The firste foundement, iaspis; the secounde, safiris; the
 20 thridde, calcedonyus; the fourthe, smaragdus; the fyue the,
 sardony; the sixte, sardius; the seuenthe, crisolitus; the
 eiȝthe, berillus; the nynthe, topacius; the tenthe, crisopas-
 sus; the eleuenthe, iacinctus; the twelue the, ametistus.
 21 And twelue ȝatis ben twelue margaritis, bi ech; and ech ȝate
 was of ech margarete. And the stretis of the citee *were*

22 clene gold, as of glas ful schynynge. And Y say no temple
 in it, for the Lord God almyȝti and the lomb, is temple of it.
 23 And the citee hath no nede of sunne, nethir moone, that thei
 schyne in it; for the clerete of God schal lytne it; and the
 24 lomb is the lanterne of it. And folkis schulen walke in lȝt
 of it; and the kyngis of the erthe schulen brynge her glorie
 25 and onour in to it. And the ȝatis of it schulen not be closid
 26 bi dai; and niȝt schal not be there. And thei schulen
 27 brynge the glorie and onour of folkis in to it. Nether ony
 man defoulid, and doyng abhominacioun and leesyng, schal
 entre in to it; but thei that ben writun in the book of liȝf and
 of the lomb.

CAP. XXII.

1 AND he schewide to me a flood of quic watir, schinyng as
 cristal, comynge forth of the seete of God, and of the lomb,
 2 in the myddil of the street of it. And on ech side of the
 flood, the tree of liȝf, bryngynge forth twelue fruytis, ȝeldinge
 his fruit bi ech monethe; and the leeuës of the tree *ben* to
 3 heelthe of folkis. And ech cursid thing schal no more be;
 but the seetis of God and of the lomb schulen be in it. And
 4 the seruauntis of hym schulen serue to hym. And thei
 5 schulen see his face, and his name in her forheedis. And
 niȝt schal no more be, and thei schulen not haue nede to the
 lȝt of lanterne, nethir to lȝt of sunne; for the Lord God
 schal lytne hem, and thei schulen regne in to worldis of
 6 worldis. And he seide to me, These wordis ben moost
 feithful and trewe. And the Lord God of spiritis of pro-
 phetis sente his aungel, to schewe his seruauntis, what thingis
 7 it bihoueth to be don soone. And lo! Y come swiftli.
 Blessid *is* he, that kepith the wordis of prophesie of this
 8 book. And Y *am* Joon, that herde and say these thingis.
 And aftirward that Y hadde herd and seyn, Y felde down, to

worschiþe bifor the feet of the aungel, that schewide to me
 9 these thingis. And he seide to me, Se thou, that thou do
 not ; for Y am seruaunt with thee, and of thi britheren, proph-
 etis, and of hem that kepen the wordis of prophesie of
 10 this book ; worschiþe thou God. And he seide to me, Signe,
ether seeke, thou not the wordis of prophesie of this book ; for
 11 the tyme is nij. He that noyeth, noye he ȝit ; and he that is
 in filthis, wexe foul ȝit ; and a iust man, be iustified ȝit ; and
 12 the hooli, be halewid ȝit. Lo ! Y come soone, and my mede
 13 with me, to ȝelde to ech man afir hise werkis. Y am alpha
 14 and oo, the firste and the laste, bigynnyng and ende. Blessid
be thei, that waischen her stoolis, that the power of hem be in
 15 the tree of lijf, and entre bi the ȝatis in to the citee. For
 with outen forth houndis, and witchis, and unchast men, and
 manquelleris, and seruyng to idols, and ech that loueth and
 16 makith leesynge. I Jhesus sente myn aungel, to wnesse to
 ȝou these thingis in chirchis. Y am the roote and kyn of
 17 Daud, and the schynynge morewe sterre. And the spirt
 and the spousesse seien, Come thou. And he that herith,
 seie, Come thou ; and he that thirstith, come ; and he that
 18 wole, take he freli the watir of lijf. And I wnesse to ech
 man herynge the wordis of prophesie of this book, if ony
 man schal putte to these thingis, God schal putte on hym the
 19 veniauncis writun in this book. And if ony man do awei
 the wordis of the book of this prophesie, God schal take awei
 the part of hym fro the book of lijf, and fro the hooli citee,
 20 and fro these thingis that ben writun in this book. He seith,
 that berith witnessynge of these thingis, ȝhe, amen. I come
 soone. Amen. Come thou, Lord Jhesu. The grace of
 oure Lord Jhesu Crist *be* with ȝou alle. Amen.

GLOSSARY.

In the Glossary as printed in the quarto edition, some of the words appear in slightly different forms. In the present reprint, only those forms are retained which occur in the later version of the New Testament.

The abbreviations will be readily understood; thus *adj.* = adjective; *adv.* = adverb; *prep.* = preposition; *pr. t.* = present tense; *p. t.* = past tense; *pr. p.* = present participle; *p. p.* = past participle; *pl.* = plural; *v.* = verb.

A.

- Abak**, *adv.* back, backward, Joh. vi. 67.
- Abaischid**, *p. p.* made afraid, faint, abashed, Mk. v. 42.
- Abiden**, *abidden*, *p. t. pl.* waited, dwelt, Lk. ii. 38; Joh. viii. 7; 1 Pet. iii. 20; *p. t.* abode, Lk. ii. 25; *p. p.* abiden, abidun, Mt. xv. 32; Deeds xviii. 18.
- Abite**, *s.* habit, dress, 1 Tim. ii. 9.
- Abredgide**, *abreggide*, *p. p.* made short, Mt. xxiv. 32; Mk. xiii. 20; *pr. p.* abreggyng, Rom. ix. 28. See **Breggid**.
- Accepoicoun**, *s.* regard, Jam. ii. 1.
- Acceptid**, *p. p.* accepted, Rom. xv. 16; 1 Tim. v. 4.
- Acordith**, *pr. t.* is fit, agrees, Lk. v. 36; *p. p.* acordid, Mt. xx. 13; Deeds xxiii. 20; *p. t.* acordide, set at one, reconciled, Deeds vii. 26.
- Afer**, *adv.* afar, Lk. xiv. 32; Mk. xv. 40.
- Aferda**, *afesrd*, *affrayed*, *p. p.* afraid, Mt. xiv. 30; xxviii. 4; Lk. xxiv. 22; Joh. xiv. 27.
- Afoote**, *adv.* on foot, Mk. vi. 33.
- Aftir**, *prep.* according to, Mt. ix. 29.
- Agaste**, *agast*, *p. p.* terrified, Mt. viii. 26; Lk. xxiv. 37.
- Aishe**, *s.* ashes, Mt. xi. 21; Heb. ix. 13.
- Alargid**, *p. p.* enlarged, 2 Cor. vi. 11.
- Algatis**, *adv.* wholly, in all manner, always, Mt. xxvi. 11; 2 Cor. v. 6.
- Alienyd**, *p. p.* alienated, Eph. iv. 18.
- Almes**, *s.* alms, Mt. vi. 2; *pl.* almesais, Deeds x. 2.
- Almost**, *adv.* almost, Lk. xxiii. 44.
- Al to-breke**, *v.* to break in pieces entirely, Lk. xx. 18. See **To-breke**.
- Al tobrise**, *v.* to break utterly in pieces, Mt. xxi. 44. See **To-brisid**.
- Al to-drawyng**, *pr. p.* dragging to pieces, Lk. ix. 39. See **To-drawith**.
- Al to-tere**, *pr. suby. pl.* tear in pieces, Mt. vii. 6.
- Amende**, *v.* to make amends, chastise, mend, Lk. xxiii. 16; *pr. p.* amendyng, Mt. iv. 21.

- Amoye**, *s.* cinnamon, Apoc. xviii. 13.
Amorewe, *adv.* in the morning, Deeds iv. 5.
An hiȝ, *adv.* on high, Mt. ii. 18.
Anentis, *prep.* with, at, Mt. xix. 26; Lk. i. 30.
Anets, *s.* anise, Mt. xxiii. 23.
Anoleda, *p. t.* grieved, troubled, 2 Cor. i. 8; *p. p.* annoyed, Mk. xiv. 33. See **Noye**.
Anoon, *adv.* anon, forthwith, Mt. xv. 31, &c.
Apayed, **apaied**, **paied**, *p. p.* contented, satisfied, Lk. iii. 14; 1 Tim. vi. 8; Heb. xiii. 5.
Apeyrith, **apeirith**, *pr. t.* impairs, 1 Cor. v. 6; Gal. v. 9.
Apeyryngis, *s.* injuries, Phil. iii. 7.
Apostilhed, **apostlehed**, *s.* office of apostle, 1 Cor. ix. 2; 2 Cor. xii. 12.
Araieden, *p. t. pl.* prepared, Mt. xxv. 7; *p. p.* arrayed, Mk. xiv. 15.
Architriclyn, *s.* master of the feast (*Lat.* architrictinus), Joh. ii. 8.
A reche, **areche**, *v.* to reach, extend, Lk. xi. 13; Joh. xiii. 26.
Arade, **sreede**, *v.* to declare, Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii. 64.
Areisid, **reisid**, *p. p.* lifted up, Joh. iii. 14; viii. 28.
Areride, *p. t.* raised up, Mk. i. 31; Joh. iii. 14; *p. p.* arerid, Mt. xi. 23.
Arette, *imp.* reckon, charge, Phil. i. 18; *p. t.* arettide, Rom. iv. 8; *p. p.* arettid, Lk. xxii. 37. See **Rettid**.
Armeris, **armuris**, *s. pl.* weapons, arms, Joh. xviii. 3; Rom. vi. 13.
Asaie, *s.* a trial, Phil. ii. 27.
Aseeth, *s.* satisfaction, Mk. xv. 15.
Aspledon, *p. t. pl.* laid wait, watched privily, Mk. iii. 2; Lk. vi. 7; *pr. p.* aspiynge, Lk. xv. 54.
Aspisris, *s. pl.* spies, beholders, Lk. xx. 20; Heb. xi. 31.
Aspios, *s.* wait, ambush, treason, Mk. vi. 19; Deeds xxiii. 16.
Aspiyng, *s.* wait, ambush, treason, Lk. xvii. 20; *pl.* aspiynges, aspiyngis, Deeds xx. 19; Eph. vi. 11.
Assaied, *p. p.* tried, Rom. xv. 26.
Assoylid, *p. p.* solved, absolved, Deeds xix. 39.
Atonyed, *p. p.* astonished, Mk. ix. 14; Deeds ii. 6.
Astromyones, **astromyens**, *s. pl.* diviners by stars, Mt. ii. 1, 16.
Atwynne, **a twynny**, *adv.* in two, apart, Mt. xxv. 33; Deeds xv. 39.
Auerouse, *adj.* avaricious, 1 Cor. vi. 10.
Auisili, *adv.* advisedly, Deeds xxv. 4.
Aungel, *s.* messenger, Mt. xi. 10; Mk. i. 2; Lk. vii. 27.
Aucide, **aucyde**, *v.* to make void, do away, 1 Cor. xv. 24; *pr. suby.* 1 Cor. ix. 15; *p. p.* auoidid, Rom. iii. 3.
Aucutreris, *s. pl.* adulterers, Lk. xviii. 11.
Aucutrease, *s.* adulteress, Rom. vii. 3.
Auowis, *s. pl.* vows, Deeds xxiv. 17.
Aucwtrie, **auowtrye**, **auoutrie**, *s.* adultery, Mt. v. 32; Lk. xvi. 18; 2 Cor. ii. 17; *pl.* auowtries, Mt. xv. 19.
Auter, *s.* altar, Mt. v. 23.
Auyt, *p. t.* owed, Lk. vii. 41.
Axe, *imp. pl.* ask, Matt. ii. 8; 11; *pr. t.* axith, Mt. v. 42; *pr. t. pl.* axen, Mt. vii. 11; *p. t.* axide, Mt. xvi. 13; Mk. ix. 15; *pl.* axide, axiden, Mt. xvii. 10; Lk. iii. 10, 14; *p. p.* axid, Mt. xiv. 7; *pr. p.* axynge, Lk. i. 63.
Axer, *s.* asker, Lk. xii. 58.
Axyngis, *s. pl.* petitions, 1 Joh. v. 15.
Aȝen, *adv.* again, Mt. ii. 12.
Aȝen, **aȝens**, *prep.* against, Mt. v.

11; vii. 27; viii. 34; x. 35; xii. 30. See *Forn-agens*.
A3enbiere, *s.* redeemer, Deeds vii. 35.
A3enbiyng, *s.* redemption, Mk. x. 45; Rom. viii. 23.
A3enbouyt, *a3enbouyto*, *p. p.* redeemed, Lk. xxiv. 21; Gal. iii. 13.
A3enolepe, *v.* to recall, Rom. x. 7.
A3enfigtinge, *pr. p.* fighting against, Rom. vii. 23.
A3ensele, *v.* to contradict, reply, Lk. xii. 15; *p. p.* *a3enseid*, Lk. ii. 34.
A3enseiyng, *s.* contradiction, Heb. vii. 7.
A3enstonde, *v.* to withstand, resist, Lk. xi. 53; xxi. 15; *imp. pl.* Mt. v. 39.
A3enward, *adv.* on the contrary, backward, Mk. iv. 35; 2 Cor. ii. 7; 1 Pet. iii. 9.

B

Baili, *s.* bailiff, magistrate, Lk. xvi. 1.
Baptym, *s.* baptism, Mt. iii. 7; *pl.* baptisms, Heb. vi. 2.
Barbarik, *s.* barbarian, 1 Cor. xiv. 11.
Barbarus, *s.* heathen man, barbarian, Col. iii. 11.
Barberyne, *s. pl.* heathen men, Rom. i. 14.
Baro, *s.* naked skin, Mk. xiv. 51.
Battis, *s. pl.* bats, clubs, staves, Mt. xxv. 47.
Beere, *s.* a bier, litter, Lk. vii. 14.
Beestli, *beestly*, *adj.* animal, 1 Cor. ii. 14; xv. 44; Jam. iii. 15.
Ben, *arc*, Mt. v. 5, &c.
Bere, *v.* to give birth to, to bear, Mt. i. 23; *p. t.* *baar*, Mk. x. 14.
Berne, *s.* a barn, Mt. iii. 12; *pl.* *bernes*, Mt. vi. 26.
Besaunt, *s.* a piece of money, Mt. xxv. 25; *pl.* *bessaunts*, Lk. xv. 8.

Basyma, *s.* besoma, brooms, Mt. xii. 44; Lk. xi. 25.
Biolippide, *p. t.* embraced, Mt. x. 16; *p. p.* *biolippid*, Mk. ix. 38.
Bles, *bije*, *bissyn*, *s.* fine linen, Apoc. xvi. 12, 16; xix. 8.
Bigat, *p. t.* begat, Mt. i. 2; *p. p.* *bigete*, Mt. i. 25.
Biggaris, *s. pl.* buyers, Mk. xi. 15.
Bihedide, *p. t.* beheaded, Mt. xiv. 10; *p. p.* *biheedid*, Lk. ix. 9.
Biheest, *s.* a promise, command, Lk. xxiv. 49; Rom. iv. 13; *pl.* *biheestie*, Heb. xi. 13.
Biheetersa, *s.* a promiser, Heb. vii. 22.
Biheeth, *pr. t.* promises, Heb. xii. 46; *pl.* *biheten*, 2 Pet. ii. 19; *p. t.* *bihi3te*, Mt. xiv. 7; Lk. xxi. 6; *pl.* *bihi3ten*, Mk. xiv. 11; *pr. p.* *biheestinge*, 1 Tim. ii. 10.
Bihofts, *p. t.* behoved, Rom. i. 27.
Bikenede, *p. t.* beckoned, made signs, Deeds xxi. 40; *pl.* *bikeneden*, *bikonyden*, Lk. i. 62; v. 7.
Bildide, *p. t.* built, Lk. vii. 5; *pl.* *bildiden*, Lk. xvii. 28; *p. p.* *bildid*, Mt. vii. 24.
Bilibre, *s.* a weight of two pounds, Apoc. vi. 6; *pl.* *bilibris*, Apoc. vi. 6.
Bilis, *s. pl.* boils, Lk. xvi. 20.
Bire, *birre*, *s.* force, rush, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; 2 Pet. iii. 10.
Biriel, *s.* tomb, burying-place, Mt. xxvii. 60; *pl.* *birielis*, Mt. xxvii. 29.
Birthin, *s.* weight, burden, 2 Cor. iv. 17.
Bischopis, *s. pl.* chief priests, Mk. xv. 11.
Bise, *imp. see*, look, Mt. xxvii. 5.
Bisamyds, *p. t.* besecmed, fitted, Heb. vii. 26.
Bisettiden, *p. t. pl.* engrafted, 1 Tim. vi. 10.
Bisidis, *prep.* beside, Mt. xii. 2.

- Bisiede**, *p. t.* was busy, Lk. x. 40.
Bisill, *adv.* busily, 1 Pet. i. 22.
Bissyn. See **Bies**.
Bispete, *v.* to spit upon, Mk. x. 34; xiv. 65; *p. t. pl.* bispatten, Mk. xv. 19; *p. p.* bispat, Lk. xviii. 32. See **Spete**.
Bispreynde, *p. t.* besprinkled, Heb. ix. 19.
Bisynesse, *s.* business, care, 1 Pet. v. 7.
Bitak, *bitake*, *v.* to deliver, give up, Mt. xxiv. 9; xxv. 27; Lk. xx. 20; *p. t.* 2 *p.* bytokist, Mt. xxv. 20; *pl.* bitoken, Mk. xv. 1; *p. p.* bitakun, Mt. xxvi. 2.
Bithenkith, *pr. t.* meditates, recollects, Lk. xiv. 31; 2 *p.* bithenkist, Mt. v. 23; *pr. p.* bithenkyng, Lk. xii. 25.
Biwelleden, *p. t. pl.* wailed over, Lk. viii. 52.
B wepyng, *pr. p.* mourning, weeping over, Mt. ii. 18.
Bjende, *bjendis*, *prep.* beyond, Mt. iv. 25; 2 Cor. x. 16.
Blasfeme, *s.* a blasphemer, 1 Tim. i. 13; *pl.* blasfemeris, 2 Tim. ii. 2.
Blowith, *pr. t.* puffeth up, 1 Cor. viii. 1; *p. p.* blowun, 1 Cor. iv. 6, 19.
Bocherie, *s.* shambles, 1 Cor. x. 25.
Bode, *bodun*, *p. p.* bidden, invited, Mt. xxii. 3; Lk. xiv. 7.
Bolis, *boolis*, *s. pl.* bulls, Mt. xxii. 4; Deeds xiv. 12.
Bolnyd, *bolun*, *p. p.* puffed up, swollen, 1 Cor. v. 2; Col. ii. 18; 2 Tim. iii. 4.
Bolnyngis, *s. pl.* swellings, 2 Cor. xii. 20.
Bolis, *s. pl.* bulls, Deeds xiv. 12. See **Bolis**.
Boonus, *s. pl.* bones, Mt. xxii. 27; *boonyis*, Lk. xxiv. 39.
Boord, *bord*, *s.* a table, Lk. xix. 23; Deeds xvi. 34. *pl.* bordis, *boordis*, Mt. xxi. 12; Deeds vi. 2.
Boot, *s.* boat, Joh. vi. 23; *pl.* bootis, Joh. vi. 23.
Bowide, *p. t.* inclined, turned away, Joh. v. 13. *pl.* bowiden, Rom. iii. 12.
Brak, *p. t.* brake, broke, Mt. xv. 36.
Breede, *s.* breadth, Eph. iii. 18.
Breggid, *p. p.* abridgea, Rom. ix. 28. See **Abredgida**.
Brenke, *s.* brack, rim, Mt. xiii. 48.
Brenne, *v.* to burn, Mt. iii. 12; *pl.* brønneden, Rom. i. 27; *p. p.* brent, Mt. xiii. 30; *pr. p.* brennyng, Lk. xii. 35.
Brexis, *s. pl.* briars, Mt. vii. 16.
Breeste, *v.* to burst, Mk. ii. 22.
Brid, *s.* a bird, young of a bird, Lk. xiii. 34; *pl.* briddis, Mt. vii. 20; xxiii. 33.
Bridale, *s.* nuptials, Mt. xxii. 10. *pl.* bridalys, Lk. xiv. 8.
Brisid, *p. p.* bruised, Mt. xxi. 20.
Britherhod, *britherhod*, *s.* brotherhood, 1 Thess. iv. 9. 2 Pet. i. 6.
Britil, *adj.* brittle, fictile, 2 Cor. iv. 7.
Broc skynnes, *s. pl.* badger-skins, Heb. xi. 37.
Brondis, *s. pl.* brands, torches, Joh. xvi. 3.
Buffat, *s.* buffet, blow, Joh. xviii. 22; *pl.* buffatis, buffetis, Mt. xxvi. 67; Mk. xiv. 65; Joh. xix. 3.
Buriownyng, *pr. p.* producing, germinating, Heb. xii. 15.
Busch, *buysch*, *s.* bush, Mk. xii. 26; Lk. xx. 37; Deeds vii. 30.
Buyeschol, *s.* bushel, Lk. xi. 33.
Buystous, *adj.* rough, rude, Mt. ix. 16.
Bye, *v.* to buy, Mt. xiv. 25; *imp.* 3 *p.* bigge, *pl.* bis, Mt. xxv. 9; Lk. xiii. 36; *p. t. pl.* bousten, Mt. xxi. 12; *pr. p.* byngge, Lk. xix. 45.
Bymorneden, *p. t. pl.* bewaded, Lk. xxiii. 27.
Bynethen, *adv.* beneath, Mk. xiv. 66.

C.

- Caitif, *s.* a captive, Rom. vii. 13.
 Caitiffs, *s.* captivity, 2 Cor. x. 5;
 Apoc. xlii. 10.
 Canel, *s.* cinnamon, Apoc. xviii.
 13.
 Canker, *s.* anything that corrodes,
 2 Tim. ii. 17.
 Cannes, *s.* *pl.* pots, Joh. ii. 6.
 Capitle, *s.* short chapter, Heb. viii.
 1.
 Carect, character, carecter, *s.*
 mark, Apoc. xiii. 16, 17; xiv. 9;
 xi. 4.
 Careyns, *s.* *pl.* carcases, corpses,
 Heb. iii. 17.
 Caste, *imp. pl.* cast, throw, Mt. x.
 8; *p. t.* keste, castide, Mt. viii.
 16; Lk. xxi. 3; *pl.* casten,
 kesten, castiden, Mt. xiii. 48;
 Mk. vi. 13; Lk. xxi. 1; xxii.
 35.
 Castel, *s.* a town, village, Mt. x. 11;
pl. castels, Mt. ix. 35.
 Castyng, *s.* a vomiting, 2 Pet. ii.
 21.
 Catchepollis, *s.* *pl.* constables,
 Deeds xvi. 35.
 Catel, *s.* substance, goods, Lk. viii.
 43; xv. 12.
 Caucioun, *s.* a bond, Lk. xvi. 6.
 Chaffare, *imp. pl.* trade, Lk. xix.
 13.
 Chaffaring, chaffaryng, *s.* trad-
 ing, dealing, Lk. xix. 15; 1 Thess.
 iv. 6.
 Chaffe, *s.* straw, Mt. iii. 12.
 Chalengen, *pr. t. pl.* accuse, 1
 Pet. iii. 15; *p. p.* chalengid,
 Deeds xxv. 25.
 Chare, *s.* car, chariot, Deeds viii.
 28; *pl.* charis, Apoc. ix. 9.
 Charge *s.* burden, Mk. iv. 19.
 Chargeous, *adj.* chargeable, bur-
 densome, 2 Cor. xi. 9.
 Chargist, *pr. t.* a *p.* carest for, re-
 gardist, Mt. xxii. 16.
 Changeris, *s. pl.* money-changers,
 Mt. xxi. 12.
 Cheer, *s.* face, Lk. ix. 39; Heb.
 ix. 24.
 Cheestis, *s. pl.* chadings, Jam. iv. 1.
 Chopyng, *s.* market, Mt. xi. 16;
 xx. 3; Lk. vii. 32; xi. 43; xx. 46.
 Chosen, *p. t. pl.* chose, Mat. xiii.
 48; Lk. xiv. 7.
 Chasing, chesyng, *s.* choice, elec-
 tion, Rom. xi. 5; 1 Thess. i. 4.
 Chidden, *p. t. pl.* wrangled, Joh. vi.
 53.
 Chymney, *s.* furnace, Mt. xiii. 42.
 Circumoidid, *p. p.* circumcised,
 Gal. v. 2.
 Clarified, *p. t.* glorified, Heb. v. 5;
p. p. clarified, Joh. xii. 23, 28;
 2 Thess. iii. 1.
 Clepe, *v.* to call, Mt. i. 21; *p. t.*
 clepide, Mt. iv. 21 *pl.* clepen,
 clepiden, Mk. x. 49, Lk. i. 59,
p. p. clepid, Mt. i. 16; x. 1;
 Mk. x. 49; Deeds i. 23.
 Clepyng, *s.* a calling, Eph. iv. 1.
 Clere, *adj.* splendid, bright, Jam.
 i. 3.
 Clerenesse, *s.* glory, brightness,
 Joh. v. 41; xvii. 22; Apoc. vii.
 12.
 Clerete, *s.* clearness, brightness,
 Deeds xxi. 11.
 Cloue, *p. p.* cloven, rent, Mt. xvii.
 51.
 Clout, *s.* a patch, Mt. ix. 16.
 Cootyn, red, scarlet, Apoc. xviii.
 12. [Better spelt soocyn.]
 Coddis, *s. pl.* pods, Lk. xv. 16.
 Cofynes, cofyns, *s. pl.* baskets,
 Mt. xiv. 20; Lk. ix. 17.
 Collierie, *s.* eyesalve, Apoc. iii. 18.
 Comling, comelyng, *s.* a stranger,
 Deeds vi. 5. vii. 6; *pl.* some-
 lings, Deeds ii. 10, 1 Pet. i. 1.
 Compunct, *p. p.* filled with com-
 punction, Deeds ii. 37.
 Comyne, *imp. pl.* commune *yc.*
 participate, 1 Pet. iii. 13; *p. t.*
 comynede, Phil. iv. 15; *pl.*
 comyneden, Heb. ii. 14.
 Comynere, *s.* a participator, 1 Pet.
 v. 1.

Comynynge, *s.* communication, communion, 1 Cor. x. 16; 2 Cor. viii. 4.
Centure, *v.* to adjure, Mt. xxvi. 63.
Coalis, *s. pl.* coals, Job. xviii. 18; xxi. 9.
Coots, *s. a coat*, Mt. v. 40; *pl.* cootis, Lk. iii. 11.
Cop, *s.* top, Lk. iv. 29.
Coris, *s. pl.* measures, Lk. xvi. 7.
Cornes, *s. pl.* corn, Lk. vi. 1.
Cos, *coss*, *s. a kiss*, Lk. vii. 45; xxi. 48; Rom. xvi. 16; 2 Cor. xiii. 12.
Cosyns, *s. pl.* kinsmen, Rom. ix. 3. See **Cousyns**.
Couche, *s.* chamber, Mt. vi. 6.
Couetisins, *s. pl.* lusts, covetousness, Jam. iv. 1.
Couenable, *adj.* suitable, Mk. xiv. 56.
Couenabli, *adv.* suitably, Mk. xiv. 11.
Coueriden, *p. t. pl.* recovered, Heb. xi. 34. See **Kyuera**.
Cousyns, *s. pl.* relatives, Deeds x. 24. See **Cosyns**.
Crafty man, *s.* artificer, Heb. xi. 10; Apoc. xviii. 22.
Cratohe, *s.* stall, crib, Lk. ii. 7, 12; xiii. 15.
Croude, *s. a musical instrument*, Lk. xv. 25.
Culuer briddis, *s. pl.* young pigeons, Lk. ii. 24.
Culuaris, *s. pl.* doves, pigeons, Joh. ii. 14.
Cummin, *s.* cummin, Mt. xxiii. 23.
Curicour, *coriour*, *s. a corner*, Deeds ix. 43; x. 6; xxiv. 32.
Curteisli, *adv.* courteously, Deeds xxvii. 3.

D.

Dalf, dalso. See **Delus**.
Dampne, *v.* to condemn, Mk. x. 33; Deeds xxv. 16; *p. p.* dampned, Mt. xii. 37; Joh. viii. 10.
Debreidyngs, *to-breidyngs*, *pr. p.* tearing, Mk. i. 26, ix. 25.
Dedeyn, *s.* indignation, Mt. xxvi. 8; Lk. xxi. 14.

Deedli, *adj.* mortal, Heb. vii. 8, Jam. v. 17.
Defamed, *p. p.* reported, Lk. xvi. 1. See **Diffameden**.
Defouleth, *pr. t. 2 p.* treads down, destroys, defiles, Heb. x. 29; *p. p.* defoulid, 1 Cor. viii. 7.
Dekane, *s.* deacon, Lk. x. 32.
Dela, *v.* to distribute, Lk. xi. 22; *p. t.* delide, Lk. ix. 16.
Delicia, *s.* delights, luxuries, Lk. vii. 26.
Delue, *v.* to dig, Lk. xiii. 8; *p. t.* dalf, dalso, Mt. xxi. 33; xxv. 18.
Deme, *v.* to judge, suppose, Mt. vii. 1; *p. t. pl.* dameden, Mt. xx. 10; *p. t. pl. 2 p.* demen, Col. ii. 20; *p. p.* demed, Mt. vii. 1, Joh. iii. 18; *pr. p.* demynge, Mt. xix. 28.
Dennes, *s. pl.* dens, Mt. viii. 20.
Denounce, *pr. t. pl.* command, 1 Thess. iii. 6.
Departe, *v.* to divide, Mt. x. 35; *imp. pl.* Mt. vii. 23; *p. t.* departide, Joh. vi. 11; *pl.* departiden, Mt. xxvii. 35; Lk. xxiii. 35; *p. p.* departid, Mt. xii. 26, Rom. i. 1.
Departere, *s. a divider, discernor*, Lk. xii. 14.
Departying, departyngs, *s. a separation, division*, Rom. iii. 22, Heb. iv. 12.
Dereworth, dereworths, *adj.* dear, Mt. xvii. 5; Eph. i. 6, Jam. ii. 5.
Derkful, *adj.* dark, Lk. xi. 34.
Derknessis, *s. pl.* darkness, Mt. xxvii. 45; Lk. xi. 35.
Derlyngis, *s. pl.* darlings, chosen ones, Rom. i. 6.
Desolat, *adj.* removed from, 1 Thess. ii. 17. left lonely, 1 Tim. v. 5.
Destrie, *v.* to destroy, Mt. ii. 13; *p. t.* distruyede, Mt. xxi. 7; *p. p.* distrued, Mt. x. 17, xx. 2.
Diffameden, *p. t.* reported abroad, Mt. ix. 31; *p. p.* defamed, reported, Lk. xvi. 1.

Dischargiden, *p. t. pl.* unburdened, unladed, Deeds xxvii. 38.
Disciplesse, *s.* a woman disciple, Deeds ix. 36.
Discomfort, *s.* distress, Mt. xxiv. 15.
Discryaed, *p. p.* written, described, Lk. ii. 1.
Discryuyng, *s.* a describing, Lk. ii. 2.
Diseese, *disease*, *s.* trouble, Mk. iv. 19; 2 Cor. i. 4.
Diseid, *p. p.* troubled, Deeds xv. 19.
Disparplith, *pr. t.* disperses, tears asunder, Joh. x. 12; *p. p.* disparplid, disparplit, Joh. xvi. 32; Deeds v. 36; Mk. iii. 25.
Dispendere, *dispendour*, *s.* a steward, Lk. xii. 42; Tit. i. 7; *pl.* dispenderia, 1 Cor. iv. 1.
Dispensing, *s.* a dispensation, 1 Cor. ix. 17.
Dispit, *s.* contempt, Rom. ix. 21.
Disserued, *p. p.* well served, Heb. xiii. 16.
Distried. See *Destrie*.
Distrier, *s.* destroyer, 1 Cor. x. 10.
Disturbien, *pr. t. pl.* disturb, Deeds xvi. 19; *p. p.* disturbid, Mt. xxiv. 6; *pr. p.* disturblyngs, Deeds xvii. 13.
Disturblyng, *s.* a disturbance, Lk. xxiii. 19.
Do, *don*, *doon*, *p. p.* done, Mt. v. 28; vi. 10; it was doon, it came to pass, Mt. vii. 28.
Dom, *doom*, *s.* judgment, Mt. v. 40; xii. 18; *pl.* domes, 1 Cor. v. 4; Apoc. xix. 2.
Dom place, *s.* judgment-hall, Deeds xvi. 19, xvn. 17.
Domesman, *s.* judge, Mt. v. 25; *pl.* domesmen, Mt. xii. 27.
Doren, *pr. t.* 1 *p. pl.* dare, are bold, 2 Cor. x. 12.
Down, *adv.* down, Mt. iii. 10; Mk. xv. 36.
Downe, *s.* dove, Mt. iii. 16; *pl.* downes, Mt. x. 16.
Dredde, *p. t.* feared, Mt. ii. 22;

xiv. 5; *pl.* dredden, Mt. xxi. 46; Lk. ii. 9.
Drenche, *w.* to drench, to drown, Mt. xiv. 30; *p. p.* drenchid, dreynt Mk. v. 13; Lk. x. 15.
Dresse, *v.* to prepare, direct, Lk. i. 79; *p. p.* dressid, Lk. iii. 5.
Drit, *s.* dirt, dung, Phil. iii. 8.
Droof, *p. t.* drove, 2 Pet. ii. 6.
Drowe, *drowz*, *p. t.* drew, Mk. xiv. 47; Deeds viii. 3; drouz hym to, approached, went to, Lk. xv. 15; *pl.* drowen, Deeds xvii. 6.
Drunkalew, *adj.* given to drink, Tit. i. 7.
Duyk, *s.* a leader, prince, Mt. ii. 6.
Dyuersith, *pr. t.* differs, 1 Cor. xv. 41; *p. t.* diuerside, made difference, Deeds xv. 9.

E.

Eche, *each*, Mt. iv. 23.
Ech-eon, *adj.* each one, Mt. xx. 10.
Edder, *s.* an adder, serpent, Mt. vii. 10; *pl.* eddria, Mt. xli. 34.
Elde, *s.* old age, Lk. i. 36.
Eft, *adv.* again, Mt. xiii. 47.
Eftsoone, *adv.* again, forthwith, Mt. iv. 7; v. 33; Joh. xix. 9.
Edge, *s.* edge, Heb. xi. 34.
Eire, *s.* air, sky, Mt. vi. 26.
Eire, *s.* an heir, Mt. xxi. 38; *pl.* etria, Gal. iii. 29.
Elde, *adj.* old, Mt. v. 21; *comp.* eldre, Apoc. iv. 4.
Ellis, *cony.* else, Mt. vi. 1.
Endurith, *pr. t.* hardens, Rom. ix. 18.
Enflawmeth, *pr. t.* sets on fire, Jam. iii. 6; *p. p.* enflawmed, Jam. iii. 6.
Enforside, *p. t.* endeavoured, strove, Deeds xxiv. 6; *pl.* enforcaden, Lk. i. 1.
Enhaunes, *v.* to exalt, Jam. iv. 10; *p. t.* enhaunside, Lk. i. 52; *p. p.* enhaunsid, Mt. xxiii. 12.

Enke, s. ink, 1 Joh. 12.
Enleuen, enleuene, adj. eleven, Mt. xxvii. 16; Lk. xxiv. 33.
Ensaample, s. example, 1 Thess. i. 7.
Enserchiden, p. t. pl. searched into, 1 Pet. i. 10.
Enstore, v. to restore, Eph. i. 10; *p. p.* instored, Rom. xlii. 9.
Ere, v. to plough, 1 Cor. ix. 10; *pr. t.* 2 *p.* erith, 1 Cor. ix. 10; *p. p.* erynge, Lk. xvii. 7.
Ernes, s. earnest, pledge, 2 Cor. i. 12; v. 5; Eph. i. 14.
Erre, pr. t. subj. wander, Heb. xii. 13; *p. t. pl.* erriden, Heb. xi. 38.
Erthemouyngia, s. pl. earthquakes, Mt. xxiv. 7.
Ertheschakyng, s. earthquake, Mt. xxviii. 2.
Erthetiliere, s. a tiller of land, 2 Tim. ii. 6; *pl.* erthetillieris, Mt. xxi. 34.
Erthetiliyng, s. husbandry, tillage, 1 Cor. iii. 9.
Eschewe, imp. avoid, 1 Tim. v. 11; *pr. p.* eschewyng, 2 Cor. viii. 20; 1 Tim. vi. 20.
Ethir, adv. either, Mt. vi. 24; or, Mk. iii. 4.
Euangelie, s. gospel, 1 Thess. ii. 9.
Euangelize, s. to preach, Lk. i. 19; *pr. p.* euangelisynge, Lk. viii. 1.
Euen, adj. equal, just, moderate, Lk. xx. 36.
Euen discipulis, s. pl. fellow-disciples, Joh. xi. 16.
Euen eiris, s. pl. fellow-heirs, Eph. iii. 6.
Eueneldis, s. pl. persons of the same age, Gal. i. 14.
Euene elders, s. fellow-elder, of the same age, 2 Pet. v. 1.
Euene knyght, s. fellow-soldier, Phil. ii. 25; Philom. 2.
Euene lynagis, s. pl. persons of the same tribe, 1 Thess. ii. 14.
Euen seruaunt, s. fellow-servant,

Mt. xviii. 29; *pl.* euen seruauntis, Mt. xviii. 28.
Euene workere, s. fellow-worker, Phil. ii. 25.
Expownyng, s. an interpretation, 1 Cor. xii. 10.
Eye, s. an egg, Lk. xi. 12.

F.

Fadris, s. pl. fathers, Gal. i. 14.
Fallace, fallas, s. deceitfulness, falsity, Mt. xiii. 22; Heb. iii. 13.
Falle, pr. subj. fall, befall, Mt. xviii. 13; *p. t. fel.* Lk. i. 12; *pl.* feldan, Apoc. xix. 4; *p. p.* feld, befallen, Rom. xi. 25.
Fantum, s. an apparition, Mt. xiv. 26. Mk. vi. 49.
Feeldi, adj. plain, champain, Lk. vi. 17.
Feendli, adj. devilish, Jam. iii. 15.
Feersnesse, s. fierceness, Heb. xi. 34.
Fel, adj. crafty, 1 Cor. vi. 19.
Feld, p. p. befallen, Rom. xi. 25.
Fendis, feendis, s. pl. devils, Lk. ix. 49; Mk. iii. 22.
Fenne, s. dirt, mud, clay, 2 Pet. ii. 22.
Ferdful, adj. dreadful, Apoc. xxi. 8.
Fere, v. to make afraid, 2 Cor. x. 9.
Feyneden, p. t. pl. pretended, Lk. xx. 20.
Feynyng, s. a feigning, pretending, Rom. xii. 9.
Filateries, s. pl. phylacteries, Mt. xxiii. 5.
Fillide, p. t. fulfilled, Deeds xvi. 25; *pl.* filliden, Deeds xxi. 27.
Filthed, s. dirtiness, shameful-ness, Rom. i. 27.
Fisscheris, fischeris, s. pl. fishermen, Mt. iv. 18, 19.
Fitchid, p. p. fixed, Deeds xxvi. 41; Ga. ii. 19.
Fitchinge, s. a fixing, Joh. xx. 25.
Fleisch, s. flesh, Apoc. xix. 18.
Fleiz, fley, p. t. fled, shunned, Mk. xiv. 52, Deeds xx. 27.
Fleten, pr. t. i. p. pl. flow, float, Heb. ii. 1.

Flom, *s.* stream, river, Mk. i. 5.
Flood, *s.* a river, Apoc. ix. 14.
Foldiden, *p. t. pl.* bent, bowed, folded, Mt. xxvii. 29.
Folili, *adv.* foolishly, Deeds xix. 36.
Foltiache, *adj.* foolish, 2 Tim. ii. 23; Tit. iii. 9.
Fonned, *adj.* foolish, 1 Cor. i. 20, 29.
Found, *p. t.* found, provided for, Deeds xxviii. 7.
For, *prep.* in place of, Philem. 16.
For, *conj.* that, Mt. xix. 4; Gal. iii. 11; because, Heb. ii. 14.
Forbede, *v.* to forbid, Lk. ix. 50; *p. t.*, Mt. iii. 14; *p. p.* forbidden, Lk. ix. 49; Deeds xvi. 6.
Fordoith, *pr. t.* destroys, undoes, 1 Joh. iv. 3.
Forn-ægens, *prep.* over against, Mk. xv. 39.
Forth daies, *adv.* far advanced in the day, Mk. vi. 35.
Forthenkith, *pr. t.* repents, Lk. xvii. 4; *p. t.* forthou3te, Mt. xxi. 29.
For whi, because, Mt. viii. 9.
For3at, *p. t.* forgave, Mt. xviii. 27; *p. p.* for3ouun, Mt. ix. 2; Lk. v. 20.
For3aten, *p. t. pl.* forgot, Mt. xvi. 5.
For3erd, *s.* court, hall, Apoc. xi. 2.
Foundement, *s.* foundation, 1 Tim. vi. 19; *pl.* foundementis, Heb. xi. 10.
Foundun, *p. p.* founded, Mt. vii. 15.
Fourme, *s.* form, 2 Tim. i. 13.
Fraudd, *p. p.* defrauded, Jam. v. 4.
Fro, *prep.* from, Mt. i. 17; v. 18.
Frotynge, *pr. p.* rubbing, Lk. vi. 1.
Fruytis, *s. pl.* fruits, Mt. xxi. 43.
Fulfilie, *v.* to fill, Mt. xv. 33.
Fy, *interj.* sic, Mt. v. 22.
Fyueris, *s. pl.* fevers, Mk. i. 30; Lk. iv. 38.

G.

Galoun, *s.* a vessel, pitcher, Mk. xiv. 13.

Galdingis, **geldyngis**, *s. pl.* enouchs, Mt. xix. 12.
Genologie, *s.* genealogy, Heb. vii. 3; *pl.* genologies, 1 Tim. i. 4.
Gessen, *pr. t. pl.* suppose, Mt. vi. 7.
Gile, *s.* guide, Mt. xxvi. 4; Mk. vi. 22.
Gilefull, *adv.* deceitfully, Rom. iii. 13.
Giloure, *s.* deceiver, Mt. xxvii. 63.
Glade, *v.* to rejoice, make glad, Joh. v. 35. *p. t.* gladide, Lk. i. 41. *p. p.* gladid, Lk. i. 47.
Glosing, *s.* flattery, 1 Thess. ii. 5.
Gnastiden, *p. t. pl.* gnashed, Deeds iv. 25.
Gobet, *s.* lump, heap, piece, Rom. ix. 21; Gal. v. 9; *pl.* gobetis, Mt. xiv. 20.
Gogil iced, *adj.* squint-eyed, one-eyed, Mt. ix. 46.
Goon, *pr. t. pl.* go, Mt. xi. 5; *p. t.* 3ede, Mt. xii. 1; *pl.* 3eden, Mt. viii. 31; *imp. 3 p. pl.* gon, let them go, Lk. xxi. 21.
Gouernails, *s.* governance, rudder, Jam. iii. 4; *pl.* gouernails, Deeds xxvii. 40; 1 Cor. xii. 28.
Gouernour, *s.* a steersman, Deeds xxviii. 11; Jam. iii. 4.
Gracia, *s. pl.* thanks, Lk. xxii. 17.
Graftd, *p. p.* engrafted, Rom. xi. 17, 19.
Granel, *s.* sand, Mt. vii. 26.
Grees, *s. pl.* steps, Deeds xxi. 35.
Grennedan, *p. t. pl.* gnashed, Deeds vii. 54.
Grentyng, **grynting**, **gruntyng**, *s.* a grinding, gnash, ug, Mt. viii. 12; xxi. 13; Lk. xiii. 28.
Grote, *imp. pl.* salute, Mt. x. 12; *p. t.* grotte, Lk. i. 40; *pl.* grotten, Mk. ix. 14; *p. p.* grot, Deeds xxi. 19.
Groyneden, *p. t. pl.* murmured, muttered, Mk. xiv. 5.
Grutche, *v.* to murmur, gnash, Joh. vi. 43. *p. t. pl.* grutchiden, Mt. xx. 11; Lk. xv. 2; Joh. vi. 41; 1 Cor. x. 10.

Grutchyng, *s.* a murmuring, *Joh.* vii. 12.

Gryn, *s.* a snare, *Rom.* xi. 9.

Grynting. See *Greentyng*.

H.

Haburoun, *s.* a breastplate, *Eph.* vi. 14; *1 Thess.* v. 8; *pl.* *Apoc.* x. 9.

Halewis, *s. pl.* saints, *Apoc.* xvi. 6.

Halpens, *s. pl.* halfpence, *Lk.* xii. 6.

Han, *v.* to have, *Mt.* v. 46; *pr. t.* 2 *p. pl.* *Mt.* xiii. 51.

Happe, *s.* chance, *2 Cor.* xiii. 5.

Hard, *adv.* hardly, with difficulty, *Mk.* x. 23, *Sec Of hard*.

Hardynesse, *s.* boldness, wilfulness, *Heb.* xi. 27.

Harlatrye, *s.* whoredom, *Eph.* v. 4.

Hauenyden, *p. t. 1 p. pl.* took harbour, *Deeds* xx. 15.

Haunte, *imp.* practise, use, *1 Tim.* iv. 7.

Heed, *s.* the head, *Mt.* v. 36; *pl.* *heedis*, *Mt.* xxvii. 40.

Heedlyng, *adv.* headlong, *Mt.* viii. 32; *Lk.* viii. 33.

Heelden, *p. t. pl.* *hek*, *Mt.* xxviii. 9.

Heelthe, *s.* salvation, *Rom.* xii. 21; *Heb.* i. 14; ii. 2.

Heere, *s.* hair, *Mt.* v. 36; *pl.* *heeris*, *Mt.* iii. 4.

Heestis, *s. pl.* commands, *Mk.* vii. 7.

Hei, *s.* grass, *Mt.* vi. 30; *hey*, *Lk.* xii. 28; *heye*, *Mk.* vi. 39.

Helde, *v.* to pour, *Deeds* ii. 17; *p. t.* *Mk.* xiv. 3, *Lk.* x. 34.

Helle, *s.* grave, *Lk.* xvi. 23.

Helpe, *pr. sub. pl.* help, *Rom.* xvi. 2; *p. t.* *helpide*, *Rom.* xvi. 2; *Apoc.* xii. 16.

Hem *pron.* them, *Mt.* ii. 9; *iv.* 21.

Hemself *pron.* themselves, *Mt.* ix. 3.

Hennes, *hennus*, *adv.* hence, *Mt.* viii. 31. *xvii.* 19; *Phil.* iii. 1.

Her, *pron. poss.* their, *Mt.* i. 41; *Deeds* iv. 23; *gen.* *hern*, *herne*,

theirs, of them, *Mt.* v. 3, 10; *2 Tim.* iii. 9.

Her-to, *adv.* for this cause, *Mk.* i. 38.

Herboro, *herborewe*, *s.* lodging, inn, *1 Tim.* v. 10 *Heb.* xiii. 2.

Herboreles, *adj.* homeless, *Mt.* xxv. 36.

Herborden, *p. t. pl.* lodged, harboured, *Mt.* xxv. 35.

43; *p. p.* *herborid*, *1 Cor.* xvi. 19.

Herie, *v.* to praise, *Lk.* xiv. 37. *p. t. pl.* *herieden*, *heriden*,

Rom. i. 25, *Deeds* ii. 47; *xvi.* 25; *pr. p.* *heriynge*, *Lk.* ii. 13.

Heriynge, *s.* praise, *Heb.* xiii. 15; *pl.* *heriyngeus*, *Apoc.* xix. 5.

Heruest-trees, *s. pl.* fruit-trees, *Jude* 12.

Hethenlich, *adv.* after the manner of the heathen, *Gal.* ii. 14.

Heuy, *adj.* troublesome, *Lk.* xi. 7; *xvii.* 5; *Gal.* vi. 17.

Heuy, *adv.* heavily, *Mk.* x. 14.

Heuyed, *p. p.* made heavy, *Mt.* xxvi. 43; *Mk.* xiv. 40.

Heye, *s.* grass, *Mt.* xiv. 19; *Mk.* vi. 39.

Heyre, *s.* sackcloth, *Mt.* xi. 21; *Lk.* x. 13.

Hidils, *hiddils*, *hiddils*, *s. pl.* secret places, *Mt.* vi. 4, *Joh.* xviii. 20.

Hieeth, *hieeth*, *pr. t.* exalts, honours, *Mt.* xx. 12, *2 Cor.* x. 5; *p. p.* *hiyed*, *Lk.* xiv. 11.

Hile, *v.* to cover, *Mk.* xiv. 65; *pr. t.* *hilihth*, *Lk.* viii. 16; *pl.* *hildiden*, *Mt.* xxv. 36; *p. p.* *hildid*, *Mt.* viii. 24.

Hiling, *s.* a covering, tent, *Heb.* x. 20.

Hipus, *s. pl.* the hips, *Joh.* xix. 31.

Hirdis, *s. pl.* shepherds, *Mt.* viii. 33; *Lk.* viii. 34.

Hirtith, *pr. t.* stumbles, strikes against, *Joh.* xi. 9.

Hirtyng, *s.* stumbling, *Deeds* xxv. 16.

Hise, *poss. pron.* his, *Mt.* v. 1. *Sec.*

Hiz, *s.* a high place, height, Mt. ii. 18; Eph. iv. 8.

Hiz, *adj.* high, Mt. iv. 8; xxi. 9.

Hizness, *s.* height, top, Heb. xi. 21.

Hizyngli, *adv.* hastily, Deeds xvii. 15.

Homliche, **homeli**, *adj.* domestic, familiar, meek, Mt. x. 36; Gal. vi. 10.

Hongide, *p. t.* hung, Mt. xxvii. 5; *pl.* hangiden, Lk. xxiii. 39.

Honysoukis, *s. pl.* honeysuckles (?), Mt. iii. 4; Mk. i. 6.

Hool, *adj.* whole, well in health, Mk. v. 34; Joh. v. 6.

Hoolsum, *adj.* wholesome, 1 Tim. vi. 3.

Hoond, *s.* the hand, Mt. iii. 12; *pl.* hondis, Mt. iv. 6.

Hoore, *s.* a whore, 1 Cor. vi. 16; *pl.* hooris, horis, Mt. xxi. 31; Lk. xv. 30.

Hoosis, *s. pl.* hose, Deeds xii. 8.

Hosewynas, *s. pl.* house-wives, 1 Tim. v. 14.

Hurliden, *p. t. pl.* thrust against, threw down, Mt. vii. 27.

Hurtliith, *pr. t.* huris, dashes down, Mk. ix. 17; Lk. ix. 39; *p. t.* hurtlide, Lk. ix. 43; *pl.* hurtliden, Deeds xvii. 41; *p. p.* hurtlid, Lk. vi. 48.

Hyne, *s.* a labourer, Joh. x. 12.

Hyze, *imp.* hasten, 2 Tim. iv. 8; *p. p.* hized, 1 Thess. ii. 17; *pr. p.* hizynge, Lk. ii. 16; xix. 6.

I.

Idul, *adj.* vain, void, Jam. ii. 20.

Iewelish, *adv.* in the language of Jews, Gal. ii. 14.

Impugnede, *p. t.* fought against, opposed, Deeds ix. 21.

Inobedience, **inobeishaunce**, *s.* disobedience, Rom. v. 19.

Inwardnessis, *s. pl.* entrails, 2 Cor. vi. 12.

Ioyntours, **ioynturis**, *s. pl.* junc-

tures, joinings, Deeds xxvii. 40; Heb. iv. 12.

Ise, *s.* an eye, Mt. v. 29; vi. 22; Lk. vi. 42; *pl.* isen, Mt. ix. 28; Lk. ii. 30.

J.

Juris, *s.* religion of the Jews, Gal. i. 14.

K.

Kale, *v.* to cool, Lk. xvi. 24.

Kepe, *s.* care, heed, Mk. xiii. 23; Lk. x. 40.

Kepten, *p. t. pl.* watched, Mt. xxvii. 36.

Keuering, *s.* a covering, 1 Pet. ii. 15.

Kike, *v.* to kick, Deeds ix. 15.

Kinredis, *s. pl.* tribes, Jam. i. 1.

Kittide, *p. t.* cut, rent, Lk. xxii. 50; *pl.* kittiden, Mt. xxi. 8; Mk. xi. 8; Deeds xxvii. 32; *p. p.* kis, kys, Mt. iii. 30; vii. 19; Lk. iii. 9.

Kittingis, *s. pl.* cuttings, rents, Deeds xxviii. 2.

Knane child, *s.* a male child, Apoc. xii. 5.

Knouleche, *s.* acquaintance, Lk. ii. 44.

Knouleche, *v.* to confess, acknowledge, Mt. vii. 23; x. 31; Lk. ii. 5; *p. t.* knoulechide, Lk. ii. 38; *pl.* knowlechiden, Mt. iii. 6; Mk. i. 5.

Knowun, *p. p.* as a acquaintance, Lk. xxiii. 49.

Knytohis, *s. pl.* hide bundles, Mt. xii. 30.

Knyttis, *s. pl.* soldiers, Mt. viii. 9.

Knythod, *s.* warfare, 2 Cor. x. 4; army, host, Deeds vii. 42.

Kunne, *v.* to know, 1 Cor. viii. 2; *pr. t.* oan, kan, Joh. vi. 15; 1 Cor. vii. 2; *s. p. pl.* kunnen, Mt. vii. 11, xvi. 65; Lk. xi. 13; *pr. suby.* kunne, 1 Thess. iv. 4.

Kunnyng, *s.* knowledgt, Rom. xi. 33; xv. 14.

Kyn, *s.* a kind, generation, 1 Pet. ii. 9.

Kynde, *s.* kin, kindred, Deeds iv. 6; xvii. 29; nature, Lk. xxii. 18; Rom. xi. 24.

Kyndli, *adj.* natural, acceptable, Rom. i. 27; xi. 21; 2 Pet. ii. 12.

Kyndli, *adv.* naturally, Jude 10.

Kyndlyngis, *s.* offspring, young, Lk. iii. 7.

Kyt, *p. p.* cut, Mt. vii. 19. See Kittide.

Kyuere, *pr. subj.* cover, recover, Apoc. xix. 8; *p. t. pl.* coueriden, Heb. xi. 24; *p. p.* kenered, kovered, kyuerid, Mt. vi. 29; 1 Cor. xi. 6; 2 Cor. iv. 3.

L.

Languor, *s.* disease, sickness, Mt. iv. 23; *pl.* languorea, languours, Mt. iv. 24; Lk. iv. 40.

Lappide, *p. t.* wrapped, Mt. xxvii. 59.

Lastingli, *adv.* constantly, Deeds i. 14.

Lateful, *adj.* late, Jam. v. 7.

Latoun, *s.* mixed metal, latten, Apoc. i. 15; ii. 18.

Latun, *p. p.* let go, 2 Cor. xi. 33.

Leche, leech, *s.* a physician, Mt. x. 12; Lk. iv. 23; Col. iv. 14; *pl.* lechis, leechis, Mk. v. 26; Lk. viii. 43.

Leendis, *s. pl.* the loins, Mt. iii. 4; Lk. xii. 35; Eph. vi. 14.

Leenen, *pr. t. a p. pl.* to lend, Lk. vi. 34; *imp.* leene, Lk. xi. 5.

Leep, *s.* a basket, Deeds ix. 25; *pl.* lepis, Mt. xv. 37; Mk. viii. 8.

Lease, lese, *v.* to destroy, Mt. x. 28; Lk. iv. 34; Joh. x. 10; *pr. t.* lewith, Mt. x. 39; *p. t.* loste, Lk. xvii. 27.

Leessing, leeyng, *s.* a lie, falsehood, 2 Thes. ii. 10.

Zeuse, *v.* to leave, deliver, dismiss,

omit, Mk. xv. 11; *p. t.* leste Mk. xv. 15.

Leggyng, *pr. p.* laying, Heb. vi. 1.

Leit, *s.* lightning, Mt. xxiv. 27.

pl. leitris, leityngis, Apoc. iv. 5, xvi. 18.

Leizen, *a p. pl.* augh, Lk. vi. 15.

Leityng, *s.* laughter, Jam. iv. 9.

Lener, *s.* lender, usurer, Lk. vii. 41.

Lepis, *s. pl.* baskets. See Leep.

Lerud, *p. p.* learned, instructed, Rom. ii. 18.

Lesewis, *s. pl.* pastures, Joh. x. 9.

Lesewyng, *pr. p.* pasturing, Mt. vii. 30; Lk. viii. 32.

Lesingmongeria, *s. pl.* liars, 1 Tim. i. 10.

Letchour, *s.* a fornicator, 1 Cor. v. 11; *pl.* lechouris, lechours, 1 Cor. v. 9; 1 Tim. i. 9.

Lette, *pr. subj.* hinder, Heb. xii. 15; *p. t.* lettide, Gal. v. 7; *p. p.* lettid, Rom. xv. 22.

Lettyng, *s.* a hindrance, 1 Cor. vii. 35.

Leueden, *p. t. pl.* believed, Deeds ix. 16.

Leueful, leueful, *adj.* allowable, lawful, Mt. xii. 2; xiv. 4; Lk. vi. 2; 1 Cor. vi. 12.

Lew, *adj.* warm, Apoc. iii. 16.

Lewid, *adj.* lay, common, unlearned, Deeds v. 13.

Libel, *s.* a little book, writing, Mt. v. 31.

Lich, lico, like, *adj.* like, Mt. vi. 8, vii. 26; xi. 16; xii. 24; xx. 1; Lk. iii. 11; vi. 47; x. 37.

Lioned, *p. p.* likened, Jam. i. 23.

Lifode, *s.* livelihood, Lk. xxi. 4.

Liggyng, *s.* lying down, Rom. ix. 10.

Lijth, *pr. t.* lies down, Mt. viii. 6; *pr. p.* liggyng, lyng, Mt. viii. 14; ix. 2; Joh. v. 6; xx. 5; *p. p.* leie, Deeds ix. 33.

Liknesse, *s.* example, parable, Lk. v. 36; vi. 39; xii. 16.

Likyngis, *s. pl.* pleasures, 2 Pet. ii. 13.

Läppide, *p. t.* leaped, danced, Deeds iii. 8; xiv. 9.

Läpster, *läptere*, *adj. comp.* easier, more easily, Mt. ix. 5; xix. 24; Mk. x. 25; Lk. v. 23.

Lästi, *adj.* bright, shining, Lk. xi. 34.

Läytne, *v.* to enlighten, to shine, to dawn, 1 Cor. iv. 5; *pr. t.* **läytneht**, Lk. viii. 16; *p. t.* **läytnehe**, 2 Tim. i. 10.

Läytning, *s.* illumination, 2 Tim. i. 10.

Lokying, *s.* appearance, Mt. xxvii. 3.

Lomba, *s.* a lamb, Apoc. v. 6; *pl.* **lambren**, Lk. x. 3.

Long abidyng, *s.* patience, long-suffering, Rom. fi. 4; 2 Cor. vi. 6.

Lordschiping, *s.* domination, 2 Pet. ii. 10.

Lowide, *p. t.* humbled, Phil. ii. 7; *p. p.* **lowid**, Lk. xiv. 11; Phil. iv. 12.

Lustia, *s. pl.* pleasures, Lk. viii. 14; 2 Tim. iii. 4.

Lyngae, *s.* family, tribe, Apoc. v. 5. 9.

Lyuelode, *s.* livelihood, Mk. xii. 44. See **Läbode**.

M.

Maad, *p. p.* made, Mt. iv. 3.

Maddith, *pr. t.* is mad, Joh. x. 20, *p. t.* 1 *p.* **maddist**, Deeds xii. 15; *p. p.* **maddid**, Deeds viii. 11.

Magnifen, *pr. t. pl.* enlarge, Mt. xxiii. 5.

Maist, 2 *p.* canst, Mt. viii. 2, &c.

Maistifful, *adj.* powerful, authorised, Lk. xii. 58.

Male ese, *s.* evil, sickness, Mt. iv. 24.

Malice, *s.* evil, Mt. vi. 34.

Man, *s.* husband, 1 Cor. vii. 16.

Manasais, **manassis**, *s. pl.* threatenings, Deeds ix. 1; Eph. vi. 9.

Manaside, *p. t.* threatened, Mk. i. 12.

Mauer, *s.* measure, moderation, Rom. vii. 13; 2 Cor. i. 8.

Manera, *s. pl.* manors, farms, possessions, Deeds xxviii. 7.

Manquellere, *s.* a murderer, executioner, Mk. vi. 27; Deeds xxviii. 4; *pl.* **manquelleria**, Apoc. xxi. 8.

Marchaundise, **marchoandie**, *s.* merchandise, traffic, Mt. xxii. 5; 2 Pet. ii. 3.

Margarite, *s.* a pearl, Mt. xiii. 46; *pl.* **margaritis**, Mt. vii. 6; xiii. 46, Apoc. xviii. 6.

Mat. See **Mete**.

Maundement, *s.* commandment, Mt. xv. 3; *pl.* **maundementis**, Mt. v. 19.

Mawmet, *s.* an idol, Deeds vii. 41; *pl.* **maumettis**, 1 Thess. i. 9; Rom. ii. 23.

Me, *s.* men (used impersonally with *ang. verb.*), Mt. v. 15.

Meddlid, *p. t.* mixed, Apoc. xviii. 6; *p. p.* **Mk**. xv. 23; **medlid**, 1 Cor. v. 9.

Meddlyng, *s.* mixture, joining, Job x. 39.

Meede, *s.* reward, Mt. v. 12.

Mekith, *pr. t.* humbleth, Mt. xviii. 4; *p. p.* **mekid**, Mt. xxii. 12.

Mesels, **meseles**, *s. pl.* lepers, Mt. x. 8; Lk. iv. 27; vii. 23.

Mete, *s.* a feast, Lk. xiv. 12.

Meten, **meeten**, *pr. t.* 2 *p. pl.* measure, Mt. vii. 2; Lk. vii. 38, *p. t.* **mat**, Apoc. xxi. 16, *p. p.* **meten**, **metun**, Mt. vii. 2; Lk. vi. 38.

Metretis, *s. pl.* measures, Joh. ii. 6.

Meynd. See **Myng**.

Meynes, *s.* household, family, Mt. x. 25; *pl.* **meynes**, Deeds ii. 25.

Meyneal, *adj.* homely, Rom. xvi. 5.

Meyris, *s. pl.* chief justices, Mt. x. 18.

Mo, *adj.* more, Mt. xxi. 36; Lk. xviii. 30.

Modir, *s.* mother, Mt. ii. 13.

Moistith, *pr. t.* moistens, waters,
1 Cor. ii. 8; *p. t.* moistide,
1 Cor. iii. 6.

Monesten, *pr. t. i p. pl.* teach, ad-
monish, 2 Cor. vi. 1.

Monestyng, *s.* an admonition, 1
Cor. xiv. 3.

Monethe, *s.* month, Apoc. ix. 15;
p. t. monethis, Apoc. ix. 5, 10;
xi. 2.

Moot halle, *s.* hall of assembly,
Mt. xxvii. 27; Joh. xviii. 28;
Phil. i. 13.

Mors, *adj. comp.* elder, greater, Mt.
xi. 11; Rom. ix. 13.

More tre, *s.* mulberry-tree, Lk.
xvii. 6.

Morewtid, *morowtid*, *s.* morn-
ing, morrow, Mt. xvi. 3; xxvii. 1.

Morter, *s.* mortar (for walls), Eph.
ii. 14.

Moote, *adj.* greatest, Mt. xiii. 32.

Mot, *pr. t. i p.* must, Lk. xix. 5;
1 Cor. ix. 16; *pl.* moten, Deeds
iv. 20.

Mote, *moot*, *s.* mote, particle, Mt.
viii. 3; Lk. vi. 41.

Mougt, *moute*, *s.* a moth, Mt. vi.
19; Lk. xii. 33; *pl.* mougtis,
Jam. v. 2.

Mow, *mows*, *v.* to be able, Lk. i.
20; xii. 24; *pr. t.* Lk. xlv. 29;
pl. moun, Mt. vi. 24; ix. 15;
xvi. 4, Lk. v. 34; 2 Cor. xiii. 8.

Mussel, *s.* a morsel, Joh. xiii.
30.

Must, *s.* new wine, Deeds ii. 13.

Myche, *adj.* much, great, Mt. vi.
7; Joh. xii. 12.

Myche, *adv.* much, Mt. vi. 30.

Myche fold, *adj.* manifold, Eph.
iii. 10.

Myddil, *myddis*, *s.* midst, Mt. x.
16; xii. 25; Lk. xvii. 11.

Mylnstoon, *s.* a mill stone, Mt.
xxiii. 6.

Mynde, *s.* remembrance, mention,
Eph. i. 16.

Myned, *p. p.* dug through, under-
mined, Lk. xii. 39.

Myngs, *imp. pl.* mix, Apoc. xviii.
6; *p. t.* myngide, Lk. xii. 1.
p. p. meynd, Mt. xxvii. 34;

Heb. iv. 2; Apoc. viii. 7.

Mynte, *s.* mint, Mt. xxxiii. 23.

Mynutis, *s. pl.* mites, small pieces
of money, Mk. xii. 42.

Myseese, *myseise*, *s.* want, dis-
tress, 2 Cor. viii. 24.

Mysturne, *v.* to pervert, Gal. i. 7.

N.

Namely, *adv.* especially, Mk. vi. 56.
Nappiden, *p. t. pl.* slumbered, Mt.
xxv. 5.

Nardo, *s.* spikenard, Joh. xii. 3.

Narw3, *adj.* narrow, Mt. vi. 14.

Ne, *adv.* nether, nor, not, Mt. vi.
20; Lk. i. 30.

Necessarie, *adj.* near in kin or
friendship, Deeds x. 24.

Nede, *adj.* necessary, Lk. xxv. 44;
needs, Lk. xxi. 7.

Nedelich, *adv.* necessarily, 1 Cor.
ix. 16.

Nedis, *adv.* necessarily, Deeds iv. 20.

Neer, *camp* nearer, Heb. v. 9.

Neize, *v.* to approach, Mt. iii. 2,
x. 7; *p. t.* neizede, Mt. viii. 5,

19; *pr. p.* neizynge, Lk. xv. 1.
Neomenya, *s.* feast of new moon,
Col. ii. 16.

Nere, *adv.* never, Job. ix. 21.

Nethales, *adv.* nevertheless, Lk. xii.
31.

Nethir, *adv.* not, Lk. xiii. 11.

Nil, Mat. v. 17 See Nyle.

No but, *conj.* except, unless, Mt. v.
13.

Nol, *s.* the head, the neck, Deeds
vii. 51.

Noot, *pr. t.* knows not, 2 Cor. xii.
3; Lk. xxii. 60.

Nother, *adv.* neither, Gal. ii. 3.

Nout, *s.* nothing, Gal. vi. 3.

Noye, *v.* to hurt, trouble, Mk. xvi.
18; Apoc. vi. 3; *pr. t. pl.* noyen,

Deeds vii. 26; *p. t.* noyede, Lk.
iv. 35.

Noyous, *adj.* hurtful, annoying, 2 Thess. iii. 2; 1 Tim. vi. 9.
Nozt, *s.* nothing, Mt. ii. 18.
Nurischen, *pr. t. pl.* nourish, feed, Mt. xxiv. 19; *p. p.* nurischid, Jam. v. 5.
Nursche, *s.* a nurse, 1 Thess. ii. 7.
Nyle, *pr. t. 1 p.* will not, Mt. xxi. 29; *imp.* nil, nyle, do not (with infin.), Mt. i. 20; v. 17; *pl.* Lk. ii. 10.
Nyz, *niz*, *adv.* nigh, nearly, Mt. iv. 11, 17; Lk. vii. 14.

O.

O, one, Mt. v. 18, &c. See **Oo**.
Obeys, *v.* to obey, Lk. xvii. 6; Deeds vii. 39; Rom. i. 5; *pr. t. pl.* obeyen, Mk. ii. 27; *p. t.* obeiede, Deeds vi. 7.
Obelschen, *pr. t. pl.* obey, Mt. viii. 27; *pr. p.* obeschynge, Rom. i. 30.
Occupied, *p.* engaged, Gal. vi. 1.
Of, *adv.* off, Mt. xviii. 8.
Of, *prep.* from, 1 Pet. iv. 19; by, Mt. vii. 15, &c.
Offencious, *s.* offence, stumbling-block, 2 Cor. vi. 3.
Of hard, *adv.* with difficulty, Mt. xix. 23.
Onest, *oneste*, *adj.* honourable, Deeds xvii. 12; 1 Cor. xii. 24.
Onourynge, *pr. p.* worshipping, Mt. xx. 29.
Ony, *any*, Mt. xxii. 24.
Oo, *oon*, *one*, *s.* Mt. v. 18, 29; Deeds xviii. 12; 1 Tim. iii. 2.
Oonli, *only*, Mt. v. 47, &c.
Oost, *s.* an army, Deeds xxiii. 27; *pl.* oostis, Apoc. xix. 14.
Oppyn, *adj.* known, manifest, Mk. vi. 14.
Oppynyouns, *s. pl.* rumours, Mk. xiii. 7.
Ostiler, *s.* innkeeper, Lk. x. 35.
Ostrie, *s.* an inn, Lk. x. 34.
Ouer, *adv.* farther, more than, Mt. x. 37; Mk. vii. 12.

Ouer aboundide, *p. t.* greatly abounded, 1 Tim. i. 14.
Ouergo, *pr. subj.* may overreach, 1 Thess. iv. 6.
Ouerleiyng, *s.* overthrow, trouble, Lk. xxi. 25.
Ouerthwert, *adj.* perverse, forward, 2 Tim. iii. 4.
Ouer trowynge, *pr. p.* supposing, suspecting conscious, 1 Cor. iv. 4.
Ouro, *ourun*, *g. pl.* ours, Mk. x. 7; Lk. xxiv. 24.
Ourneden, *p. t. pl.* adorned, 1 Pet. iii. 5; *p. p.* ourned, Apoc. xxi. 19.
Ournyng, *s.* an adorning, 1 Pet. iii. 3.
Outtakun, *except*, Mt. v. 32.
Ouyt, *s.* aught, anything, Lk. ix. 36; Gal. vi. 3.
Owe, *pr. t. 1 p.* ought, Mt. iii. 14; 3 *p.* owith, Lk. v. 38; Joh. xix. 7; 1 Joh. ii. 6; *pl.* owen, Deeds xxi. 21, *p. t.* ouyts, Mt. xviii. 24, *aust*, Lk. vii. 41; *pl.* ouyten, Lk. xvii. 10.
Oxis, *s. pl.* oxen, Lk. xvii. 7.
Oynement, *s.* ornament, Mt. xxvi. 7; *pl.* oynementis, Mk. xvi. 1.

P

Pas, *s.* a step, pace, Deeds vii. 5; *pl.* pacis, Mt. v. 41.
Paied, *p. p.* contented, satisfied, 1 Tim. vi. 8. See **Apayed**.
Palesy, *s.* palsy, Mt. iv. 24.
Parablis, *s. pl.* parables, Mk. xii. 7.
Parchemyn, *s.* parchment, 2 Joh. 12.
Pard, *s.* a leopard, Apoc. xiii. 2.
Parfit, *perfit*, *adj.* perfect, Mt. v. 48; Lk. x. 17; *comp.* perfitere, Heb. ix. 11.
Parfitil, *adv.* perfectly, Lk. i. 45.
Partener, *s.* a partner, 1 Cor. ix. 23; *pl.* parconeria, partenoria, partynoria, 1 Cor. ix. 12, 13; Apoc. xviii. 4.
Parti, *s.* a part, Rom. xv. 15; *pl.* parties, Mt. ii. 23.

- Partinge, *s.* a participation, division, 2 Cor vi. 14.
 Partyde, *p. t.* departed, Mk. i. 42; *pl.* partiden, divided, Mt. xxvii. 35.
 Paske, *paske*, *s.* passover, Mt. xxvi. 17; Lk. ii. 41.
 Passioun, *s.* suffering, disease, Heb. ii. 9; *pl.* passiouns, Heb. x. 32.
 Passyngii, *adv.* surpassingly, Gal. i. 13.
 Patche, *s.* a patch, Mk. ii. 21.
 Pawme, *s.* palm of the hand, Mt. xxv. 67.
 Peirement, *s.* damage, detriment, 2 Cor. vii. 9; Phil. iii. 8.
 Peiryng, *s.* damage, destruction, Mt. xvi. 26; Lk. ix. 25.
 Penaunce, *s.* repentance, Mt. iii. 2.
 Pena, *pens*, *s. pl.* pennies, peace, Mt. xxii. 15; Mk. vi. 37; Lk. vii. 41.
 Peraenture, *adv.* perhaps, Mt. v. 25.
 Perse, *v.* to pierce, penetrate, Heb. iv. 13; *pr. t. pl.* persen, 2 Tim. iii. 6; *p. t.* perside, Heb. iv. 14.
 Perteneith, *pr. t.* pertains, belongs; that parteneth now as for the present, Deeds xxiv. 25.
 Pesibleness, *pesibilnesse*, *s.* a calm, calmness, Mt. viii. 26; Mk. iv. 39.
 Pesihilte, *s.* a peace, calm, Lk. viii. 24.
 Peyne, *s.* punishment, Mt. xi. 21.
 Peyned, *p. p.* punished, Deeds xxii. 5.
 Pillere, *s.* a pillar, 1 Tim. iii. 15; *pl.* pilieris, Gal. ii. 9.
 Platis, *s.* epistle, Deeds xxiii. 33; *pl.* platia, Deeds xii. 5.
 Pite, *pites*, *s.* piety, mercy, 1 Tim. ii. 2; Jude 18; *pl.* piteas, 2 Pet. iii. 11.
 Pizten, *p. t. pl.* fixed, pierced, Joh. xix. 37; *pr. p.* pitchinge, Col. ii. 14.
 Plaga, *s.* plague, Apoc. xi. 6; *pl.* plagis, Apoc. ix. 18.
 Ple, *s.* plea, debate, Heb. vi. 16.
 Plenteuouse, *adj.* plenteous, Mt. v. 12.
 Plenteuousalier, *adv. comp.* more plenteously, Heb. vi. 19.
 Plesynge, *pr. p.* pleasing, Mt. x. 26.
 Pleynt, *playnt*, *s.* complaint, quarte Lk. i. 6; Phil. ii. 15, *pl.* playntis, Jude 16.
 Polld, *p. p.* cropped clipped, 1 Cor. xi. 5.
 Possessouris, *s. pl.* possessors, Deeds. v. 34.
 Poteatat, *s.* power, Gal. i. 21; *pl.* potestatia, potentates, Lk. xii. 11.
 Poudir, *s.* dust, Lk. ix. 5; x. 11; powdir, Mk. vi. 11; poudre, Apoc. xviii. 19.
 Pouert, *s.* poverty, 2 Cor. viii. 2; Apoc. i. 9.
 Poyntil *s.* a style to write with, Lk. i. 63.
 Preciousere, *adj. comp.* more precious, Deeds xx. 14.
 Preie, *imp. pl.* pray Mk. x v. 38.
 Preiseden, *p. t. pl.* varied, Mt. xxvi. 9; *p. p.* preysaid, Mt. xxvii. 9.
 Prepucie, *s.* foreskin, Rom. ii. 25.
 Pressour, *pressour*, *s.* a wine press, Mt. xx. 33, Apoc. xix. 15.
 Preus, *v.* to prove, Lk. xii. 56; *pr. t. i p. pl.* preuen, Lk. xii. 56.
 Primacie, *s.* first dignity, 3 Joh. 9.
 Principatus, *s. pl.* power of the prince, Rom. viii. 38.
 Prinshod, *prynshode*, *s.* supremacy, princely dignity, Mk. x. 42, Jude 6.
 Priuyte, *adj.* secret, Joh. vii. 10.
 Priuytees, *s. pl.* mysteries, Mt. xiii. 11.
 Procuratours, *s.* a steward, Mt. xx. 8.
 Profitide, *p. t.* grew, Lk. i. 52.
 Profreden, *p. t. pl.* offered, Lk. xxiii. 36.

Propiciatorie, *s.* mercy-seat, Heb. ix. 5.

Prynte, *s.* an impress, Mt. xxii. 19.

Pryned, *p. p.* deprived, 1 Tim. vi. 5.

Purgacioun, *s.* a purifying, Lk. ii. 21.

Purge, *v.* to purify, clear, cleanse, Lk. iii. 17.

Purpur, purple, Mk. xv. 17; Lk. xvi. 19.

Purpureoso, *s.* a maker of purple, Deeds xvi. 14.

Pursey, *imp. pl.* provide ye, 1 Pet. v. 2.

Purseyances, *s.* provision, way of escape, 1 Cor. x. 13.

Putte, *v.* to put, set, thrust, Mk. v. 19; *p. t.* puttide, Mt. xiii. 24; xiv. 3; Mk. i. 12; *pl.* puttiden, Lk. i. 66; Deeds xix. 33; putten to, added, (hence) assented, Deeds xxiv. 9.

Q.

Quakyng, *s.* a trembling, dread, Mk. xvi. 8.

Queerne, *s.* a mill, Mt. xxiv. 41.

Quik, *quyk*, *adj.* living, alive, Joh. iv. 11.

Quykene, *v.* to make alive, to revive, Lk. xvii. 33.

Quyte, *v.* to requite, to pay, Mt. xviii. 19.

R.

Radden, *raddden*, *p. t. pl.* read, Mk. ii. 25; Joh. xix. 20; *p. p.* red, Mt. xix. 4; 2 Cor. i. 13.

Rap. See **Repen**.

Rausinouris, *s. pl.* robbers, Lk. xvi. 11.

Rausyn, *s.* rapine, robbery, Mt. vii. 15.

Reconcunselide, *p. t.* reconciled, 2 Cor. v. 18; *p. p.* reconcunselid, Mt. v. 24; *pr. p.* reconcunselynge, 2 Cor. v. 19.

Reconcunselynge, *s.* reconciliation, 2 Cor. v. 18, 19.

Rad. See **Radden**.

Redi, *adj.* ready, Apoc. xvi. 12.

Refreynith, *pr. t.* brides, Jam. i. 26.

Rehed, *s.* a reed, rush, Mt. xxvii. 30; Apoc. xxi. 15.

Rekene, *rekyn*, *v.* to reckon, Mt. xviii. 24.

Relifes, *relifs*, *s. pl.* that which remains over, fragments, Mt. xiv. 30; xv. 37; Mk. viii. 8; Joh. vi. 12; Rom. ix. 27.

Renewlid, *p. p.* renewed, Eph. iv. 23.

Rennen, *pr. t. pl.* run, 1 Cor. ix. 24.

Repen, *pr. t. pl.* reap, Mt. vi. 26; *p. t.* rap, Apoc. xiv. 16; *p. p.* ropun, Apoc. xiv. 15.

Repreaf, *s.* reproof, Lk. i. 25; Deeds xix. 27.

Repreuable, *adj.* reprobable, 2 Cor. xiii. 6.

Repromyscioun, *s.* promise, Heb. xi. 39; *pl.* repromysciouns, Heb. xi. 33.

Rettid, *p. p.* reckoned, Gal. iii. 6; *pr. p.* rettynge, 2 Cor. v. 19. See **Arette**.

Reuthe, *s.* pity, Mt. ix. 36; Lk. vii. 13.

Rewa, *s.* row, order; *bi rewa*, in order, Deeds xviii. 23.

Rowe, *v.* to repent, be sorry for, Heb. vii. 21; *pr. t.* rewith, 2 Cor. vii. 8; *p. t.* rewids, 2 Cor. vii. 8.

Rewme, *s.* a kingdom, Mt. v. 19; *pl.* rewmes, Mt. iv. 8; Lk. iv. 5.

Richessis, *ritehesse*, *ritehessis*, *ritehessie*, *s.* riches, Mt. v. 24; Mk. x. 23; Lk. xvi. 9; Rom. ix. 23.

Ridile *v.* to sft, Lk. xvii. 31.

Rijt, *adj.* rightful, Lk. iii. 4.

Rijtful, *adj.* just, right, straight, Mt. i. 19; Lk. xviii. 9.

Rijtfulnesse, *s.* righteousness, Mt. iii. 15.

Richtwinessa, *s.* righteousness, Mt. vi. 1; Lk. i. 75.

Rodi, *adj.* ruddy, Mt. xvi. 2.

Roofes, *s. pl.* roofs, Lk. xii. 3.

Roos, *p. t.* rose, Mt. i. 24; *pl.* risen, *ryson*, Mt. xxv. 7; *Deeds* vi. 9.

Ropun. See **Repen**.

Russchiden, *p. t. pl.* rushed, Mt. vii. 25.

Ryueling, *s.* wrinkle, Eph. v. 27.



Saaf, *adj.* safe, whole, Mt. i. 21; Mk. v. 34.

Sabat, *sabot*, *s.* sabbath, Mt. xii. 1; Lk. vi. 1; *pl.* *sabatia*, *sabotia*, Mt. xii. 2; Lk. iv. 31.

Sachel, *s.* wallet, Lk. x. 4; *pl.* *sachela*, Lk. xii. 33.

Sacrament, *s.* mystery, hidden thing, 1 Tim. iii. 16.

Sacrilogie, *s.* sacrilege, Rom. i. 22.

Saaf, *adj.* heavy, firm, solid, Lk. vi. 48; 2 Cor. i. 7; Heb. ii. 2; v. 12; *comp.* *saddere*, 2 Pet. i. 19.

Sadnessa, *s.* solidity, firmness, Col. ii. 5; Heb. vi. 17; 2 Pet. iii. 17.

Sandalies, *s. pl.* sandals, Mk. vi. 9.

Saten, *p. t. pl.* sat, Mt. xiv. 9.

Sauers, *v.* to know, perceive, understand, Rom. xii. 3; *pl.* *sauer-en*, Phil. iii. 19.

Saampler, *s.* pattern, example, Heb. vii. 5; *pl.* *saump-eris*, Heb. ix. 23.

Saye, *p. t. pl.* saw, Mt. iv. 16; *p. p.* *saw*, *seu*, Mt. ix. 33. See **Se**.

Scapen, *pr. t. pl.* escape, 2 Pet. ii. 18.

Scarseli, *adv.* sparingly, 2 Cor. ix. 6.

Schal, *pr. t.* shall, Mt. i. 23, &c.; *pl.* *schulen*, Mt. v. 4, &c.

Schamefastnessa, *s.* modesty, 1 Tim. ii. 9.

Schamyde, *p. t.* was ashamed, 2 Tim. i. 16.

Schapidu, *p. t.* formed, created, Heb. xi. 7.

Schenschip, *schenschipe*, *s.* disgrace, reproof, Lk. vi. 22; Rom. i. 26.

Schippiden, *p. t. pl.* took ship, sailed, Deeds xx. 13.

Schitte, *p. t.* shut, Lk. iii. 20; *p. p.* *schit*, *schet*, Mt. vi. 6; Lk. xi. 7; Joh. xx. 19; *Deeds* v. 23.

Schod, *p. p.* shod, Mk. vi. 9.

Schoggid, *p. p.* tossed, Mt. xiv. 24.

Schone, *schoon*, *shoon*, *s. pl.* shoes, Mt. iii. 11; x. 10; Lk. iii. 16; xxi. 35.

Schrewid, *p. p.* depraved, Lk. iii. 5; *perverse*, *Deeds* xx. 30.

Schulen, *pr. t. pl.* shall, Mt. v. 4; vi. 5, 9.

Schulde, *should*, Mt. xix. 13. See **Schynnyngli**, *adv.* splendidly, Lk. xvi. 19.

Solattis, *s. pl.* slates, tiles, Lk. v. 19.

Solaundra, *pr. subj.* offend, Mk. ix. 42, 44. *p. p.* *solaundrid*, Mk. iv. 17.

Scrippe, *s.* wallet, bag, Mt. x. 10; Lk. xxii. 35, 36.

Se, *imp. pl.* see Mt. xxviii. 6; Mk. vi. 38; *p. t.* *say*, *saie*, *saye*, *saiz*, *sawz*, *saiz*, Mt. iii. 16; iv. 16; ix. 23, 36; Lk. ii. 26; v. 2; *Deeds* vii. 24; *pl.* *saian*, *sayn*, *seien*, *seon*, *seijen*, *sien*, *seizen*, *syen*, Mt. i. 9; ix. 11; xxv. 37; Mk. ii. 12; ix. 37; Lk. viii. 34; xvii. 15; xxiv. 23; Joh. i. 39; vi. 19; Heb. xi. 23; *p. p.* *saiz*, *say*, *sayn*, Mt. ii. 2; ix. 33, 36.

Seducioun, *s.* sedition, strife, Mk. xv. 7.

Segs, *s.* seat, Mt. xxv. 31.

Seide, *p. t.* said, Mt. ix. 28; *pr. t. pl.* *seien*, Mk. vii. 28.

Selle, *imp. pl.* sell, Lk. xii. 33; *p. t.* *selde*, *seelde*, Mt. xiii. 46; Heb. xii. 16; *pl.* *seelden*, Lk. xvi. 28; *p. p.* *seeld*, *seld*, Mt. x. 29; Rom. vii. 14.

- Bemblaunt**, *s.* features, Lk. xxiv. 5.
Sendel, *s.* linen, cloth, Mt. xxvii. 59.
Seneuey, *seneueye*, *seneusi*, *s.* mustard, Mt. xiii. 31; xvii. 19; Lk. xiii. 19; xvii. 6.
Seruage, *s.* service, servitude, Deeds vii. 6; Rom. viii. 15.
Seten, *p. t. pl.* sat down, Mt. xxvii. 36.
Settide, *p. t.* put, Mt. iv. 5; *pl.* settiden, Joh. viii. 3.
Sewe, *p. t.* sowed, Mt. xiii. 24; *p. p.* sowun, Mt. xiii. 27.
Shipbreche, *s.* shipwreck, 2 Cor. xi. 25.
Siohe, *such*, Mt. xviii. 5.
Sidir, *s.* cider, Lk. i. 15.
Sien. See **Se**.
Sijk, *sijke*, *adj.* sick, weak, Mt. xxv. 39; 1 Cor. viii. 9, 10.
Sikir, *adj.* secure, certain, Mt. xxviii. 14; Heb. vi. 19.
Sikirnesse, *s.* security, 1 Thess. v. 3.
Silf, *self*, Mt. xii. 45.
Simylacris, *s. pl.* images, idols, Apoc. ix. 20.
Singne, *s.* sign, Deeds xxvii. 11.
Siatris, *s. pl.* sisters, Mk. x. 29.
Sithen, *adv.* since, Lk. xiii. 7.
Sithis, *s. pl.* times, turns, Mt. xviii. 23; Lk. xvi. 4; Apoc. ix. 16.
Sizen. See **Se**.
Skile, *s.* reason, Rom. iii. 9.
Skippide, *p. t.* leaped, Mk. x. 50; *pl.* skipten, Deeds xiv. 13.
Slake, *imp.* slacken, let down, Lk. v. 4; *p. t. pl.* alakiden, Deeds xxvii. 40.
Slee, *v.* to slay, Mt. v. 21; *p. t.* alowe, alowe, Mt. ii. 16; Lk. xv. 27; *pl.* alowen, Mt. xxiii. 31.
Slij, *adj.* cunning, wise, Mt. x. 16.
Smyten, *p. t. pl.* struck, Mt. xxvi. 67; Lk. xxiii. 48.
Solar, *s.* an upper room, Deeds i. 13; ix. 37.
Somened, *p. p.* summoned, Deeds xxiv. 2.
Sopun. See **Soupe**.
Sorewyngis, *s. pl.* sorrows, sorrowings, Rom. viii. 26.
Sort, *sorte*, *s.* lot, part, division, Lk. i. 5; Eph. i. 11.
Sothe, *adj.* true, Joh. x. 42.
Sothefast, *adj.* true, Mt. xxii. 16; Joh. iii. 33; Apoc. xix. 11.
Sothefastnesse, *s.* truth, Eph. vi. 14.
Sotheli, *adv.* truly, Mk. iii. 6.
Souereyns, *s. pl.* persons set over others, Heb. xiii. 7, 24.
Soukyngs, *pr. p.* sucking, Mt. xxi. 16.
Soukyngs fere, *s.* foster-brother, Deeds xiii. 1.
Soupe, *v.* to swallow, sup up, Apoc. iii. 20, *p. t.* soop, Apoc. xii. 16; *pl.* soupeden, Mt. xxvi. 26; *p. p.* sopun, 1 Cor. xv. 54.
Sour doug, **sourdow**, **sourdowg**, *s.* leaven, Mt. xiii. 33; 1 Cor. v. 6, 8.
Sowde, *s.* wages, 2 Cor. xi. 8; *pl.* sowdis, Lk. iii. 14.
Sowdid, *p. p.* strengthened, Deeds iii. 7.
Sown, *s.* sound, Lk. xxi. 25.
Sowrid, *p. p.* made sour, Mt. xiii. 33.
Sowun. See **Sewe**.
Spedeful, *adj.* expedient, profitable, 1 Cor. vi. 12.
Spedish, *pr. t.* is expedient, profits, Mt. xix. 10.
Spendid, *p. p.* expended, Mk. v. 26.
Spensis, *s. pl.* costs, expenses, Lk. xiv. 28.
Spete, **spette**, **spetide**, *p. t.* spit, Mk. vii. 33; viii. 23; Joh. ix. 6; *pl.* speten, Mt. xxvi. 67.
Spice, *s.* kind, species, 1 Thess. v. 22.
Sposailis, *s. pl.* weddings, Mk. ii. 19.
Spotil, *s.* spittle, Joh. ix. 6.
Spouse, *s.* bridegroom, Joh. ii. 9; iii. 29.

- Sponse breakers**, *s. adulterers*, Mt. xii. 39.
Spousid, *p. p.* espoused Mt. i. 18.
Sprengs, *imp. pl.* sprinkle, Mt. x. 14; *p. p.* spreined, spreynd, spreynat, Heb. ix. 13; x. 22; Apoc. xix. 13; *pr. p.* sprengyng, sprenging, 1 Cor. v. 7; Heb. xii. 24.
Sprengs, *pr. subj.* arise, 1 Pet. i. 19.
Springyng, *s.* an asperagon, 1 Pet. i. 2.
Spuyte, *v.* to spoil, Mt. xii. 29.
Staat, *s.* existence, Heb. ix. 8.
Stable, *adj.* steadfast, Mt. xxiv. 13, Col. i. 23.
Stable, *v.* to establish, Heb. xiii. 9.
Stabli, *adv.* steadfastly, Deeds ii. 42.
Stablisohen, *pr. t.* 1 *p. pl.* establish, Rom. iii. 31; *p. p.* stablisohid, Lk. xvi. 26.
Stal, *p. t.* stone, Eph. iv. 28; *imp.* stele, Eph. iv. 28.
Stater, *s.* a piece of money, Mt. xvii. 26.
Sterre, *s.* a star, Mt. ii. 2. *pl.* sterreis, Mt. xxiv. 29.
Stide, *s.* place, Deeds xiii. 35.
Stie, *pr. t.* 1 *p.* go, go up, Joh. ix. 17; *pr. t.* stitish, Joh. x. 1; Apoc. xx. 3; *p. t.* stijede, Lk. xix. 4; *p. p.* stied, Joh. xx. 17.
Stiring, *s.* a stirring, commotion, Mt. vii. 24.
Stonde, *imp. pl.* stand, Deeds v. 20, *pr. t.* stondith, Joh. iii. 29.
Stony, *adj.* stony; 'the stony sea'—the Adriatic sea, Deeds xxvii. 27.
Stonying, stoniynge, *s.* astonishment; Mk. v. 42; Deeds iii. 10.
Stoole, *s.* a robe, mantle, Lk. xv. 22; Apoc. xv. 6; *pl.* stolis, Mk. xii. 38; Lk. xx. 46.
Stranglith, *pr. t.* strangles, Mk. iv. 19.
Stretche, *imp.* stretch, Mt. xii. 13; *p. t.* strauzte, straizte, Mt. xii. 13; Rom. z. 21; *pl.* straizten, Lk. xxii. 53.
Strawiden, *p. t. pl.* laid along spread, Mt. xxi. 8.
Streynede, *p. t.* drew tight, bound, fixed, Deeds xvi. 24.
Sturyng, *pr. p.* stirring 1 Cor. ii. 4.
Sudarie, *s.* sweating-cloth, napkin, Lk. xx. 20; Joh. xi. 44; xx. 7; *pl.* sudaries, Deeds xix. 12.
Sue, *v.* to follow, Mt. viii. 19, *pr. t. pl.* suen, Joh. x. 4; *imp.* sue, Mt. viii. 22, xvi. 24; *p. t.* suede, swede, Mt. viii. 1, xxvi. 58; Mk. iii. 7. *pl.* sueden, suweden, Mt. iv. 20; viii. 10, ix. 19; Mk. i. 20; Lk. v. 11. *pr. p.* suyngs Lk. vii. 9; xx. 30.
Suere, *s.* a follower Tit. ii. 14. *pl.* sueris, Heb. vi. 12.
Sugotide, *p. t.* subjected, Heb. ii. 5; *p. p.* sugot, Lk. ii. 51; 1 Cor. xv. 27.
Sum, *adj.* a certain, Mt. xxvi. 18.
Summen, *adv.* some, 1 Cor. vii. 7.
Suteli, *adv.* subtly, 1 Cor. ii. 4.
Swagiden, *p. t. pl.* assuaged, Deeds xiv. 17.
Swaliden, *p. t. pl.* dried up, withered, Mt. xiii. 6; Apoc. xvi. 9.
Sweones, *s. pl.* dreams, visions, Deeds ii. 17.
Swithe, *adv.* speedily, Joh. xiii. 27.
Swot, *s.* sweat, Lk. xxii. 44.
Swymmed, *p. p.* swummed, swam, Deeds xxvii. 42.
Symfonye, *s.* a musical instrument, Lk. xv. 25.

T.

Take, *v.* to deliver, give, Mt. xxvi. 46. *pr. subj.* Mt. v. 25; *p. t.* took, Mt. xvii. 34, xxvii. 26; *p. p.* takun, Mt. xxv. 20; Mk. xv. 10.
Takun, *s.* token, 2 Tim. i. 14.
Taris, *s. pl.* tares, Mt. xiii. 25.
Telde, *p. t.* told, Deeds ix. 27; *pl.* telden, Lk. xxiv. 9; *p. p.* teld out, uttered, 1 Pet. i. 8.
Tendith, *pr. t.* knodles, lights, Lk. xi. 33, teendith, Mt. v. 15.

- Tent**, *s.* attention, heed, 1 Cor. vii. 5; 1 Tim. iv. 16.
- Termes**, *s. pl.* ends, limits, Deeds xvii. 26.
- Termyneth**, *pr. t.* determines, limits, Heb. iv. 7.
- Terre**, *v.* to provoke, Eph. vi. 4.
- Tetla**, *s. pl.* teats, Apoc. i. 13.
- Thanne**, then, Mt. vii. 23, &c.
- Thennus**, *adv.* thence, Mt. ix. 27.
- Ther**, there, Mt. iv. 25, &c.
- Therf**, *adj.* unleavened, 1 Cor. v. 9.
- Therf looues**, *s.* unleavened bread, Mt. xxvi. 17; Lk. xxii. 1.
- Thewis**, *s. pl.* manners, qualities, 1 Cor. xv. 33.
- Thilk**, *dem. pron.* that, Lk. ii. 38; *thilke*, Mt. x. 15.
- Tho**, *dem. pron. pl.* those, Mt. lili. 1; xiii. 17; Lk. i. 39.
- Thorou**, *prep.* through, Mt. ix. 31; Lk. iv. 14.
- Thretnede**, *p. t.* threatened, Mt. ix. 30; Mk. i. 25, 43; *pl.* thretneden, Mk. x. 13.
- Thretyngis**, *s. pl.* threatenings, threats, Deeds iv. 29.
- Thristen**, *pr. t. pl.* thirst, Mt. v. 6; *p. t.* thristide, Mt. xxv. 35.
- Thristen**, *pr. t. pl.* thrust, squeeze, Lk. viii. 45; *p. t.* thruste, Mk. v. 24.
- Thrungun**, *p. p.* thronged, Lk. viii. 42.
- Thwong**, *s.* thong, Joh. i. 27.
- Tilior**, *s.* a tiller, dresser (of a vineyard), Lk. xiii. 7; *pl.* tilieris, husbandmen, Lk. xxi. 9.
- To**, *conj.* until, Gal. iii. 19.
- To-braiddo**, *p. t.* tore, bruised, Lk. ix. 42; *pr. p.* debreidyng, to-breidyng, Mk. i. 26; ix. 25.
- To-brast**, *p. t.* broke in pieces, burst in sunder, Deeds i. 18.
- To-breke**, *v.* to break in pieces, tear in pieces, Lk. xx. 18; *p. p.* to-broke, Mt. ix. 17. See **Al to-breke**.
- To-briald**, *p. p.* broken to pieces, Lk. xx. 18. See to **to-briald**.
- To-drawith**, *pr. t.* polleth in pieces, Lk. ix. 39; *p. p.* to-drawun, Deeds xxiii. 10. See **Al to-drawyng**.
- Tofor**, tofore, *prep.* before, Mt. vi. 2; Lk. i. 8; Rom. i. 2.
- Tolbotha**, *s.* a place to receive toll, Mt. ix. 9; Lk. v. 27.
- Toon**, *adj.* one, Mt. vi. 24. [The toon = that oon, that one, the one.]
- To-rente**, *p. t.* tore in pieces, Mt. xxvi. 65; *p. p.* to-rent, Mt. xxvii. 51.
- Tother**, tothir, *adj.* other, Mt. v. 39; vi. 24. [The tothir = that othir, that other, the other.]
- Toun**, *s.* a farm, Lk. xiv. 18.
- Trauel**, *s.* labour, toil, 1 Cor. xv. 58; *pl.* trauels, 2 Cor. vi. 5.
- Trauelen**, trauelien, *pr. t. pl.* labour, toil, oppress, trouble, Mt. vi. 28; xi. 28; Lk. xii. 27; *p. t. pl.* traueliden, Lk. v. 5; *p. p.* trauelid, Mt. ix. 36; Lk. vi. 18; Joh. iv. 38.
- Tre**, tree, *s.* wood, 2 Tim. ii. 20; Apoc. ix. 20.
- Treden**, *p. t. pl.* trod, Lk. xii. 1.
- Tremblyng**, *pr. p.* fearing, dreading, trembling, Deeds vii. 32.
- Troto**, *pr. suby. pl.* handle, entertain, treat, Col. ii. 21; *p. t. pl.* 2 *p.* tretiden, Mk. ix. 32.
- Tre tymus**, *s.* (Lat. *thyia*), thya trees, Apoc. xviii. 12.
- Trist**, *s.* trust, Mt. ix. 2.
- Tristenyng**, tristyng, *s.* a trust, 2 Cor. i. 15; Eph. iii. 12.
- Tristill**, *adv.* boldly, confidently, Deeds ix. 28; Col. ii. 15.
- Tristist**, *pr. t. 2 p.* trustest, Rom. ii. 19; *p. t.* tristide, Lk. xi. 22; *pl.* tristiden, Lk. xviii. 9; *pr. p.* tristinge, tristynyng, Phil. i. 14; Philem. 21.
- Trobliden**, *p. t. pl.* troubled, Deeds xv. 24; *p. p.* trublid, Mt. ii. 3.
- Trone**, *s.* throne, Apoc. xix. 4.
- Trowe**, *v.* to believe, suppose, Mt. xxiv. 26.
- Trumpe**, *v.* to sound with a trumpet,

Apoc. viii. 6; *p. t.* trumpide,
Apoc. viii. 7, 8.

Turtaria, *s. pl.* turtle doves, Lk.
ii. 24.

Twei, twey, tweyne, *adj.* two,
Mt. iv. 18, 21; viii. 28; Lk. ii. 24.

Tweyne-eggid, *adj.* two-edged,
Hel. iv. 12.

Tymeful, *adj.* seasonable, early,
Jam. v. 7.

Tynkyng, *pr. p.* tinkling, 1 Cor.
xiii. 1.

Tyrsautia, *s. pl.* tyrants, 1 Pet.
ii. 18.

V.

Vanyeschiden, *p. t. pl.* became vain,
Rom. i. 26.

Vath *interj.* oh! fie! Mt. xxvii. 40.

Venge, *v.* to avenge, 2 Cor. x. 6;
imp. Lk. xviii. 3; *p. t.* vengide,
Apoc. xix. 2.

Veniaunce, *s.* vengeance, Lk. xviii.
7, xxi. 22; *pl.* veniauncis,
Apoc. xv. 1.

Vertu, *s.* power, Mt. xxii. 29;
ability, Mt. xxv. 15, *pl.* vertues,
powers, miracles, Mt. x. 20;
xxiv. 30; Lk. xxi. 26.

Very, *adj.* true, Joh. i. 9.

Vitailid, *p. p.* supplied with provi-
sions, Deeds xii. 20.

Vnbileus, *s.* disbelief, unbelief, Mk.
ix. 23; xvi. 14.

Vnbileusful, *adj.* unbelieving, in-
credible, Joh. xi. 27; 1 Pet. iii. 20.

Vnceli, *adj.* unhappy, Rom. vii. 14.

Vnochargid, *p. p.* unladen, Deeds
xxi. 3.

Vncorruptoun, *s.* incorruption,
1 Pet. iii. 4.

Vndampned, *p. p.* uncondemned,
Deeds xvi. 37.

Vndeedli, *adj.* immortal, 1 Tim.
i. 17.

Vndeedlynesse, *s.* immortality,
1 Cor. xv. 53; 1 Tim. vi. 16.

Vndesoulid, *p. p.* undefiled, Heb.
vii. 26; 1 Pet. i. 19; 2 Pet. iii.
14; Jam. i. 27.

Vndirnommen, *p. p.* reproved,
blamed, Gal. ii. 11.

Vndirpattiden, *p. t. pl.* set low
subjected, put under, Rom. xvi. 4.

Vndirseliden, *p. t. pl.* sailed near
Deeds xxvi. 4.

Vndirstondith, *pr. t.* understands,
Mt. xiii. 19; *p. t. pl.* vndir-
stoden, Rom. i. 32.

Vndo, *v.* to solve, unbind, destroy.
Mt. v. 17; Mk. xiv. 58; *imp.*
Joh. ii. 19.

Vndurcrieden, *p. t. pl.* called out,
cried out, Lk. xxiii. 21.

Vndurdoluun, *p. p.* dug under
Rom. xi. 3.

Vndurfonge, *pr. t. pl.* I *p.* receive,
take, Gal. iii. 14; *p. p.* Gal. iii.
2; vndurfongun, Gal. i. 9.

Vndurmaistir, *s.* schoolmaster,
Gal. iii. 25; *pl.* undur mais-
tris, 1 Cor. iv. 15.

Vnfruytouse, *adj.* unfruitful, Eph.
v. 11.

Vnhlleden, *p. t. pl.* uncovered, Mk.
ii. 4.

Vnhonourid, *p. p.* dishonoured,
Joh. viii. 49.

Vniuersite, *s.* multitude, universe,
aggregate, Jam. iii. 6.

Vnknowith, *pr. t.* knows not, is
ignorant, 1 Cor. xiv. 38; *pr. p.*
vnknowyng, Rom. x. 3.

Vnkunnyng, *s.* ignorance, Deeds
xvii. 30.

Vnkunnyng, *pr. p.* not knowing,
ignorant, Heb. v. 2.

Vnkunnyngenesse, *s.* ignorance,
1 Pet. i. 14.

Vnlace, *v.* unbind, Mk. i. 7.

Vnleueful, *adj.* unlawful, 1 Pet. iv. 3.

Vnmesurable, *adj.* immoderate,
Gal. v. 21.

Vnmeuabla, *adj.* immovable, Heb.
vi. 18.

Vnmylde, *adj.* cruel, 2 Tim. ii. 3.

Vnnetha, vnnethis, *adv.* scarcely.

Deeds xiv. 17 xxvii. 7.

Vnnoblei, *s.* ignobleness, 1 Cor. xv.
43, 2 Cor. vi. 8, xi. 21.

Vnobedience, *s.* disobedience, Heb. ii. 2.

Vnonest, *adj.* dishonest, dishonourable, base, 1 Cor. xii. 23.

Vnpossible, *adj.* unquiet, restless, 1 Thess. v. 14; Jam. iii. 8.

Vnpite, *s.* impiety, want of feeling, Rom. i. 18.

Vnprofit, *s.* unprofitableness, Heb. vii. 18.

Vnredi, *adj.* not prepared, 2 Cor. ix. 4.

Vnrepreuable, *adj.* not to be condemned, Tit. ii. 8.

Vnrightheasene, *s.* unrighteousness, Joh. vii. 18.

Vnsadnesse, *s.* instability, Heb. vii. 18.

Vnsuget, *p. p.* not subject, Heb. ii. 8.

Vntrist, *s.* dishevel, Rom. iv. 20.

Vnuysible, *adj.* invisible, Col. i. 16; 1 Tim. i. 17.

Vnwemmyd, *p. p.* without blemish, Col. i. 22; Heb. ix. 14.

Vnwisdom, *s.* ignorance, folly, Lk. vi. 12; 2 Cor. xi. 21.

Vnwitli, *adj.* unwise, foolish, 2 Cor. x. 11; Gal. iii. 1.

Vnwityng, *s.* ignorance, Deeds iii. 17.

Vnworschipist, *pr. t.* 2 *p.* dishonourer, Rom. ii. 23.

Voidid, *p. p.* made void, 1 Cor. i. 17.

Volatilis, *s. pl.* birds, Mt. xxii. 4.

Vphreiddiden, *p. t. pl.* upbraided, Mt. xxvii. 44.

Vpsodoun, *upsedown*, upside-down, Mt. xxi. 12; Lk. xv. 8.

Vsiden, *p. t. pl.* dealt with, Joh. iv. 9.

Vs silf, *pron. pl.* ourselves, Rom. viii. 23; 1 Joh. i. 8.

Vsurla, *s. pl.* interest of money, Mt. xxv. 27; Lk. xix. 23.

Vtmer, *adj. comp. outer*, utter, Mt. viii. 12; xxii. 13.

Vynejerd, *vynjerd*, *s.* a vineyard, Mt. xx. 1; Lk. xiii. 6.

W.

Waggid, *p. p.* agitated, Lk. vi. 25.

Waischide, *p. t.* washed, Mt. xxvii. 24; *p. p.* waischun, Mt. iii. 6; Joh. xiii. 12; 1 Tim. v. 10.

Wakyngs, *s.* a watch, a watching, Lk. xii. 38.

Walewide, *p. t.* rolled, Mt. xxvii. 60; Mk. ix. 19; xv. 46.

Walwyng, *s.* a rolling, 2 Pet. ii. 22.

Wan, *adj.* wan, livid, 1 Pet. ii. 24.

Wandre, *v.* to walk, Lk. xx. 46; *p. t. pl.* wandriden, Mk. xvi. 12.

War, *adj.* wary, prudent, wise, aware, Lk. xii. 15.

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pr. t. weldith, Lk. xi. 21; *pr. p.* weldyngs, 2 Cor. vi. 10.

Welefully, *adv.* prosperously, 3 Joh. 2.

Welewith, *pr. t.* withereth, drieth up, Jam. i. 11; *p. t.* welewide, Mk. iv. 6.

Wem, *wemne*, *s.* a blemish, Eph. i. 4; 2 Pet. ii. 13.

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pl. woxen, Mt. xiii. 7; Lk. xxii. 5; 23; *p. p.* woxen, Mt. xiii. 3.

- Weyto**, *imp. pl.* keep watch, observe, Phil. i. 17.
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3erd, *s.* field, garden, Lk. xiii. 19; Joh. xviii. 1.

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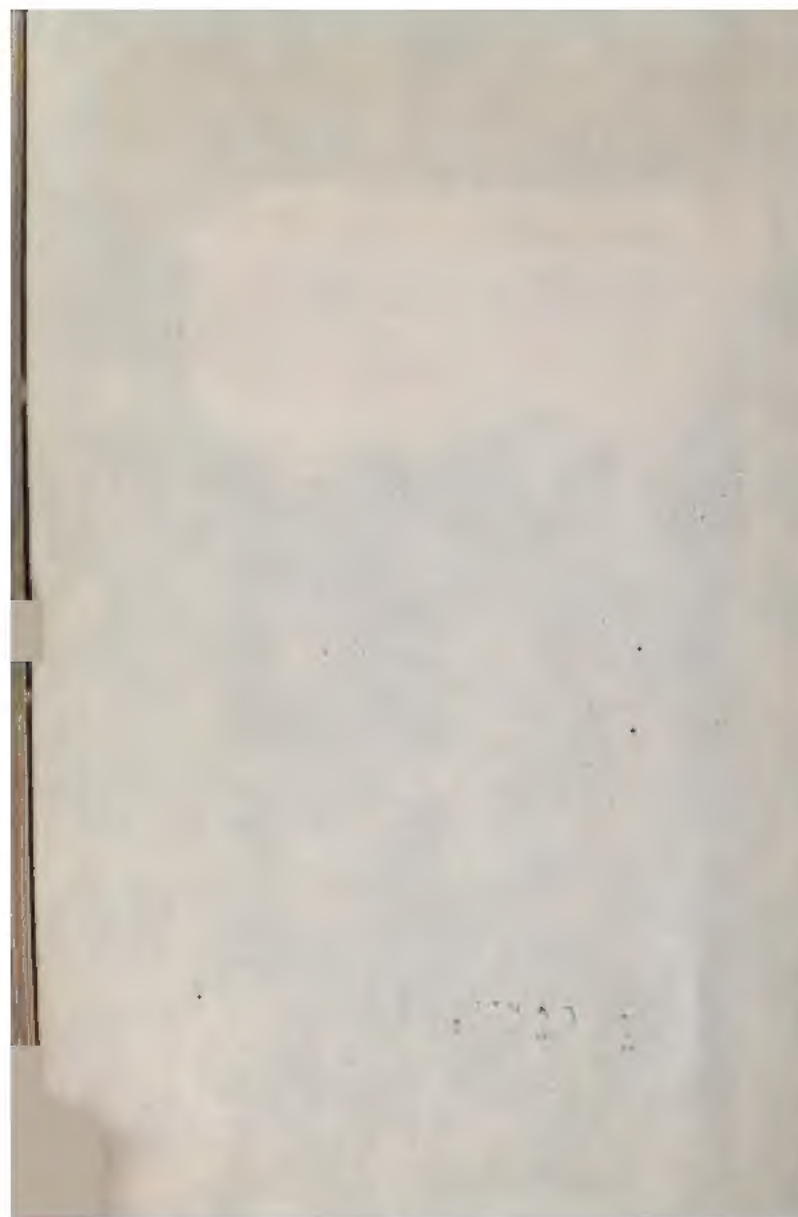
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